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Walter Carpenter 1-1-1

The American Friend

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*"EARTH'S BEST WITNESS TO THE
LIFE DIVINE."*

*Not their own, ah! not from earth was flowing
That high strain to which their souls were tuned;
Year by year we saw them inly growing
Liker him with whom their hearts communed.
Then to Him they passed; but still unbroken
Age to age, lasts on that goodly line,
Whose pure lives are, more than all words spoken,
Earth's best witness to the life divine.*

—JOHN CAMPBELL SHAIRP.

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, FIRST MONTH 7, 1904.

No. 1.

LOVERS OF TRUTH.

A PUBLIC SPEAKER recently made the remark that the members of the legal profession are more scrupulously careful to speak the truth and nothing but the truth than ministers of the gospel are. It would not be easy either to prove or to disprove this statement, as it cannot be settled by statistics. The speaker himself, however, was a loyal Christian, and he had no desire to slander anybody. He believed that *he* was telling the truth when he made the statement. Our first feeling is to resent the implication that Christian ministers are not devoted truth tellers, for the speaker meant to give that impression. He referred with pride to the splendid example of Clay Trumbull, who, while a wasted prisoner during the war, refused to save his life at the expense of telling a lie. He admitted that there are many men left among us who would rather die than tell the least untruth, but he maintained that, as a general rule, the ministerial standard of truth is low. It is to be hoped that the facts do not support the man's opinion, but whether they do or not, it is most certain that Christian men and women are by no means as careful in guarding the truth as they ought to be. "I came into the world," said our Master, "to bear witness to the truth." The apostolic ministers made truth-telling and truth-living one of the most important characteristics of Christianity. The New Testament closes with a powerful and vivid picture of the holy city, in which these solemn words are found: "And *outside* is whosoever that loveth and maketh a lie." Christianity is through and through a religion of truth—"love the truth," "speak the truth," "seek the truth," "do the truth," are its great words of command. This great emphasis on the truth ought to have produced a great body of truth-tellers and truth-livers. Has it done so? Are we remarkable for our glorious fidelity to truth? Does the name Christian stand as a synonym for truth-lover? These questions can hardly be answered with a clear, bold "Yes." Most Christians probably *intend* to be truthful. They would perhaps stand, like Clay Trumbull, unflinchingly by the truth on a sharply-drawn issue between truth and falsehood. The great weakness is discovered when we examine the everyday words and the ordinary life. The shadow of care-

less, inexact statement falls upon much that is spoken. The precious name of some neighbor is blackened because the speaker, who would be very angry indeed to be called a liar, has spread unfounded reports and unexamined rumors, as though it made no difference. It is woefully easy to form a habit of reporting things carelessly and incorrectly without ever meaning to be false. But it does in the end turn out to be false, and it stains one's character almost more than the cold, sudden lie which is afterwards repented of. A life which does not square with profession and with testimony is always serious. Very likely none of us lift our lives quite up to our ideal. We discover a gap between what we *are* and what we *mean to be*, but it is quite a different thing to preach or profess a life which is never actually lived. This in time will taint a person's life through and through and whether one realizes it or not will drag him away from the truth as certainly as an occasional spoken lie would do. It is extremely difficult to speak the truth on all occasions, and to live it in the dark and in the light, but nothing else will do for a Christian, and there can be no situation which will in any way excuse us for shaving the truth or for playing loose with things as they are.

FRIENDS IN 1903.*

It will be somewhat depressing to our readers to learn that there has been during the past year a decrease in our membership of 697. One year ago we reported 93,287 Friends in America; now there are 92,590. We shall at a later time give a detailed account of the gains and losses. But no explanation can

	1903.	1902.	Loss.	Gain.
* Philadelphia (estimated)	4,400	4,400	....	....
New York	3,415	3,545	130	....
New England	4,462	4,462	....	....
California	1,891	1,710	....	181
Oregon	1,659	1,650	....	9
Canada	1,080	1,075	....	5
N. Carolina (1902. No later rep.)....	5,194	5,194	....	....
Wilmington	5,864	6,273	409	....
Ohio	5,601	5,809	208	....
Iowa	11,022	11,280	258	....
Western	15,230	15,196	....	34
Indiana, including Arkansas, 40; Mexico, 600	20,483	20,278	....	205
Kansas	11,109	11,214	105	....
Baltimore	1,180	1,203	23	....
Totals	92,590	93,289	1,133	434
Decrease	699			

conceal the fact that this is a serious decrease. It is, too, probably larger than these figures indicate, for we have called the membership in Philadelphia 4,400, which is certainly too large. If we subtract 100 from the Philadelphia estimate, it would make the loss come to about 800.

Both Indiana and Western have gained—the former yearly meeting showing a net increase of 205, and the latter 34. The most astonishing gain, however, is in California Yearly Meeting, which has risen in membership from 1,710 to 1,891—a gain of 181. Oregon has added 9, so that the Pacific Coast and the State of Indiana have the credit for all the gain that has been made throughout the country, though just across the border Canada has added 5 to its previous total.

New England and North Carolina report no change. New York has a loss of 130; Baltimore, 23; Kansas, 105; Iowa, 258; Ohio, 208, and Wilmington, 409.

It is evident that these losses are too wide-spread to be accounted for by any local conditions. They have occurred in conservative and in progressive meetings alike, in pastoral and in non-pastoral meetings, in meetings in which the revival spirit runs strong, and in those in which less evangelistic work has been done. In Ohio and in Iowa there has been no apparent slackening of evangelistic zeal. There are no hostile influences at work, no distrust of the leading workers, no opposing parties, no critical spirit which hampers and blocks the efforts of those who are endeavoring to extend the sway of the Church. And yet the loss in both yearly meetings confronts us.

We do not look for any immediate change in the situation. Most of our readers do not take it seriously enough yet. They will not study it and probe into it and discover how the tide can be turned. They say in quiet confidence, "Oh, things will come out all right in the end." The only trouble with such remarks is that they are not true. Such words never cleared a mortgage off a farm or saved a church, nor ever will do it. We should be thankful for this loss of 800 this year if it would only properly arouse our members everywhere. We have been leaning on all sorts of props, which, one by one, are proving to be insufficient for the burden. Only one thing can make a meeting grow in numbers and in power—it must meet the spiritual needs of the community, it must become in some measure the body of Christ in the neighborhood where it is. Revival meetings and well-delivered sermons and church machinery have their place, but they are good only up to a certain

point. They are human instruments, and they have the marks of human weakness upon them. We must not expect too much of them, for they lose their force as all oft-repeated things do. Many of our meetings have become almost as much crystalized as they were before the great uprising a generation ago. The meeting has fallen into a "habit," and the living creature is not in the wheels. A vital change must come before we shall move up again, but it can come by no easy method, and it is just this serious problem which we call Friends to consider with the gravity which it deserves.

FOR THE AMERICAN FRIEND.

INFLUENCE OF FRIENDS IN COLONIAL PENNSYLVANIA.

BY HARLOW LINDLEY.

The government of the province of Pennsylvania from 1701, when Penn granted his second and more liberal charter, until the separation from the mother country in 1776, was vested in (1) a Governor appointed by the Penns as Proprietaries and confirmed by the King; (2) a Council chosen by the people to assist the Governor, but having no legislative power, and (3) an Assembly, representative of the people to which belonged the power among other things "to appoint committees, prepare bills, impeach criminals, and redress grievances, with all other powers and privileges of an Assembly, according to the rights of free-born subjects of England."

Two important concessions secured by the Assembly previous to 1740 were, first, that to this body belonged exclusively the right not merely of disposing of the public money, but of the means and methods by which it should be raised; and, second, that the decision of the Lieutenant-Governor approving or disapproving a bill passed by the Assembly should be final and not subject to the reversal of the Proprietary.

These concessions were the cause of much friction between the Assembly and the Proprietaries from the beginning. The latter sought in every way to advance their own private interests and would not contribute to the general burden of taxation. On the other hand, the Proprietaries were much opposed to the issuing of paper money whereby the Assembly was in the habit of meeting extraordinary emergencies. Dr. Stillé says that "to irreconcilable differences on the point, and not to religious scruples, are no doubt to be ascribed much of the embarrassment of the English Government in Pennsylvania in raising men, money and supplies for the prosecution of the war." [Pa. Mag. of Hist., X, 286].

The first separate Assembly for Pennsylvania proper met at Philadelphia in 1703, and "by its first resolution showed that the Quakers so dominant in the Province were beginning to acquire a taste for authority, and meant to color their religion with the

hue of political power." The charter was more republican in character than those of the neighboring colonies, and the Assembly, elected annually, was to consist of four members from each county and was to meet at Philadelphia.

From this time on until the end of the French and Indian war, the Friends held a controlling influence in the Assembly. At several different times during this period they were called upon to vote money and supplies to carry on expeditions against the French in Canada or in defence of the frontier. Naturally these measures were not in accordance with Quaker principles, and the means of evading them are interesting to notice. Benjamin Franklin says: "My being many years in the Assembly, a majority of which were constantly Quakers, gave me frequent opportunities of seeing the embarrassment given them by their principle against war, whenever application was made to them, by order of the Crown, to grant aids for military purposes. They were unwilling to offend government, on the one hand, by a direct refusal, and their friends, the body of the Quakers, on the other, by a compliance contrary to their principles; using a variety of evasions to avoid complying and modes of disguising the compliance when it became unavoidable. The common mode at last was to grant money under the phrase of its being 'for the King's use,' and never to inquire how it was applied."

Governor Fletcher had said to the Council, Fifth month 16th, 1693: "If ther be anie amongst you that Scruple the giving of money to support waar, ther are a great many other charges in that govermt, for the support yrof, as officers' Sallaries & other Charges, that amount to a considerable sum: Your money shall be converted to these uses, & shall not be dipt in blood. The monie raised there for the support of the govermt shall be employed for the defence of the fronteers which doe give you protection." [Colonial Records, I., 400.]

Franklin says that when powder was wanted for the garrison at Louisburg, and the government of New England solicited a grant of some from Pennsylvania, which was much urged upon the House by Governor Thomas, they would not grant money to buy *powder* because that was an ingredient of war; but they voted an aid to New England of three thousand pounds, to be put into the hands of the Governor, and appropriated it for the purchase of bread, flour, wheat, or *other grain*. Some of the Council, desirous of giving the House still further embarrassment, advised the Governor not to accept provision, as not being the thing he had demanded, but he replied: "I shall take the money, for I understand very well their meaning; *other grain* is gunpowder," which he accordingly bought, and they never objected to it.

These instances suffice to show some of the methods by which the Quakers evaded their conscientious scruples and at the same time complied with the orders of the Crown.

The Quaker element of the population was at first

greater than any other, but at the beginning of the eighteenth century when crown officers had been appointed, the number of inhabitants outside of the Society of Friends were soon in the majority. They, however, seem to have retained their position in the Assembly, and were in the majority there. This may be due to the influence exerted by them upon the Germans in the province. Evidence in favor of this view is found in the history of Northampton and other counties, which tells us that "In later times, say about 1753-'56, the Germans having become numerous and therefore powerful as make-weights in the political balance, were much noticed in the publications of the day. They were at that period of time, in general, very hearty co-operators with the Quakers or Friends, then in considerable rule in the Assembly. A MSS. pamphlet in the Franklin Library at Philadelphia, supposed to have been written by Samuel Wharton, in 1755, shows his ideas of the passing events, saying that the party on the side of the Friends derived much of their influence over the Germans, through the aid of C. Sauers, who published a German paper in Germantown, from the time of 1729, and which, being much read by that people, influenced them to the side of the Friends, and hostile to the Governor and Council. Through this means, says he, they have persuaded them that there was a design to enslave them, to enforce their young men by a militia law to become soldiers, and to load them down with taxes, etc. From such causes, he adds, have they come down in shoals to vote (of course, many from Northampton), and carrying all before them." The same account goes on to say that "all who are not of their party they call 'Governor's men,' and themselves, they deem strong enough to make the country their own! Indeed, they come in, in such force, say upwards of 5,000 in the last year, I see not but they may soon be able to give us law and language, too, or else by joining the French, eject all the English. That this may be the case is too much to be feared, for almost to a man they refused to bear arms in the time of the late war, and they say it is all one to them which king gets the country, as their estates will be equally secure." It seems the French had turned their hopes upon this great body of Germans by promising them land grants in the Ohio region.

The influence of the Friends in the Assembly seems to have been distasteful to many persons in the Province, especially to the frontier inhabitants who suffered from the Indian attacks because of lack of defense. Benjamin Franklin, having attempted in vain to prevail with the Assembly to pass a militia law and make other provisions for the security of the Province, in 1747 proposed to try what might be done by a voluntary subscription of the people. To promote this he wrote and published a pamphlet entitled "Plain Truth," in which he stated the helpless condition of the frontier and the necessity of union and discipline for defense. This pamphlet was translated into German to be circulated among the Ger-

man population in Pennsylvania. An answer to it, entitled "Necessary Truth Which Upheld Quaker Principles of Non-resistance," was written and published in 1748. Jared Sparks says the argument proceeds upon the ground that war is unjustifiable, and not to be guarded against by "arms, ammunition, and a feasible posture of defense," but by cultivating the peaceful virtues, and a Christian temper, and relying on assistance from heaven to avert the calamities brought upon the world by the evil designs of men.

Franklin's effort evidently had little effect, for the Assembly continued to debate the question of taxes on proprietary lands instead of fortifying their borders. The grievances of the people are set forth in a petition addressed "To the King's Most Excellent Majesty," in 1756. This petition, signed by "sundry of Your Majesty's dutiful & loyal subjects, Inhabitants of the Province of Pensilvania, in Behalf of Themselves and Others," urges the King to withhold his sanction from a certain military bill, recently passed by the Pennsylvania Assembly, and also urges that the Quakers be forever disqualified from sitting as members of the Assembly. By the military bill a volunteer force was to be raised of those who were willing and desirous of being united for military purposes, and these were to be thoroughly organized. The petition was endorsed "Pensilvania. For the Inhabitants in General Agt their Quaker Assembly," and the arguments for the petitioners were heard before the Lords of Trade in London, and agents of the Quaker Assembly are also reported to have been heard. After an exposition of the dangerous situation and defenseless condition of the Province, the petition asserts "That, from long experience, we have no hopes of seeing the aforesaid grievances redressed here, while a great majority of men, whose avowed principles are against bearing arms, find means continually to thrust themselves into the Assembly of this Province, and who have been frequently called upon to put the Province in a posture of defence, both by messages from their Governors, and petitions from great numbers of their constituents, in different counties, but have, always, evaded the point, and spun out the time by unreasonable disputes, altho' nothing be required, for this purpose, but the bare sanction of a Law, to collect and conduct our natural strength as a colony."

The argument following the petition further states "that all the world agrees, that America, ought to be defended, but yet that the King alone, cannot control any Assembly, and much less, a Quaker Assembly," and that "the Quakers in Pennsylvania have, upon every application, for sixteen years now passed, refused to raise a militia, refused to put the country in a posture of defence, refused to raise men or money for the King's service, declare themselves principled against all military measures, and at length declared even self-defence to be unlawful, and that at a time when the Indians and enemy were in the heart of their country, burning and destroying the inhabitants with unheard-of Crueltys and Barbaritys."

The petitioners claim the petitions came from English, Scotch, Irish, Dutch and German settlers; from members of the Church of England, from Presbyterians and their ministers, from Independents, Anabaptists, and their teachers, Jews and Christians, all sorts of persons, "Quakers only excepted."

They further petition that "The Assembly, from their perverse obstinacy, having turned a deaf ear to the repeated demands, from all the inhabitants, the petitioners now pray that relief, from his Majesty, which their own Assembly, unnaturally, deny them," and they go on to urge that this is not only their own cause, but that of his Majesty, the public, America and Great Britain, and as such requires consideration. That considerable destruction and some loss of life resulted from the failure of the Assembly to provide frontier defense earlier than they did cannot be questioned, yet, in defense of the Friends just here one would naturally ask why, if their measures were so detrimental to a large body of the people, they continued to be elected to the Assembly as representatives for sixteen years.

When it became apparent at last to the Quaker members of the Assembly that warlike proceedings were unavoidable, they were obliged to choose between acceding to the popular demand or adhering to their non-resistant principles by retiring from the government. Grahame says: "With a rare virtue they adhered to their religious principles and resigned the political authority which they had enjoyed since the foundation of the colony." Authorities differ as to the exact time of this change. "Stillé alleges that the Quaker supremacy terminated in the year 1754. Grahame goes a little further, assigning 1756 as the time. While McKean gives the date of the American Revolution as contemporary with the actual extinction of Quaker political power. At all events, it would certainly be erroneous to suppose that this 'rotation in office,' so to speak, was effected suddenly, all at once,—in a day, as the ancients were accustomed to found their cities. On the contrary, it was doubtless a very gradual process. A number of Quakers quietly seceded from the Assembly, declining to accept the offices of government under a political régime by which a military establishment was sanctioned, and indeed even required. Their example was followed by other members of the Society, till, at first their majority was extinguished, and ultimately few, if any, Quakers remained in the Legislature." The last statement of this quotation must refer to a limited period, and not to the period succeeding the Revolution, for the Quakers regained their power to some extent after the war closed, and we find a number of them again holding office in the Assembly. The date given by Dr. Stillé, 1754, is certainly too early, for it was in 1756 that the argument above referred to was made before the Lords of Trade in London to forever disqualify Quakers from sitting as members of the Assembly.

The controversy between the proprietaries and the people as represented in the Assembly brought the

question of taxation into prominence, and had its influence upon the revolutionary struggle later on. Both the Assembly and the people generally agreed that the proprietary estates should be taxed in common with other property, but the people, as the petition cited shows, thought "that a time when the Province was called upon to endure all it had suffered between 1740 and 1756 was ill chosen to interpose objections, either about taxing the proprietary or any other constitutional or religious scruples against measures intended to defend the Province against hostile incursions."

When peace was declared in 1763, all parties united in petitioning the King to purchase the jurisdiction of the Province from the proprietors. Such a petition was drawn up by Franklin, setting forth the increasing property and power of the proprietaries and the danger of such a power in the State intervening between the Crown and the people.

The Friends were strongly in favor of the establishment of a royal government in place of the proprietary one. The general opinion of the Friends was that "the power of the government ought, in all good policy, to be separated from the power attending that immense property and lodged where it could be properly and safely lodged, in the hands of the King." Lossing says that this attempt to crush feudal power and remove all barriers between the supreme governor and the governed was the first great step toward revolution in Pennsylvania. Several successive Assemblies favored the proposition and Franklin was appointed provincial agent to urge the measure before the King. However, the proprietaries were able to arrange matters in a way so that the opposition gradually subsided and the government remained unchanged.

University of Chicago.

ONE STANDARD OF CONDUCT.

BY CHARLES M. SHELDON.

I have never yet found a man who claimed that because I was a minister, and he was something else, I therefore ought to be better than he. The same standard of conduct holds for all. If to ask the question, "What would Jesus do?" lies at the heart of all Christlikeness, then it is just as imperative for the newspaper man to ask it as for the preacher. A newspaper has no more right to exist for its own glory, or for the gratification of ambition, or for the making of money, as its first reason, than a church has a right to exist for the purpose of making money or building up its own glory. The president of a railroad has no more right to conduct the affairs of the railroad for his own aggrandizement, or simply to make money, as the first reason, than a Sabbath School has a right to exist for the same purpose.

The first object of every man ought to be to do the will of God. No one is excused from obedience to this command because he is a merchant or a lawyer or a bank director, instead of something else; but the

old comprehensive principle of "Whatsoever ye do, do all to the glory of God," places the same standard before all men. It is disobedience to this command which has given us the words "secular" and "religious," and which has made men say we cannot apply the teachings of the Sermon on the Mount to business and politics. And so far has much of the business and politics of the world departed from any real attempt to do the will of God, that an honest effort to-day to follow Christ in business or political life would result in a great change of methods and a complete upheaval of many present practices. Yet the eternal standard holds good; it will never change as long as God's commands remain the same.

When Jesus said, "Follow me," He was not talking simply to ministers, Sabbath School superintendents, teachers or a little circle of men who could easily follow Him without loss or trouble. But He spoke to the whole world, regardless of a man's occupation, regardless of the fact that he was in business instead of in the ministry. And under this same law of conduct, nations as well as individuals are bound. A nation has no more right to seek anything first, except the kingdom of God, than an individual has. It is owing to the fact that nations have disregarded this first great principle of action that they have gone down in ruin successively. "Seek ye first the kingdom of God" is an undying command of Christ, and one cannot follow Him at all or be His disciple anywhere, if he attempts to evade this great command.

If to ask, "What would Jesus do?" is the only thing for me, a preacher of the gospel, to ask, it is also the only thing for the President of the United States to ask, or for any king or ruler to ask, or for the richest man in the world to ask—or for anybody. For it is God's world, and He will never be satisfied with a division of His ownership which shuts Him up to a small part of it, or leaves Him out of any section of it.—From the "Congregationalist."

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

The Executive Committee of the Friends' Temperance Association, on the 28th, was alive to the needs of the hour. Ella B. Green's visit to many towns in Pennsylvania and New Jersey, in the interest of Scientific Temperance Instruction; the report of the lecture committee, which proposes having six lectures by Oliver W. Stewart the last of the Third month; the good results of the distribution of literature and Bibles, were all presented and met with words of commendation.

"In view of the enormous evils which afflict us as a people because of our heavy consumption of alco-

hol, it is necessary in the best interests of the State, both present and future, that scientific teaching as to the effects of alcohol on the human frame should be given in all elementary schools, under the control of the Education Department and at the expense of the State."

It is now understood clearly that there is no evil thing among us that the drink habit does not aggravate, and no good thing that it does not antagonize. More than everything else the saloon fosters and sustains the drink habit. It is now mere commonplace to say, "The saloon is a standing menace to our civilization." Every law passed for the regulation of the liquor traffic has its reason in the character of the business.

A W. F. M. Society has recently been organized at Cherokee, Okla., and are pushing their work vigorously. The women members are most all members of the W. C. T. U., who are doing very efficient work in helping to keep the morals of the town at a high standard, it being through their work, along with the earnest efforts of the pastors and the loyal temperance workers, that the town is free from saloons in this saloon Territory. John Snively, of the Friends' meeting, has recently circulated a pledge, binding the citizenship of the town to use their influence, means and power to keep the town free from saloons, which was signed by ninety-nine per cent. of the voters.

Scientific temperance is the study of the physiological reasons for obedience to the laws of health, including those that teach total abstinence from alcoholic drinks and other narcotics. In the latest manuals of instruction this study has been reduced to a "pedagogical form"—in other words, has been carefully graded to the developing capacities of pupils, furnishing thirty lessons of progressive matter per year from the first primary through the six grammar years and the first year in the high school. Familiarity with the whole subject will enable one to recognize the points that are necessary steps connecting one class of facts with those that follow and to make out courses of study accordingly.

I wish all our friends could only know what remarkable battles that are now being waged in almost every country in Europe to-day—in France, Belgium, Russia, Germany—on the question of restricting or prohibiting the liquor traffic. In some instances the governments are increasing the licenses. In others they are warning the people against the use of intoxicants, while in some countries labor unions are urging workmen to abstain from intoxicants. Last fall the National Temperance Society inaugurated a world-wide Twentieth century pledge-signing crusade, which is encircling the globe. We have sent out free two million and a half pledges and printed and circulated over one and a half million pages of

literature, and established the crusade all over our country and in every state in Europe and in Great Britain, and recently inaugurated the movement in Cape Colony, South Africa, in Bombay and in Australia. So that the pledge is really circling the globe.—"Christian Advocate."

At the great Liquor Dealers' Convention held at Pittsburg, Pa., where 28 different States were represented, the National President, E. L. Jordan, in his address made the following significant remarks:

"To be honest and not to deceive ourselves, if we glance over this great country we find that prohibition, local option, high license and unjust legal restrictions are in the ascendancy and growing more popular in the different States at the present time than ever before. . . . Peer into every city, town and hamlet; then read the city ordinances; visit the council chambers in the various cities; visit the different legislatures and the halls of the Congress of the United States; consult with your lawmakers, and you will be astonished at the combinations arrayed against the traffic that we represent."

It should be said that the report of the Committee of Fifty is an unjustifiable attack upon the system of the temperance education that has helped to make our nation the admiration of the world, and the charge that the teaching of the indorsed school physiologies is unscientific, is unsustained by any evidence they bring forward. While there is much valuable material in the experimental work reported by the committee, the attacks upon this instruction are unwarranted by the facts and unjustifiable from the standpoint of principle. The defense of moderate drinking by the Committee of Fifty, is subtle and sophistical. As representatives of the mothers of the children in the public schools under this instruction, who know the good it is doing, we utter our solemn and emphatic protest against any attempt to minimize or remove it. We agree with the Committee of Fifty that they will find it no easy task to do so and that in such an effort they will be compelled to reckon with the mothers and best citizens of the nation.

While church, temperance organizations, the school, and, for the most part, the press, teach the lessons of temperance, the conditions of employment, both mental and manual, now largely enforce it. Men who drink cannot be safely trusted, for example, to man railways, mines, factories and other agencies of modern industry, and those who earn subsistence for themselves and families must conform to the requirement of securing employment, and one which to-day is more insisted upon by employers than it ever was before is abstinence from drink.

This is principally the result of a changing industrial system. When the population consisted chiefly of farmers and of mechanics in small shops, the public concern in the personal habits of the individual

was a minor one. But with the introduction of railways and modern industrial machinery, it began to be seen that drunkenness or loose habits of drinking so endangered lives and property that it could no longer be tolerated in those upon whom any considerable responsibility rested. This, even more than the agitations of moral reformers, has led to a decline in the excessive use of strong liquors in this country, for intelligent workingmen everywhere are beginning to recognize the fact that in these days it does not pay to get drunk.

QUAKER SERMON TO A LIQUOR SELLER.

"Friend, that is the most damning part of the business. If thee would only sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them.

"But thee takes the young, the poor, the innocent and the unsuspecting, and make drunkards and loafers of them.

"When their character and money is gone, thee kicks them out and turn them over to the other shops to be finished off, and thee ensnares others and sends them on the same road to ruin."

THE AMERICAN ANTI-SALOON LEAGUE.

Washington, D. C., Twelfth mo. 10th, 1903.

To Our Temperance Friends Throughout the Country:

No more important general legislation affecting the temperance question has been proposed for over a decade than the Hepburn- (H. R. 4072) Dolliver Bill (Senate 1,390). This measure is simply designed to make State legislation on the liquor question effective by allowing the laws of the State to have complete jurisdiction over liquor shipped into the State, both before and after delivery. Prohibition, whether State-wide or local, and all forms of local option legislation will have a fair test without this law. The bill is before the Judiciary Committee in both houses of Congress. We have determined to concentrate our energies upon this measure, and in this we have the full co-operation of the legislative department of the W. C. T. U. until it shall be passed. We shall give careful attention and reliable information in ample time in every emergency in this contest. We again urge our friends to be prompt and effective in carrying out our plans.

The special thing desired now is short, courteous appeals to Senators and Congressmen on the committees, and your own Congressman, to do everything in their power to secure the prompt and favorable consideration of the measure by the committees and its early passage in both branches. For this purpose the names of Committees in Senate and House are herewith appended.

Very sincerely and fraternally yours,

EDWIN C. DINWIDDIE,

Legislative Superintendent American Anti-Saloon League.

Senate Judiciary Committee: George F. Hoar,

Massachusetts; Orville H. Platt, Connecticut; Clarence D. Clark, Wyoming; Charles F. Fairbanks, Indiana; Knute Nelson, Minnesota; Louis E. McComas, Maryland; Chauncey M. Depew, New York; John H. Mitchell, Oregon; Augustus O. Bacon, Georgia; Edmund W. Pettus, Alabama; Charles A. Culberson, Texas; Joseph C. S. Blackburn, Kentucky; Thomas M. Patterson, Colorado.

House Judiciary Committee: John J. Jenkins, Wisconsin; Richard W. Parker, New Jersey; De Alva S. Alexander, New York; Vespasian Warner, Illinois; Charles E. Littlefield, Maine; Lot Thomas, Iowa; Samuel L. Powers, Massachusetts; Robert N. Nevin, Ohio; Henry W. Palmer, Pennsylvania; George A. Pearre, Maryland; James N. Gillett, California; David A. De Armond, Missouri; David H. Smith, Kentucky; Henry D. Clayton, Alabama; Robert L. Henry, Texas; John S. Little, Arkansas; William C. Bentley, Georgia.

THE PAST YEAR'S VICTORIES.

BY WILBUR F. CRAFTS.

Reformers should be scrupulously just to their allies in reviewing the year's victories. The facts as to those won at the National Capital in 1903 are as follows: The one legislative act in which the National Anti-Saloon League's Legislative Superintendent had the leading part was the second half million appropriation for gymnasiums and amusements and other substitutes for "canteens" at army posts. The International Reform Bureau drew the only direct temperance measure brought into Congress from the outside, the amendment to the immigration act by which liquor selling in government immigrant stations was forbidden. It passed the House almost before the ink was dry, and in the Senate was somewhat re-enforced by the W. C. T. U. The Anti-Saloon League's Legislative superintendent was at that time busy with defending the anti-canteen law and so did not get his appeal to his great constituency in behalf of this bill until the victory was won. The debate on this immigration prohibition was the occasion of the introduction of the successful amendment to exclude liquors from the Capitol, but the credit for that victory belongs almost entirely to Congressman Landis, who introduced it on his own motion, as Congressman Little had done in a previous Congress. But thousands of W. C. T. U. petitions in previous years in behalf of the Reform Bureau's Ellis bill had prepared the ground into which Congressman Landis cast his amendment at the right moment. The defeat of the opium monopoly in the Philippines, which had the support of the Philippine government and the War Department, was accomplished by the Bureau in half a week by a telegraphic vote to the President in behalf of a veto on this iniquity.

This is the full record of definite results on temperance measures in 1903 at the National Capital, but it must not be forgotten that the "Christian lobby" of three at the Capital could do nothing but for the temperance work done in every Congressional

district by the Prohibition party, the W. C. T. U., the Anti-Saloon League and other temperance workers, and by national agencies, like the National Temperance Society and the National Temperance Committees of the Methodists and Presbyterians.

Washington, D. C.

The International Lesson.

FIRST QUARTER.

LESSON III.

FIRST MONTH 17, 1904.

THE BAPTISM AND TEMPTATION OF JESUS.

Matthew 3: 13 to 4: 11.

GOLDEN TEXT.—And lo, a voice from Heaven, saying: This is my beloved Son, in whom I am well pleased.—Matt. 3: 17.

DAILY READINGS.

Second-day, First mo. 11.—The baptism of Jesus. Mark 1: 1-11.

Third-day, First mo. 12.—Fulfilling all righteousness. Matt. 3: 7-17.

Fourth-day, First mo. 13.—Another Heavenly voice. 2 Pet. 1: 15-21.

Fifth-day, First mo. 14.—Tempting God. Deut. 6: 1-7.

Sixth-day, First mo. 15.—Enduring temptation. Jas. 1: 1-21.

Seventh-day, First mo. 16.—Able to succor. Heb. 2: 1-18.

First-day, First mo. 17.—Tempted like ourselves. Heb. 4: 1-16.

Time.—The baptism was probably early in the year 27 A.D. The temptation followed immediately.

Place.—The exact situation is not known, but it was at one of the fords of the Jordan. Bethabara. In the Revised Version (John 1: 28) the word is Bethany, and the situation is given as "beyond the Jordan."

13. "Then." The time is uncertain. Jesus was about 30 years old (Luke 3: 23). "To the Jordan." Probably the ford near Jericho. "To be baptized of him." Why was Jesus baptized? is a question often asked, and to which many answers have been given. John's baptism was a baptism of repentance for men; it could not have been such for Jesus. It was not only confession, but also the beginning of a new life. So with Christ it was the public consecration to His ministry, the beginning of His proclamation of the gospel. It was also an act which was done in fulfillment of the older dispensation. He, by this act, denounced rather than renounced sin. See also verse 14.

14. "But John would have hindered him." Amer. Rev. Ver. This conveys the meaning of the original far better than the old version. "I have read," etc. Compare verse 11.

15. "For thus it becometh us to fulfill all righteousness." Exactly what this means is not very clear; perhaps all that has been said in the note on verse 14.

16. "When he was baptized." How the rite was performed is not described in the Bible. Here there seems little doubt that it was by partial or whole immersion. It is rather interesting that the representations of the baptism which have been found in the Catacombs of Rome always represent John as pouring the water on the head of Christ. In that early Christian treatise, the "Didache," baptism is to be performed "in running water," or it may be by "pouring" water thrice upon the head. "Went up straightway from the water." Amer. Rev. Ver. Not "out of," but "from." Luke says Christ went from

the water praying (Luke 3: 21). "He." Jesus. John also saw this (John 1: 34). The account in Luke says that the Holy Spirit appeared in "bodily form as a dove." The dove is the symbol of gentleness, peace and love. "Abode." The Spirit visited men in former times. He came and went. Here He abode. John 1: 33.

17. The endorsement of his mission. "The descent of the Spirit was (1) a sign of Christ's identity to the Baptist; (2) the public inauguration for His mission; (3) a seal to Christ Himself of His Father's acceptance and fitting Him for that mission."

4: 1. "Then." Immediately, it would seem. "To be tempted." Again the question rises, why? The chief answer must be that only thus by knowing what temptation really is by practical experience could he understand the temptations of man, and be really "able to succor them that are tempted" (Heb. 2: 17, 18). "Of the devil." It is not needful to discuss how; the fact of the temptation is the important thing.

2. "Forty days." According to Luke the temptation extended through the whole forty days (Luke 4: 2).

3. "The tempter." The trier, one who makes proof of. The temptation came at a time of great physical weakness. Hunger is one of the hardest things to bear, and has driven men to commit the most revolting deeds. "Command." The knowledge that He could do this made the temptation of surpassing force, and the more so because it would be to do that which in itself was harmless. "To have yielded would have made his humanity a mere appearance." This temptation was through legitimate and natural desires.

4. It is written." From the Septuagint, Deut. 8: 3. Compare Revised Version. God can sustain life without common food, as He taught the Israelites with manna. "I will work no miracle to satisfy my own will and destroy this sense of human weakness, but will trust Him."

5. "The holy city." Jerusalem. "Pinnacle." Probably that part of the roof which looked down upon the valley of Hinnom, the bottom of which would be about 600 feet below.

6. "If thou art." Again an appeal to the consciousness of Divine power. This temptation was spiritual. "The former temptation was to distrust God's providence, this to presume upon it." "For it is written." The tempter turns Christ's own words upon Him. There are few arguments more specious than citing scripture with a wrong application. The quotation is from the Septuagint (Psa. 91: 11, 12), and is not complete. There is no inducement to any rash action. It has been pointed out that perhaps there was still more in this temptation—that to appear to the people in a strange way, as the Messiah was expected to appear, and thus prove His Messiahship by an outward sign of wonders.

7. "Again it is written." Scripture is answered by Scripture. The reference is to Deut. 6: 16. See also Num. 20: 7-12.

first meeting in this village, which is called Potrerillo, was held a week ago last night. There were about fifty persons present, including the leading men of the village. Although it was new to them, yet there was a unanimous expression of the desire that the services be continued. Though no collection was taken the people of their own initiative made an offering amounting to sixty cents. As the bay must be crossed to reach there each trip costs forty cents Spanish silver.

S. J.

The girl we have in the house has begun to teach the children's class in the Pueblo Nuevo Sabbath School, a work she enjoys very much. We are putting a good deal of our time and strength at present on training and teaching those who give promise of being useful workers in the Church. They are our hope. Their earnestness and eagerness to learn are very gratifying. One evening we visited the home of three young girls who attend most faithfully and are my mainstays in the meeting on the hill, and they help also in the Sabbath School there and here in the church. We went to help them a little on their Endeavor lesson, and although rather late, found them ironing so that they could attend the Endeavor meeting the next evening, as it is against Cuban custom to go out in the evening after ironing.

Ten of the members of the Endeavor Society of Gibara Monthly Meeting, with some previous help in the study and preparation of the lesson, are able to lead the meetings of the Society with credit. Five of these are doing special public work in the cause of Christ as superintendents or teachers in our Sabbath Schools in the city.

M. M. J.

A FAREWELL MEETING FOR EDITH EVA TERRELL

Wilmington Yearly Meeting has recently opened a mission station at the town of Puerto Padre, on the island of Cuba. For this purpose they have been very fortunate in securing the services of Emma Phillips, late Martinez, who has had an experience of ten years in successful missionary work among Spanish-speaking people, seven years in connection with the work of Friends in Mexico, and three years at Gibara, Cuba, under the employment of the American Friends' Board of Foreign Missions. That organization has loaned the services of Emma P. Martinez to Wilmington Yearly Meeting for a definite period of time, for the pioneer work required in establishing a new mission. She, with her husband, Francisco Martinez, about the middle of Tenth month, sailed from Gibara, Cuba, where they had just been married, to Puerto Padre, 50 miles up the coast. Here they at once found favorable surroundings in such things as desirable location, official welcome, and open-hearted, hungry citizens.

They began their work without delay, and are to be joined near the beginning of the New Year by Edith Eva Terrell, one of Wilmington Yearly Meeting's most valued members. She is a daughter of the late James H. Terrell, and is a young woman of sterling character and deep religious experience. She is

a graduate of Wilmington College, class of '98, has had experience as a teacher in the schools of her native county, and has spent three years in the Cincinnati Training Hospital, where she graduated last year as a trained nurse.

On the 11th of Twelfth month, at Wilmington, Ohio, her yearly meeting held an all-day farewell meeting, preparatory to her leaving for her new field of work. There were present Thomas C. Brown, of Carmel, Ind., and Mahalah Jay, of Richmond, Ind., the former president and the latter secretary of the American Friends' Board of Foreign Missions, with which organization Wilmington Yearly Meeting works in harmony.

Thomas C. Brown gave the address of the morning, in which he emphasized the advantage of the reflex action of foreign missionary work upon the home church.

Under the supervision of the local W. F. M. S. a bountiful basket dinner was served in the basement at the noon hour, giving opportunity for friendly greeting and social good feeling.

The college chorus class, in the service of song, added much to the interest of the afternoon exercises. Edgar Stranahan, who was sent last winter by the missionary board of Wilmington Yearly Meeting to Cuba to assist in selecting a suitable place for the new mission, gave to all, by means of map and chart, a clear idea of its location, and an appreciation of responsibility in the possibility of its growth and development. He was followed by Albert J. Brown, president of Wilmington College, on the "Relation of the Church Through its Educational Institutions to the Evangelization of the World."

Then Eva Terrell, in a beautiful address, told the story of her call to the foreign field so simply and with such unassuming humility, that she carried the hearts of her audience with her, and they were baptized into deep sympathy and interest, while the spirit of "God speed thee" prevailed. Under this covering, Robert Pretlow, of Wilmington Meeting, led the congregation into a season of earnest prayer, while they consecrated their missionary to her work and themselves to her support. With the same spirit prevailing, Thomas C. Brown asked for pledges of assistance, and received, or set on foot that which when carried out will insure the continued support of Eva Terrell for a period of five years in the field.

Thus closed one of the most memorable days in the history of the yearly meeting. We had hoped to welcome on the same day our home-coming missionary, Martha E. Hadley, who for the past four years has labored at Kotzebue, Alaska, and whose duties to her family call her home at this time. But service in California among the supporters of the mission where she has worked detained her. With the prospect of her early arrival from her station in the far north, and with Eva Terrell waiting for the sailing of vessel to carry her to the distant south, Wilmington Yearly Meeting is indeed in a state of welcoming the coming and speeding the parting missionary.

ELLEN C. WRIGHT.

Correspondence.

On Third-day evening, the 22d of Twelfth month, I started to Park View, a suburb of Portsmouth, Va., for the purpose of leading the weekly Holiness Association meeting. While passing through a dark place just beyond the city limits, I was attacked by an unknown person for an unknown cause. We suppose robbery was the intention, as there has been much robbery and assaults upon citizens in that region lately. The man was prepared for throat-cutting, and struck me with some kind of metal knuckles, with knife attachment. My throat was cut through into the larynx, but the murderous hand was overruled by "the angel of the Lord that encampeth round about them that fear Him and delivereth them," so that the knife missed the vein and artery of my neck, which it was the evident intention of the man to sever.

My life is not only spared, but the healing hand of God is precious upon me, and I am rapidly recovering.

I desire to say to the many Friends who have sent personal letters to me and my family in this time of trial that we greatly appreciate your sympathy and here answer the questions as to my hurt and present condition.

L. I. HADLEY.

UNION HIGH SCHOOL.

Union High School, located at Westfield, Hamilton County, Indiana, was organized more than forty years ago. It is owned and controlled by an association of stockholders, nearly all of whom are Friends.

The town of Westfield has been for more than sixty years the center of the largest and most compact body of Friends in the world. About 3,000 members live in the west half of Hamilton County.

This institution owes its existence and support to the public spirit and energy of those who, while desirous of promoting the educational interests of our youth; in preparing them for college and the active pursuits of life, have ever kept in view the necessity of having these safe-guarded by influences and training that make for the moral and spiritual interests of our children. These aims have, in the main, been well met in the life of Union High School.

For a generation the name and fame of this institution as an educational center have extended over and beyond the limits of this county, with its three quarterly meetings, and its power and influence have been felt and acknowledged by the public generally outside the limits of our own denomination. Many of its graduates are filling honorable places in other educational institutions, north, south, east and west. Others have risen to eminence in literature, law, medicine and business.

The school has been fortunate in the character of its teachers. Among these may be mentioned the names of Lewis A. Estes and wife, Huldah C., who taught in the sixties and early seventies; Absalom Rosenberger, now president of Penn College; Phebe Furnas, J. Frank Brown, Morris E. Cox, James and Amos Sanders, as well as others, who have followed later. The school is now under the charge of Professor Irvin Stanley and wife.

But of late, on account of the building up of a number of institutions of equal grade within the radius of its former influence, and coming in competition with it, support has largely withdrawn from Union High School. It now requires a struggle for the school to maintain its former position and relative rank. An excellent public commissioned high school is now flourishing in the same town. But the friends of Union High School have not despaired, nor do they intend to surrender while there is hope.

However, in view of unseen possibilities, at the last annual meeting of the stockholders, held February 15th, 1903, the following amendment was proposed to the "Articles of Association." This will be acted upon at the next annual meeting, to be held February 8th, 1904:

"Whereas, During the years past there have grown up relations between Earlham College and Union High School which have been helpful to the school, and which might be largely increased by a closer co-operative affiliation between the two institutions:

"Therefore, in consideration of such benefits as have arisen and are likely to arise from said co-operative affiliation, be it

"Resolved, That Article VI. of the Articles of this Association be and is hereby amended to read as follows:

"Article VI. (a) The directors shall have power to levy and collect any assessment or assessments on the amount of

each member's stock in the Association, to be used for promoting its efficiency, provided the amount of the levy does not exceed ten per cent. annually. (b) The directors and officers are hereby authorized and instructed to convey by deed and contract to Earlham College the real estate, personal property, funds and trusts belonging to and in possession of Union High School Association, together with all other property of which it may in the future become possessed, to be held by said college in trust, but managed and operated by and for the benefit of Union High School Association, as heretofore, except with the advice and aid of the Board of Trustees of said college, as they may elect to offer it. With the further provision that if in the future conditions should arise so that Union High School should be suspended and cease to be operated as a school for a period of two or more successive years, then, by the terms of said deed and contract, Earlham College shall become the sole and absolute owner in fee simple of said real estate and personal property, and all trusts and funds as above mentioned shall pass absolutely to Earlham College."

It is hoped that the above amendment will be thoughtfully considered, and the action thereon redound to the best interests of Friends' educational work.

MILTON HANSON.

Things of Interest Among Ourselves.

A First-day morning meeting is being regularly held in the city of Pittsburg.

John M. Watson's address for the next two months will be 107 East Cherry Street, Richmond, Va.

At Portland Monthly Meeting, Ind., held the 26th ult., three persons were received by request and two by certificate.

Pres. Isaac Sharpless is making an extensive visit through the central West, visiting mainly educational centers.

During the holiday vacation some improvements were made in the Friends' Select School Building, Philadelphia.

Amos Cook and wife, recently of Springdale, Ia., greeted the meeting at Pasadena First-day the 20th ult.

Tilman Hobson entered upon a several months' evangelistic campaign in connection with the Presbyterians of California the first of the year as the "Quaker Evangelist."

Edwin McGrew attended quarterly meeting at Toronto on the 19th and 20th of last month, where his visit was much appreciated.

Willmot R. Jones, who is head master of the Stamford High School, has been elected president of the State Educational Association of Connecticut.

Ida L. Curtis, a minister in the meeting at Pasadena, Cal., fell from her wheel the 19th ult., and broke two bones in her left wrist.

Dr. Richard H. Thomas, of Baltimore, has been spending a few days at Haverford and acceptably attended Haverford Meeting on Fifth-day, the 31st ult.

Tilman Hobson, who has been engaged in evangelistic work since his return to California, enjoyed the holidays at home in Pasadena with his family and hosts of friends.

William L. Pearson has been spending the college holidays in the East. He was favored in the ministry at Twelfth Street Meeting, Philadelphia, on First-day of last week.

At Christmas exercises held in Friends' Meeting House, Pasadena, Cal., the local minister, Harry R. Keates, was the recipient of a turkey.

William Littleboy and his wife, of Birmingham, are to succeed Joshua and Isabella Rowntree as wardens at the Woodbrooke Settlement. The work there is steadily progressing.

The Brooklyn "Eagle" of Twelfth month 21st, printed the Forefathers' Day address delivered in Lafayette Avenue Church, Brooklyn, by Rufus M. Jones.

Robert E. Speer, of New York, expects to address a meeting at Haverford, Pa., on the evening of First month 6th, at 6.30 o'clock. He will also address the students' meeting at Bryn Mawr College the same evening at 8 o'clock.

Amos Davis and wife, both ministers from Tiff City Mission, Oklahoma Territory, have recently located at Owenyo, Cal. L. E. Arenson, of Adair, Ia., has also purchased a home at Owenyo and expects to move there with his family of six in the near future. They are Friends, and will be a help to the meeting.

Rosa E. Virtue, of Hartonville, Ind., and lately from Lembi, Idaho, recently labored in a series of meetings at Boise City, Idaho, which resulted in three renewals. The services were held in the G. A. R. Hall. She is now conducting revival services at Star, Idaho.

At the annual meeting of the Association of Indiana Teachers, held at Indianapolis during the holidays, President R. L. Kelly, of Earlham, was re-elected president of the County Institute Instructors' Association, and was elected president of the Association of Indiana Colleges.

The people of Friendsville, Tenn., and surrounding country have been greatly blessed by the labors of Amos Cook and wife, of Harveysburg, O., who recently conducted a series of meetings in that place. As many as twenty-five persons claimed special blessing. Amos Cook and wife are now holding meetings at Hickory Valley, Tenn., after which they will return to Friendsville.

The next meeting of the Friends' Educational Association will be held at No. 140 North Sixteenth Street, Philadelphia, on Seventh-day, First month 16th, at 2.30 p.m., which all interested are invited to attend. "The Deeper Meaning of the Teaching Function" will be presented by Luther H. Gulick, of Pratt Institute, Brooklyn, N. Y., and a general discussion will follow.

Willis Bond, of Watseka, Ill., began a series of meetings at Danville, Ind., Eleventh month 30th, and continued for two and a half weeks, with results of a very definite character. A goodly number confessed Christ and are following Him in simple faith, while the whole church was built up to a remarkable degree. Z. H. and Leona B. Doan go to Watseka to assist Willis Bond early in the new year.

Pleasant Valley Monthly Meeting met at Pleasant Valley, Stafford County, Kan., the 26th ult. The presiding clerk being absent, J. S. Bond was appointed clerk for the day. A communication was received from the North End Mission, Wichita, Kan., asking for help. A committee of two was appointed to solicit funds for the same. Alison R. Wall announced his intention of making an extended visit among Friends.

On the evening of the 21st ult. about thirty neighbors and Friends of Rebecca D. Hockett gave her a surprise at the home of her son, Norton Hockett, Hugoton, Kan., in honor of her 85th birthday. The evening was spent pleasantly, and some small tokens of love in the way of presents were given. Rebecca D. Hockett is the mother of twelve children, eight of whom are living, and has fifty grandchildren and more than sixty great-grandchildren.

New London Quarterly Meeting was held at Russiaville, Ind., the 5th and 6th ult. President L. L. Hobbs, of Guilford College, N. C.; J. A. Ellis and Anna J. Cook, from Kokomo Quarterly Meeting; and Guernsey Dicks, of Fairmount, Ind., were the ministers in attendance, and acceptable service was rendered by them. Three of the meetings belonging to New London Quarterly Meeting are to be blessed with new houses. The one at Reserve was dedicated a short time ago. New London and Bethel hope to have theirs completed in the near future.

H. R. Keates and family arrived in Pasadena, Cal., the 3d ult., and were gladly received by the Friends. A public reception was tendered them on the 15th, at which time words of welcome to the Pacific coast were spoken by Levi Mills, of Whittier; Professor C. E. Tebbetts, of Whittier College; J. H. Douglas, general superintendent of evangelistic work; Tilman Hobson, field worker, and local pastors of the city, beside representatives of Pasadena meeting. In his response Harry Keates said: "I believe to-night I am here in accordance with God's leading. I came to be what I can be to the local meeting, and to the yearly meeting, and in blessed fellowship with the ministers of this city." He invited the hearty co-operation of every member to mutually live and work and pray for each other.

William Perry Haworth, formerly of Kansas City, Mo., is now located in the meeting at Noblesville, Ind. His work began in Tenth month, with the good will and ready co-operation of the membership, but with a long-standing debt on the point of foreclosure. The trustees, however, very ably assisted by William P. Haworth, have thoroughly canvassed the meeting, and the debt will soon be lifted, with the probable exception of about \$600, the interest upon which is already provided for during an indefinite period. While the meeting has lost heavily by removals during the preceding year, the plans are being perfected for an active campaign for new material. Minnie Bassett, of Carmel, Ind., began a revival effort in the meeting this week.

The day set apart in commemoration of Christ's birth was happily observed at Wyandotte Indian Mission. The exercises at the government school showed what earnest effort, Christian sympathy and patience can accomplish in the hearts and intellects of the untutored minds of "the children of the forest." A boy belonging to the Ottawa tribe acted as Santa Claus and performed his part with great skill. Every one looked happy. Even the missionaries were remembered and received a box containing \$12 in currency as a token of kind appreciation from the teachers, employees and school at large. A real refreshing came recently to the mission by the timely visit of Nixon and Louisa Rush, whose effective labors will long be remembered.

Cherokee Meeting, Oklahoma Territory, is rapidly growing, rising from a membership in the past two years of two or three families to thirty-six whole families and six parts of families, in all 153 members. The work is well organized; every department is being cared for. The Bible School is well equipped, recently purchasing Tunison's complete set of maps, blackboard, and having cradle roll, home department, and taking missionary work. A large Junior Endeavor is doing splendid work, both in home and foreign missions. They are raising funds to adopt an orphan in the African Industrial Mission. The Christian Endeavor is growing rapidly and doing splendid work. In connection with the mid-week prayer meeting a systematic Bible study has been organized. Recently the members of the meeting gave the local minister, John E. Snaveley and wife, a surprise. The evening was spent in a social way. At a given signal a very beautiful bookcase was pushed into the room. The company then assured them that it was but a token of their appreciation of services rendered during past years and an evidence of their hearty unity in the work for the coming year. The meeting has been much encouraged in the past three months by visits from various Friends, Willis R. Hotchkiss giving a stirring address on the world's needs. Nixon Rush and wife spent Thanksgiving in the meeting. Isaac Ellis, of Ames, Ia., and Amos R. Cook and wife have had very acceptable service there. John F. Hanson recently spoke to the young people in his unique way, putting before them the highest ideals of life, and on the following evening he spoke to the citizens on the temperance issue. Arrangements are being made with Nathan and Esther Frame to hold a series of meetings in Second month, 1904.

DIED.

BINFORD.—At his home in Damascus, O., Eleventh month 6th, 1903, S. A. Binford, in his 75th year. He was a birthright Friend, and died trusting in Jesus as his Saviour.

BLACKLEDGE.—At her home, five miles south of Hay Springs, Neb., Twelfth month 3d, 1903, Rhoda Stanley, wife of Joseph Blackledge, in her 46th year. She was a minister and evangelist and labored together with her husband in gospel work for twenty-five years. They made their home in Iowa and Nebraska, but also traveled in Christian service in Kansas, Minnesota and Canada.

CUIVER.—On a train near Modesto, Cal., en route from Newberg, Ore., to Wichita, Kan., Twelfth month 20th, 1903, Susan Ella Culver. The deceased was a member of Stella Monthly Meeting, Oklahoma. She became a Friend by conviction. She was laid to rest at Bucklin, Kan., where she had formerly lived.

HEALD.—At her home near Fulton, Morrow County, O., Twelfth month 14th, 1903, Rachel Heald, wife of Joseph Heald, and daughter of Abraham and Mary Morris, aged 77 years. A birthright member of Friends, she was ever a consistent advocate of its principles.

HELTON.—At Tribblett, Mo., Twelfth month 18th, 1903, John Helton, aged 74 years. The deceased was a charter member of the local meeting at Portland, Ind.

HOWELL.—At Salma, O., Twelfth month 5th, 1903, Harriett S., daughter of Samuel C. and Deborah Steere Howell, aged 23 years. As the end drew near she repeated the text, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

POST.—At his residence, Pawling, N. Y., Twelfth month 24th, 1903, Robert Post, at the age of 82 years.

SMITH.—At her home, near West Elkton, O., Twelfth month 13th, 1903, Mary Smith, in her 83d year. She was a faithful member of Elk Monthly Meeting, Ohio.

Events and Comments.

It is hoped that the test of "noiseless" wheels on one of the street railways in New York city may prove satisfactory, and that it may lead eventually to the removal of one of the prolific causes of unnecessary noise in all cities.

The trunk-line railroads have agreed to make special low rates on agricultural machinery for export. This will mean cheaper machinery for farmers in Argentina, Russia, Australia and elsewhere who are growing grain to compete with America in Western European markets.

According to the annual report of the Interstate Commerce Commission, 164 passengers were killed in train accidents during the year ending Sixth month 30th last. In two train accidents of last week some ninety passengers were killed or mortally hurt. It is evidently to be a very bad record in this particular which the current fiscal year will have placed against it.

While unprecedentedly large numbers of alien workmen are returning to Europe on account of the slackening of employment, the inflow continues high above the record figures of a year ago. This crossing of high record currents in transatlantic migration is unusual. There is a decrease in immigration from Italy and Sweden, but an increase from other

DOCTOR'S SHIFT.

Now Gets Along Without It.

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from the stomach.

"Last fall I began the use of Grape-Nuts for breakfast, and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts, and since then I have not had any indigestion and am feeling better, and have increased in weight.

"Since finding the benefit I derived from Grape-Nuts I have prescribed the food for all of my patients suffering from indigestion or over-feeding and also for those recovering from disease where I want a food easy to take and certain to digest and that will not overtax the stomach.

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment, and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking, to perfectly change the starch into Dextrose or Post Sugar, in which state it is ready to be easily absorbed by the blood. The little parts in the wheat and barley which Nature can make use of for rebuilding brain and nerve centers are retained in this remarkable food, and thus the human body is supplied with the powerful strength producers so easily noticed after one has eaten Grape-Nuts each day for a week or ten days. "There's a reason."

Get little book, "The Road to Wellville," in the package.

countries, and particularly Russia and Austria-Hungary.

John Alexander Dowie bade farewell to his Chicago adherents at a meeting in the Auditorium last week. After an all-night "watch meeting" in Zion City New Year's Eve, Dowie left for New Orleans, and will travel to San Francisco via the Southwestern route, stopping at various large cities en route. He intends to sail from the latter port First month 21st for Australia, and counts on being back in Chicago next Sixth month.

Citizens' mass-meetings in Chicago, called to consider the reign of thuggery and highway robbery, have resulted in the creation of a committee of twenty-five prominent citizens to plan a course of action. The desperate nature of the situation may be judged from the recommendations being made by members of this committee. Citizens are urged not to carry money and valuables with them on the streets; they should not go out nights more than is absolutely necessary.

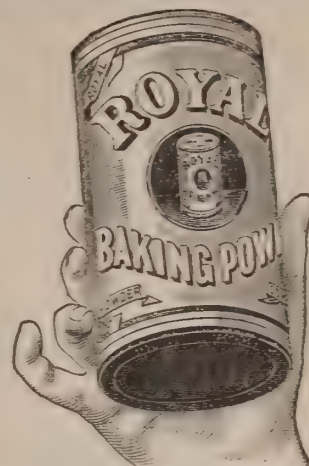
The Salvation Army, in keeping with its annual custom, distributed Christmas dinners to 25,000 of New York's poor. Beginning at 10 o'clock, 5,000 baskets, each containing a satisfying dinner for a family of five persons, were distributed. Five thousand of the city's homeless poor Friday night sat down to tables laden with turkey, cranberry sauce and other good things of the season. Commander Booth-Tucker was in personal charge, assisted by the entire staff of the Army in New York.

The decision of the Supreme Court of Nebraska that dealing in options in grain on the floor of the Chicago (or any other) Board of Trade is gambling, and that liabilities incurred in such dealings are not valid in law, if it is supported by a later decision, will materially affect a form of business of very considerable proportions. Nice ethical questions are involved in all forms of speculation, and a growing ethical sense undoubtedly some day will condemn many forms of speculation now considered both legal and moral.

Secretary Hester's statement of the world's visible supply of cotton, issued last week, shows the total visible to be 3,889,853 bales, against 3,786,014 bales last year. Of this the total of American cotton is 3,235,853 bales, against 3,129,014 bales last year, and of all other kinds, including Egypt, Brazil, India, etc., 604,000 bales, against 657,000 last year. His weekly cotton statement shows for the twenty-five days of Twelfth month, an increase over last year of 155,000 bales. For the 116 days of the season that have elapsed the aggregate is ahead of the same days last year 87,000 bales.

Five hundred and eighty-six persons met death in ten minutes at a fire in the Iroquois Theatre, in Chicago, at a matinee performance the afternoon of the 30th ult. Scores were trampled to death in the frenzied panic and rush for life. Many were suffocated by gas, and others were burned outright. The fire started from the stage, and the asbestos curtain failed to work. The flames instantly swept into the auditorium, and escape was practically impossible. Chicago is in mourning. New Year celebrations were not observed. Strenuous measures are

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being enforced to prevent a recurrence of a like catastrophe.

James Gordon Bennett has perfected a plan to lay out and adorn a large park to be dedicated to the public use and pleasure of the citizens of New York in memory of his father, the founder of the New York "Herald." The park will lie between the Boulevard Lafayette and Broadway, north of One Hundred and Eighty-second Street, and land now owned by James Bennett will be devoted to this end. Landscape architects and gardeners are working on the designs. Upon the highest elevation within its bounds will be reared a monument to James Gordon Bennett, the elder.

The Pan-American Railway Company, with headquarters at Guthrie, and with \$250,000,000 capital stock, to build a line from Port Nelson, on Hudson Bay, British America, to the Argentine Republic, has been chartered. From Port Nelson the road is to run via Winnipeg, in Manitoba, through the States of North and South Dakota, Nebraska, Kansas, Oklahoma, Indian Territory and Texas, thence through Mexico, Central America, the Republic of Panama, Colombia, Ecuador and Peru, into the Argentine Republic. A branch line is provided, running from Peru through Chile to Valparaiso. The total length is 10,000 miles.

The fourth cable connecting New York with Continental Europe will probably be completed during the coming year, thus doubling the direct cable service between Germany and New York. The new line has been completed as far as Fayal. The German Government agreed to pay \$178,500 to the German Atlantic Telegraph Company if the line was completed to the Azores by First month 1st, 1904, and this has been accomplished. An agreement between the government and the company provides for the payment of another sum if the second half of the cable is laid and in operating condition before First month 1st, 1905. It is believed that the line will be in operation some months before that time.

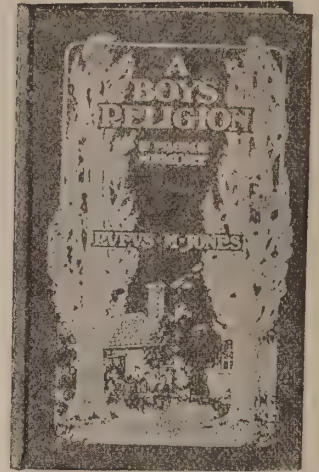
The American Friend Premiums

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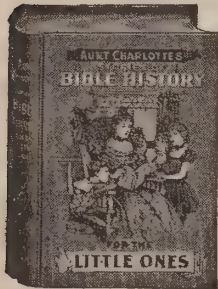
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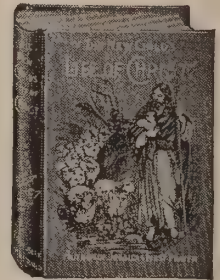
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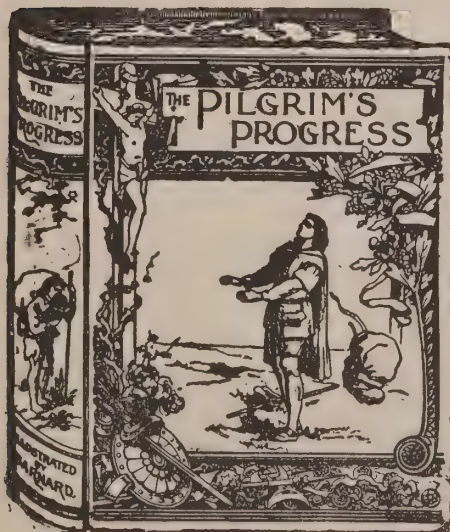
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According to the "Railway Age" of Chicago, new steam railroad track built in the United States this year amounts to 5,723 miles, or thirty-nine miles more than was constructed in 1902. About one-half of this new mileage has been laid in the gulf and southwestern sections, principally in Oklahoma and Indian Territory. While this rate of yearly construction is more than double what it was during the years of depression preceding the recent boom, it is small compared with the extent of building which went on twenty and fifteen years ago, when new construction on two occasions rose above 10,000 miles a year.

Neither the army nor the Church are as influential in France to-day as when Dreyfus was hounded out of the army into exile, and later set free in a way which could satisfy no honorable man. Anti-Semitism, too, has declined in France in the interval. Hence it is that the ministry, led by M. Combes, has dared to re-open the Dreyfus case, examine the evidence against him dispassionately, and order a retrial before a civil tribunal. And France takes it as calmly as if it were naught, whereas it is a very splendid illustration of the fact that man sooner or later does justice to his kind, becomes ashamed of passion and contemptible prejudice, and decides to play fair.

Josef Mayr, the impersonator of Christ in the Ober-Ammergau Passion Play for the last three times it has been given, has died, being somewhat over 50 years old. Mayr, like those who have preceded him in this great personation, was a

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A physician speaks of his own experience:

"I had used coffee for years and really did not exactly believe it was injuring me, although I had paulitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead, and since that time I have had absolutely no heart paulitation except on one or two occasions, when I tried a small quantity of coffee, which caused severe irritation and proved to me I must let it alone.

"When we began using Postum it seemed weak. That was because we did not make it according to direction. But now we put a little bit of butter in the pot when boiling and allow the Postum to boil full fifteen minutes, which gives it the proper rich flavor and the deep brown color.

"I have advised a great many of my friends and patients to leave off coffee and drink Postum. In fact, I daily give this advice." Name given by Postum Co., Battle Creek, Mich.

Many thousands of physicians use Postum in place of tea and coffee in their own homes and prescribe it to patients. "There's a reason."

A remarkable little book, "The Road to Wellville," can be found in each package.

worker with his hands in the carving industries of his village; but he retained in all his private life the air of consecration, and was regarded as set apart by virtue of his representation of the Saviour. His personal appearance was majestic; the symmetric beauty of his features, framed in long brown hair and carefully-trimmed beard contributed to keep before the people of the village the religious purpose and import of their periodical presentation of the great drama of the world.

Six years ago a treaty between Great Britain and the United States failed to be ratified by the Senate. It provided that all matters in dispute between the two countries, which could not be settled in the ordinary way, by diplomacy, should be referred to a board of arbitration. There was just enough doubt and suspicion concerning the motives of those who negotiated the treaty, and the possible results of arbitration to prevent the necessary two-thirds of the Senate voting for ratification. Probably now both nations are ready to accept any such proposition. A meeting is to be held this month in Washington to revive the treaty. When it comes up again let us push with all our might and get one more thing put to the credit side of human nature.

Great Britain's recognition of the new Republic of Panama completes the list. However her delay may be explained, the present fact is significant, inasmuch as her policy is not to recognize a new nation before being assured that there is vitality enough to support life. The reception given to our minister by the Panamanians has been excessively jubilant. Pressure from Southern commercial bodies and formal resolutions of Southern legislatures instructing Senators to vote for the new treaty with Panama seem to insure its ratification, notwithstanding Senator Gorman's efforts to make opposition to the treaty a Democratic party issue. Southern public opinion, reflected in such journals as the "Atlanta Constitution," is strongly in favor of any course necessary to get the canal built, and apparently is unconcerned about the ethical issue in dispute, as to the right or wrong of our national course.

ACCUSTOMED TO PASSES.

A well-known railroad official tells a good one on himself in the Brooklyn "Eagle." Summoned hastily to a conference, he started without his pass, and encountered a green conductor.

"I told the conductor the situation, but he said he could not carry me on my mere representation that I had a pass.

" 'Why, man,' said I, 'I am an officer of the company, going to Aurora on company business, and this is the last train that will get me there in time. You must take me.'

"He was polite, but firm. He said he was a new man on this division, and could not afford to make any mistakes.

"When I saw that he was determined I rushed off to the telegraph office, but it was too late to catch anybody authorized to issue passes, so I settled it in my mind that I must go by carriage; and the prospect of an all-night ride over bad roads through the dark was anything but

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If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

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inviting. Indeed, it was so forbidding that I resolved to make one more appeal to the conductor.

"You simply must take me to Aurora," I said with intense earnestness.

" 'I can't do it,' he answered. 'But I believe you are what you represent yourself to be, and I will lend you the money personally. It is only \$1.12.'

"Well, sir, you could have knocked me down with the flat side of a palm-leaf fan. I had more than \$2,000 in currency in my pocket, but it had never for an instant occurred to me that I could pay my fare and ride on that train. I showed the conductor a wad of money that made his eyes stick out.

" 'I thought it was funny,' said he, 'that a man in your position couldn't raise \$1.12. It was that that made me believe you were playing a trick to see if I would violate the rule.'

"But the simple truth was, I had ridden everywhere on passes so many years that I did not think I could ride in any other way."—Ex. *

Thy hands are twain: by one, with pain
Seize fast some lofty crag;

By one, then clasp some brother's grasp

Who else may downward drag!

Thy hands are twain for self in vain!

Thy hands' despair shall grip but air

If both dare clutch the sky

And leave a brother die!

—Lewis M. Watterman, in "S. S. Times."

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THE NEW YEAR.

Within the cavern of the waiting year,
The awful cavern of compelling fate,
For all upon this bright and azure sphere
What fortunes wait!

Though dark the cloud before the mighty place,
Yet all its presence slowly shall distil
To dewy blessing, since through heavenly grace

Naught works to ill.

For some of us kind love shall lead aside
To the completest joy of happy earth;
And some of us through the dark cloud shall bide

Into the sunshine of immortal birth.

Whatever come, alike for you, for me,
If faith's fine whisper through the pulses thrill,
Full of a deep content our way shall be,
Glad of God's will!

—Harriet Prescott Spofford, in "The C. E. World."

His thoughts are as thine own; nor are
His ways
Other than thine, but by their loftier sense
Of beauty infinite and love intense.
Work on. One day, beyond all thoughts of praise,
A sunny joy will crown thee with its rays;
Nor other than thy need, thy recompense.

—George Macdonald.

The more I live the more I love this lovely world: feel more its Author in each little thing; in all that is great. But yet I feel my immortality the more. In childhood the consciousness of immortality buds forth feeble, though full of promise. In the man it unfolds its fragrant petals, his most celestial flower, to mature its seeds throughout eternity.—Theodore Parker.

Bind together your spare hours by the cord of some definite purpose, and know not how much may be accomplished.—Dr. William M. Taylor.

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The

American Friend

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Not to the strong, the fight :
Not to the righteous, perfect grace :
Not to the wise, the light.*

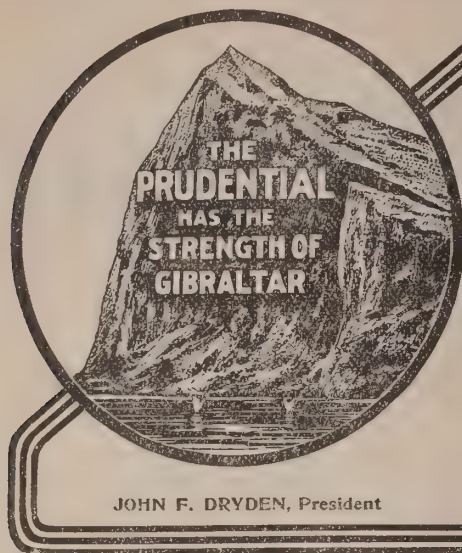
*But often faltering feet
Come surest to the goal ;
And they who walk in darkness meet
The sunrise of the soul.*

*A thousand times by night
The Syrian hosts have died ;
A thousand times the vanquished right
Hath risen, glorified.*

*The truth the wise men sought
Was spoken by a child ;
The alabaster box was brought
In trembling hands defiled.*

HENRY VAN DYKE, in
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VOL. XI.

PHILADELPHIA, FIRST MONTH 14, 1904.

No. 2.

ARE FRIENDS INTERESTED IN QUAKERISM ?

A CLERGYMAN in the Church of England, some years ago, made a careful study of the early Friends and the reasons for their remarkable growth and influence. He found the "secret" of their strength to have been that the Friends of the first period devoted their lives to Quakerism. It absorbed their thought and their interest. They lived for it and planned for it and prayed for it as a devoted parent does for a beloved child. While this spirit lasted of course it flourished. Anything flourishes when good men and good women put their lives into it.

That which this clergyman discovered in the first period has been true of all periods to a certain extent. Many of us can remember in our boyhoods the way in which the good old Friends bore the concerns of Zion on their hearts night and day, and how they allowed nothing—not even family affairs—to get between them and the interests of the Church (spelled with a capital), which always meant for them Quakerism. They were perhaps not always wise in their methods, not always as far-seeing as would have been well, but devoted they were, and ready to deny themselves every earthly thing if only the meeting prospered by it. Spending and being spent "for the cause" had become almost second nature to them. It is greatly to be hoped that this spirit is still alive, and in a measure it certainly is. There are some names in our Sardis as white as any ever enrolled, whose title is clear to a place with the faithful dead.

But it must be admitted that to one who watches affairs and movements very carefully it sometimes seems as though the general interest in the welfare of our Zion was somewhat slumbering. The lack of concern shows itself noticeably in these columns. A score of great questions and issues have been before us during the year. Some of them affect the very life of the body itself; all of them involve the efficiency and well-being of the denomination to which we belong. The editor has dealt with them wisely or unwisely as well as he could, and there generally the subject has dropped. Seldom any wise criticism or judicious comment, or helpful suggestion, has come. Seldom any illuminating discussion has appeared

which would show how keenly alive the readers were to the issues before the members of our body. In England every important subject is discussed in the open forum of the Friend. Here dead silence is the rule. It is unmistakably an unhealthy state of things. Unity is desirable where truth has been attained, but in the multitude of practical matters which are continually before us we are not ready for sudden unity. We need wisdom from many pens. We need points of view from many thinkers who are travelling with the editor in a common effort to win the truth and find safe paths for progress. Controversy is poor stuff, and we are not encouraging that. But a genuine, sincere, serious consideration of important questions, from somewhat diverse points of view, with the sole aim of discovering what our Israel in these days ought to do—that will further, not hinder, our progress, and the marked absence of it seems to indicate that our thoughtful readers are not taking their true share of the present-day burdens of Quakerism.

CHURCH ATTENDANCE IN NEW YORK.

THE Church News Association has made a very interesting and valuable study of church attendance on the First-day of the week in New York city. An actual count was made of all persons present at religious services during the last four First-days of Eleventh month and the first one in Twelfth month. Four of these days were pleasant and one of them rainy. There are at present on the island of Manhattan, which was the part of the city counted for this study, 2,007,350 inhabitants. Many of these are of course infants, infirm persons, invalids and caretakers of those who are confined at home. Many more are occupied on the Sabbath, such as policemen, firemen, trainmen, hotel employees and a host of other laborers. All these circumstances must be taken into account in judging the percentage of attendance. There are, too, 430,000 Jews in this borough of New York, and they must not be looked for in the Christian churches. The total membership of the Protestant churches in the borough is 153,280; the Roman Catholic membership is 511,505, making a grand total of 664,885 enrolled in Christian churches. The average attendance for these five days was 138,106 for Protestants and 239,029 for Roman Catholics, a

total attendance of 427,135. This would be a little over 64 per cent. of the entire membership, about 29 per cent. being men. The percentage of attendance is very much higher in the Protestant churches. It is 90 per cent., over 34 per cent. being men.

The Methodists make the most surprising showing. They have a total membership in the city of 13,450, while the actual attendance at their religious services was 17,662, which is almost 39 per cent. more than their entire membership. The proportion is even greater at the Christian Science meetings, but it must be remembered that a great many persons go to these meetings out of curiosity. The attendance at the Reformed Dutch churches surpasses the actual membership. The proportion of attendance at Congregational churches is about 90 per cent.

Friends made the poorest showing of any well-accredited denomination. There are two meeting-houses in the borough (one for each branch), with a total membership of 812. The total average attendance for these five weeks was 175. This is less than 22 per cent. It would seem that, all told, both kinds of Friends together muster only about 175 worshippers out of a city population of over two millions.

Generally speaking, the smaller churches have a greater proportion of attendance than do the larger churches. This is decidedly a fact in the Methodist and Presbyterian churches. In the Episcopal churches, where fine music is an attraction, the larger churches have a greater percentage of attendance than the smaller ones do. The most encouraging feature of this census is the discovery that such a large percentage of the entire membership is found in the Protestant churches of New York city on the day set apart for worship and service.

PORTRAITS OF GEORGE FOX.

THERE are three portraits of George Fox which have some good claim to be authentic and actual representations of the man as he was at different periods of his life. The earliest, and on the whole the most reliable, picture is the one painted by the great Dutch artist, Gerard Honthorst. It is known that Honthorst was in England about 1654, when George Fox was thirty years old. The latter was at this time, next to Cromwell, the man most talked about of anybody in England. It was natural that the celebrated portrait painter should want to put him on his canvas. His lonely walks in the fields, his "openings" during which he seemed caught out of himself, so that "his face did shine," were everywhere spoken of; and this aspect of the man would especially appeal

to the artist. He has tried to paint him in this state. All who have seen either the original portrait or the beautiful copy owned by George Vaux, of Philadelphia, pronounce it a remarkable piece of work. It is a successful attempt to show a man who is in the actual presence of two worlds—this one and the one which most of us do not see. As has been well said, "the cry of a truly aspiring soul is on the lips." Such a picture is of course difficult to reproduce, and many who have seen only poor copies have been offended at it. Some have even called it a caricature. The experts, however, are practically agreed that it is a genuine effort to represent the founder of Quakerism at an age somewhat under thirty.

The portrait best known in this country, and probably best liked, is the well-known "Swarthmore" portrait, so named because it is owned by Swarthmore College. This represents George Fox with long hair, slightly curling at the end, parted in the middle. The face is mild and gentle, hardly possessed of the fire which the "Journal" would lead us to expect in it. The form is that of a "bulky person," as William Penn says he was. This portrait is believed to have been painted by Sir Peter Lely, who was a contemporary of Fox. The only difficulty about it is the lack of certain proof that it is a picture by Lely and meant for George Fox. Experts, however, believe that it is a genuine portrait by this celebrated artist. If so, it must have been painted before 1680, when Lely died, and therefore Fox must have been under 56 at the time. The third portrait, or rather set of portraits, are founded on a painting by the artist Chinn. The original painting was not from life, but from sketches apparently made of the great Quaker apostle during his visits in Holland. There is good evidence that such sketches existed. This picture, at all events, carries the characteristics of the various early Dutch prints. Engravings were made from it by different engravers during the early part of last century, and prints from these are common. They show a "bulky person," a placid, benign face, long, wavy hair, a soft, broad-brim hat, a coat buttoned tight to the throat, and a large, white cravat. All other existing pictures are either founded on these three portraits, or are purely imaginary.

EDITORIAL NOTES.

BALTIMORE YEARLY MEETING has just been called to mourn the loss of three of its deeply-concerned members—Augusta L. Watkins, of Baltimore; Zachariah McNaul, of Curwensville, Pennsylvania, and Anna Bernice Bradshaw, of Corinth, Virginia. Zach-

ariah McNaul was gathered home at a ripe old age after the work of his life was well-nigh done. Anna Bernice Bradshaw was only just well beginning her life of service, which was full of promise. Augusta L. Watkins was one of the most useful women among us, and each year marked an increase in the value and extent of her service. Baltimore Friends will hardly know how to spare her from their number. We give, from the "Interchange," this interesting item:

"She recognized no distinctions of caste or place in society. Rich or poor were to her men and women with needs, and as such she longed to help where she could. It was a remarkable evidence of the true breadth of her spiritual sympathies that after her death the rector of the Roland Avenue Episcopal Church, with the ladies of her Bible class, many of whom belonged to that congregation, held a memorial service. The lighted seven-branched candlesticks, the surpliced choir, marching behind the cross, and the intoned burial service, seemed very different from the attitude held by one who was so decided and simple a Quaker as she, and yet it was a most interesting testimony to the unity of the Church in spite of denominational differences, and it was most impressive to hear the rector speak of her influence and liken her to one of the old prophetesses, saying that when one came from being with her one felt that he had heard a prophetic message and been in the divine presence."

WE are glad to discover that the losses last year were not as bad as they seemed. One whole quarterly meeting of 408 members is omitted in the Wilmington report. This accounts for their seeming loss, and gives 408 more Friends than our count showed.

THE "NEXT REVIVAL."

BY THEODORE L. CUYLER.

The spirit of prophecy seems to have descended upon certain good men on both sides of the ocean, and the subject of their confident predictions is what they call "the next revival." In our own land that stalwart patriot and philanthropist, Josiah Strong, has published a small volume, entitled, "The Next Great Awakening," in which he contends that each spiritual awakening in modern times has rested on some one great special idea, and that it was called forth by the special circumstances of the time. John Watson, of Liverpool, the brilliant author of "The Bonnie Brier Bush" and many other popular works, has recently been exercising his prophetic gifts in an address before the Baptist College of Bristol, which is attracting no small attention. The Liverpool doctor contends that such evangelistic movements as were conducted by Moody are now a "spent force, and his peculiar methods are now obsolete"! Instead of a work whose chief purpose is the conversion of sinful

souls and the quickening of spiritual life of believers, John Watson emphasizes the superior claims of a great humanitarian work for feeding the hungry, improving the dwellings of the poor, insuring fair wages to the laborer, cleansing the slums in all its kindred lines of social reform.

After reading this eloquently constructed manifesto, I recalled at once a similar pronouncement made just fifty years ago by that distinguished philanthropist, Charles L. Brace, the founder of the Children's Aid Society, and the author of a notable book called "Gesta Christi." At that time the Christian people of New York were being aroused to the horrible condition of the slums and their wretched occupants; the "Five Points House of Industry" and the "Old Brewery Mission" had just been started, and Charles L. Brace had launched his admirable Children's Aid Society. "Here comes the new revival!" exclaimed my good friend Brace, with all the exultation of a spiritual Columbus who discovers a new continent opened to Christianity. What was the result? The sort of social and sanitary reforms which Charles L. Brace helped to pioneer has been going forward from that day to this, in New York, in London and many another hive of population. Charles L. Brace made his declaration in 1853. Five years afterward came the wonderful revival of 1858, which spread over New York and this whole nation, and extended to Great Britain, resulting in the conversion of multitudes of souls. In 1873 Moody began his great evangelistic campaigns, which were attended with mighty outpouring of the Holy Spirit. From that time to this upon these churches that have done the right kind of preaching, the right kind of praying and the right kind of giving and working the divine Spirit has descended in full measure. We can assure my dear Brother Watson that the Christianity of Calvary and of Pentecost is good for both the bodies and the immortal souls of men, and that the aims and the methods of such evangelistic servants of Jesus Christ as Moody and Spurgeon and McNeil, and kindred preachers, are no more a "spent and obsolete force" than sunshine and showers are obsolete. God's world and God's glorious gospel are big enough and broad enough for both kinds of revival.

1. What is the exact meaning of the word "revival"? In its true and legitimate sense it is the result of an outpouring of the Holy Spirit. It describes a state of things in a church or in the community when Christians become more spiritually-minded and active in good works, and the conversions of impenitent souls are more than ordinarily numerous. Two vitally important phenomena are essential to a genuine revival. The Holy Spirit quickens believers and the Holy Spirit regenerates sinners, and the fruit is a new kind of life to both classes. That is the essential type and characteristic of all true "awakening," from the days of Pentecost to the present hour. Good men from good motives may organize religious methods and machineries, but they

end in pious clatter unless the "living Spirit is within the wheels."

2. Everyone who studies carefully both the Bible and human nature must acknowledge that however excellent may be all humanitarian philanthropies, yet the seat and fountain-head of the evils, the wrongs and the miseries is the human heart. That carnal heart is at enmity with God, and of course with godly living. The disease that lies at the root in that heart—whether in fine mansion or in hovel—is sin, sin, sin. No impure fountain can send forth sweet waters. Jesus Christ "died to save us from our sins." The Holy Spirit is sent to "convince the world of sin," and the apostles never stopped with lopping off the twigs of social evils; they struck at the roots. It is a noteworthy fact that the men who have been the means of the mightiest revivals—John Wesley, Whitefield, Jonathan Edwards and Charles G. Kinney have turned the lightning flash of divine truth on the damnable nature of sin, and made that the prime reason for fleeing to Jesus Christ. Would not more of such pungent preaching, red hot with love of souls, hasten the coveted revivals.

3. If such genuinely evangelical revivals come, one of the fruits of the Spirit will be brotherly love. The faith that furnishes no food to hungry bodies or raiment to shivering backs is denounced by the Bible as "dead." How can a man love God if he love not his brother man? It is a striking fact that so many of the foremost laborers for the conversion of souls have been the foremost in the practical philanthropies which John Watson commands. For example, on a certain Sabbath in London I joined with that glorious old reformer, Lord Shaftesbury, in a gospel service for neglected non-churchgoers, and during that week I visited the "Ragged School" which he had established among the poor outcasts of the "Smithfield" district. William E. Dodge (our American Shaftesbury) was equally ready to labor among Pennsylvania coal miners in an inquiry meeting, and with New York millionaires in sustaining scores of charitable institutions. Charles H. Spurgeon, the prince of evangelistic preachers, maintained his orphanages and mission schools, and other reformatory agencies; but his chief aim was the conversion of souls, for he felt that a clean heart was the best guarantee of a clean home, a clean deposit in a savings bank, and clean living. When Christ's servants endeavor to satisfy hungry souls by filling an empty stomach; when they are satisfied with paying the sons of toil fair wages, and do nothing to make them heirs of heaven; when they care only for sick and suffering bodies and bring no remedies for sin-sick and perishing souls, they are guilty of treason to their Master and of criminal robbery of those for whom Jesus died. May God save His church from "revivals" that take no account of Calvary's cross, or the day of judgment, or the tremendous realities of eternity!

4. The most idle waste of breath is to predict revivals. My beloved friend, Moody, was sometimes tempted to do it and suffered a sore disappointment.

God is a sovereign and takes none of us into His secret councils. His kingdom cometh not with observation, or by sounding of trumpets. During my forty-four years of pastoral experience the most copious outpourings of the Holy Spirit upon my church came when we were not expecting them. While neither pastor nor churches can predict the seasons of the Spirit's peculiar presence, it is their imperative duty to be preaching God's whole message, to be praying without ceasing, to be doing Christ's work after Christ's special fashion of personal effort, and then trust our promise-keeping God for showers of blessings as Elijah did on Mount Carmel.

All these material benefits that John Watson pleads for are eminently desirable; but they are more likely to come when Christ's Church puts spiritual things above secular things, and are baptized with the unselfish and loving spirit of our crucified Lord. Humanitarian reforms are admirable as far as they go; but verily they do not go far enough when they stop short of salvation from the curse of sin, and stop short of the cross of Jesus, and stop short of a new heart and of the life everlasting in heaven. May the "next revival" in our churches be a revival of faith in God's Word and the power of prayer, and a revival of holy and unworldly zeal in not only saving men's suffering bodies, but saving their immortal souls and their daily lives by bringing them to Jesus Christ—a revival whose glorious results shall last clear through into eternity!

Brooklyn.

FOR THE AMERICAN FRIEND.

THE EPISTLE OF THE CORINTHIANS TO PAUL.

BY HOWARD H. BRINTON.

[At the request of the editor some members of one of his classes have constructed the epistle which the Corinthians wrote to Paul. (See 1 Cor. 7: 1.) This is the way one of the young men reproduced the lost letter. Our readers will find it good practice to make their attempt.—Ed.]

The disciples which are in Corinth to the beloved brother Paul: Grace and peace from God our father and the Lord Jesus Christ be with thee and with all the saints and faithful brethren which are at Ephesus. We pray to God continually on thy behalf, desiring that all may be well with thee in thy labors, for we have learned of all the sufferings and trials which thou art enduring in the service of our Lord Jesus Christ, and our hearts go out to thee in great love, for we remember how that thou, coming to us when we were in the darkness of sin and idolatry, did lead us into the light of the knowledge of the love of God and the redemption through Christ Jesus. Blessed be God who in His great mercy sent thee unto us. Though many of us have suffered for the cause of Christ, yet we also have experienced the joy which comes from a knowledge of the gospel.

Now we beseech thee that thou wouldst soon visit us again, but for the present we write, being greatly

in need of thy help, for we are torn with conflicting doubts and opinions. In all things we are mindful of thee, for we have received the Holy Spirit at thy hands, and we seek guidance from thee.

In thy letter thou commandest us to have no company with fornicators and idolaters and extortioners, and behold all the Corinthians are such. Shall we then go out of the world entirely? We pray that thou wouldst tell us plainly what to do.

Concerning marriage we are much perplexed, for there are those who say that it is sinful for a man to take a wife, and that, as Christ will come soon, we should be free from family cares and serve only the Lord. We therefore ask of thee whether those that are unmarried should remain as they are, and whether those that are bound to a wife should seek to be loosed. Many who are believers are married to those who are idolaters, and this has been the cause of much dissension, for thou hast said that man and wife should not separate.

Does the idolater defile the believer or does the believer sanctify the idolater? There are many who say that they have been changed by the gospel. Those who are circumcised are trying to appear as uncircumcised, and believers who are the slaves of believers say that by Christ they are made free. Wouldst thou condemn these? We have turned from idols to serve the living God, but we disagree as to whether a believer should eat meat offered to idols. Some say that idols are nothing, and so eat in the temples and give thanks to God, while others say that we cannot serve God and also the demons which the heathen worship. Is it expedient that in this respect, too, we should avoid all idolatry?

We would not have thee ignorant that the Church has been brought into much disrepute among the heathen. They say that the women are shameless because they prophesy with uncovered heads. Now thou hast said that in Christ there is neither male nor female, but should the Church be shamed on account of this?

We would also ask thee how to celebrate the Lord's Supper, for we know that we have not done it in Christian love and temperance. It is often marked with quarreling and gluttony, and we ask thy advice, hoping for better things.

Much division has existed amongst us concerning spiritual gifts. Some say that prophesying is most important, and others speaking with tongues, and others interpreting, and others healing, so that there is much discord in the meetings, each wishing to exercise his gift.

We would also ask thee concerning the resurrection of the dead, for some say there is no resurrection. We pray thee that thou wouldst enlighten us on this matter, for we all desire eternal life at the coming of Christ Jesus.

Inform us as to the manner of making the collection for the poor saints. We pray thee that thou wouldst send Apollos to us and wouldst soon come thyself. The Church here salutes the

Church at Ephesus, and all the Churches which are in Asia; salute Priscilla and Aquilla with a holy kiss. May the love of God be always with thee. Amen.

WHAT THE WORLD OWES TO THE QUAKERS.

[This interesting article is from "Pearson's Magazine." It is only a very partial list of the Friends who have contributed to the work of the world. A few of these here given can hardly be rightly claimed as Friends, though most of them were actual members.—Ed.]

How many among the tens of thousands of people who travel by rail every day know that they owe the introduction of the "iron horse" into England to a Quaker?

Not many, it is to be presumed. Yet it is an incontrovertible fact, nevertheless.

Stephenson, of course, it was who actually built the first locomotive; and he was no Quaker. But it was Friend Edward Pease, of Darlington, who found the money for the preliminary experiments, and who later on financed the first line—that between Stockton and Darlington—ever built on British soil.

Afterwards Friend Ellis, of Leicester, started the now mighty Midland system. Friend Bradshaw inaugurated a "guide," to tell the public when and where the trains started and their destination. And Friend Edmundson, foreseeing that the cumbrous method of "booking" each individual passenger, continued from coaching days, was bound to be quickly superseded by some more rational and effective system, set to work and devised the railway ticket, and invented the machine for stamping it.

When the Quakers first became a power in the land there was no such thing as total abstinence. Beer—good beer—and plenty of it, was held to be essential to the welfare of the British people. So the Quakers, with their accustomed enterprise and energy, set to work to brew good beer, and plenty of it; and the result was the growth of such world-famous malster firms as the Walkers, the Allens of Ratcliffe, the Hanburys and Buxtons of Spitalfields, and the Barclays and Perkins of Southwark.

Afterwards temperance reform was forced to the front. The Society of Friends came to believe that brewing was a morally illegal trade, and they quietly withdrew from the business. They also looked round to find some other beverage that might in time vie in popularity with beer and supplant it.

They found it, or thought they had found it, in cocoa; and Friend Cadbury, of Birmingham; Friend Fry, of Bristol, and Friend Rowntree, of York, founded the cocoa factories that still bear their names and are conducted by their descendants.

Friend Bryant stuck a bit of phosphorus on the end of a sliver of wood and showed it to Friend May. The great match-making firm of Bryant & May was the result. Friend Reckitt invented a blue for imparting a good color to white clothes after they had been washed, and laid the foundations of a large fortune.

Friend Huntley thought that an improvement might be made in the little round home-made cakes the Quaker housewives were wont to bake, and that there were elements of a commercial success to the idea. Friend Palmer thought so, too. And between them they started at Reading a tiny bakehouse that blossomed out in time into the vast business of Huntley & Palmer.

When the question of bringing Cleopatra's Needle from Alexandria and setting it up in London was first mooted, the objection was raised that no engineer could be found bold enough to tackle the task of lifting the mighty monolith. Friend Tangye undertook the job, and successfully; and afterwards Friend Dixie poised it on its pedestal by the banks of the Thames.

It was Friend Elizabeth Fry who started prison reform in England, visiting, fearless and alone, the frightful "women's ward" of Newgate, though warned beforehand that its savage inmates would likely tear her limb from limb.

Many of this noble woman's immediate descendants are occupying important positions in Britain to-day, amongst them being Sir Theodore Fry, the well-known politician, and head of the great iron manufacturing firm of Theodore Fry & Co., Limited; the Right Hon. Sir Edward Fry, the famous ex-Judge of the Appeal Court, and Mr. Lewis Fry, M. P., for the Northern Division of Bristol.

Britain's banking system was the wonder and envy of the world a century ago, and that it was so was due almost entirely to the Quakers. Overend, Gurney & Co. was a Quaker firm. So is Barclay, Bevan & Co., the founder of the firm being a direct descendant of that Robert Barclay, the "Laird of Ury," immortalized by Whittier, the "Quaker Poet."

British farmers never had an enduring plowshare until Friend Ransome, of Ipswich, made them one of "chilled" iron, thereby laying the foundation stone of yet another great Quaker business. Friend Abraham first found out the secret of casting in iron from the Dutch, and the huge foundries at Coalbrookdale, famous through three generations, were the result.

True porcelain, as the word is now understood, was not made in England until about the middle of the century before last, when Friend Cookworthy discovered the china clay deposits of Cornwall.

Friend Lister became a doctor, and was horrified at the deaths in hospitals after operations, so set to work to find a remedy. The result was that greatest discovery of the age—antiseptic surgery, and plain "Friend Lister" became first "Sir Joseph Lister," and afterward "Lord Lister."

John Bright left the world better than he found it, both morally and socially. So, too, did Dr. Birkbeck, the inventor of mechanics' institutes; Neal Dow, the temperance reformer, and William Edward Forster, of Education Acts' fame. All these were of Quaker stock.

The Italian Marquis of Mortda, the famous botanist, was once plain Thomas Hanbury, Quaker and chemist.

Sir Robert Fowler, who was twice Lord Mayor of London, came of Quaker ancestry. So, too, did Sir Walter Scott; Lord Macaulay, whose mother was a member of the sect; Sir Henry Rawlinson, the decipherer of the Egyptian cuneiform inscriptions; Sir Samuel Cunard, the founder of Atlantic steam navigation; Lord Lyndhurst, the great lawyer; Bolton, who brought the steam engine of Watt into general use; Dr. Tregelles, the Biblical scholar; Abraham Lincoln, America's martyred President; Dr. Birch, tutor to our King Edward VII., and Sir T. Fowell Buxton, the indomitable and fearless champion of the slave.

But, after all, our material debt to the Quakers, immense though it is, is insignificant when compared with our moral one. They were the first "passive resisters," and through and by passive resistance—real passive resistance—they won for us, in great part, the civil and religious liberty we now enjoy.

The sufferings of individuals were frightful. Even women were not exempt. Mary Clark, the wife of a respectable London tradesman, was publicly flogged, and that in the most savage manner conceivable. Mary Fisher underwent "many grievous scourgings and indignities." Mary Dyer was hanged. These were the "Three Marys of Quakerdom." But they are types only. There were hundreds, nay thousands, of others—martyrs every one of them.

The International Lesson.

FIRST QUARTER.

LESSON IV.

FIRST MONTH 24, 1904.

JESUS REJECTED AT NAZARETH.

Luke 4: 16-30.

GOLDEN TEXT.—He came unto his own and his own received him not.—John 1: 11.

DAILY READINGS.

Second-day, First mo. 18.—Jesus rejected at Nazareth. Luke 4: 16-30.
Third-day, First mo. 19.—Another visit. Matt. 13: 53-58.
Fourth-day, First mo. 20.—The text. Isaiah 61.
Fifth-day, First mo. 21.—Teaching refused. John 5: 36-47.
Sixth-day, First mo. 22.—The Son rejected. Luke 20: 9-18.
Seventh-day, First mo. 23.—Folly of rejecting. Prov. 1: 20-33.
First-day, First mo. 24.—"Ye would not." Luke 13: 24-35.

Time.—About eighteen months after the last lesson, A.D. 28, in the spring after the Passover, which would bring it in early April.

Place.—Nazareth, which was about ten or twelve miles southwest of the Sea of Galilee.

Time in the Life of Christ.—At the beginning of His Galilean ministry—when he was about 31.

Though from Luke's account the time of the lesson would seem to follow closely upon the temptation, it would appear that all the incidents described in John 1: 19 to 4: 45 took place between the temptation and the present lesson. We do not know how large Nazareth was; some think about 2,000 inhabitants, others 15,000 or 20,000. It was situated near one of the great routes to the East, and was well fitted for the observation of all sorts and conditions of men. Owing to contact with the outward world Galileans were much more liberal than Judeans, and they were, besides, comparatively free from the narrow teachings

of the Scribes and Pharisees, who were numerous in Jerusalem.

The first year of Christ's ministry, which was in Judea, does not seem to have been very fruitful. It is noticeable that only one of his disciples was a Judean, and he was Judas Iscariot.

16. "As his custom was." It is evident that Jesus made a practice of attending the regular religious services on the Sabbath days. "Synagogue." These were primarily for instruction rather than worship pure and simple. The service was comparatively informal, it being the custom to ask strangers or visitors to speak or to expound. Compare Acts 13: 14-16. "Stood up." It was customary to stand up to read and to sit down to expound.

17. "Esaias." Isaiah. "The book (roll) of the prophet." Some think that the selection was the regular lesson for the day. It is likely that Christ read the Hebrew, which, according to custom, would be translated into Aramaic, the dialect in common use. "Where it was written." Isaiah 61: 1, 2. On comparing the quotation with the original it will be found that there is quite a difference; this is caused by the fact that the evangelist quotes from the Septuagint, and not verbally.

18. "The spirit of the Lord." This is what should be back of every message, every sermon, every service. Christ was filled with the spirit. See Luke 4: 14; John 3: 34. "Anointed." It was not the anointing that was important, but what the anointing signified—the dedication, the setting apart. "Gospel." The Glad Tidings. What are glad tidings? That God is love; that He is on the side of righteousness; that sin will be forgiven; that sin and death have been conquered. "God has proclaimed pardon. "A Saviour has overcome sin and death." The passage is to be interpreted spiritually first, but also literally. See Matt. 5: 3; Isa. 66: 6; Jno. 8: 34-36; Jno. 9: 39-41; Gal. 5: 1; Luke 2: 10, 11.

19. "To proclaim the acceptable year of the Lord." Revised Version. In Isaiah the primary reference is probably to the year of Jubilee; here it means Christ's kingdom. Note that Christ stopped before reaching the end of the sentence; He omitted "the day of vengeance of our God." His was a Gospel of love and good tidings.

20. "Closed the book." Literally, "Rolling up the roll." "Minister." Better as Revised Version, "the attendant." "Sat down." The usual position for a speaker who taught. "Fastened on him." Probably He had not spoken publicly in Nazareth before.

21. "To-day hath this scripture been fulfilled in your ears." Revised Version. The true year of Jubilee had come.

22. "Bare him witness." By their attention or words of wonder. "Words of grace." Revised Version. The meaning is, not in regard to the content of the message, but to the manner in which the message was delivered. Compare John 7: 46. "Is not this Joseph's son?" The Jews were accustomed to

express their feelings aloud in the synagogues. They were greatly impressed, but their prejudices come in. "Is it possible that this can be the carpenter that we have always known?" If they accepted His message they would have to accept Him—one of the working class. It was too much to ask. Compare Matt. 13: 55, 56.

23. Christ read their thoughts, and answered them. The idea is, they said within themselves, "Perform the mighty works which we have heard you did in Capernaum." It was a repetition of the temptation of the devil. Christ constantly refused to work miracles for display, or for his personal benefit.

24. "No prophet is acceptable in his own country." Revised Version. Compare John 4: 44. This proverb is generally, though not universally, true. Compare the modern "No man is a hero to his valet."

25-27. Our Lord now by inference tells them of the fact that the Gospel is for the world, for the Gentile as well as the Jew; and this he does by referring to two well-known incidents in Jewish history, in both of which Gentiles were the beneficiaries. "Sarepta." Better "Zar-e-phath." Compare Acts 13: 46.

28, 29. "Were filled with wrath." The tense of the verb indicates a sudden outburst. "Rose up." At once, thus bringing the services to an abrupt close. "The hill." There is one which complies with the conditions.

30. Some think that Christ's escape was miraculous; but it seems more likely that the mob was awed by His appearance. Compare John 7: 30, 46; 8: 59; 10: 39, 40; 18: 6.

PRACTICAL THOUGHTS.

The Glad Tidings are glad because they tell of comfort; of deliverance from captivity; of light; of liberty; and of universality; and the message is for you and for you to-day.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIRST MONTH TWENTY-FOURTH.

WHAT IF CHRIST CAME TO OUR TOWN?

John 4: 23-30, 39-42.

Second-day, First mo. 18.—As He came to Bethlehem. Matt. 2: 1-12.

Third-day, First mo. 19.—As He came to Cana. John 2: 1-11.

Fourth-day, First mo. 20.—As He came to Jerusalem. Matt. 21: 1-11.

Fifth-day, First mo. 21.—As He came to Capernaum. Matt. 9: 1-8.

Sixth-day, First mo. 22.—As He came to Bethany. John 11: 40-44.

Seventh-day, First mo. 23.—As He came to Jericho. Luke 19: 1-10.

"When the Son of Man cometh, shall He find faith on the earth?" If He should appear among men to-day, and ask them face to face, He would certainly find much lack of faith, or there would be no occasion for the question that forms our theme for the day. But if we had faith of the quality defined in Hebrews 11: 1, as "giving substance to things hoped for" (Revised Version, margin), we should not ask, "What if Christ came?" for we should know the fulfillment of His promise, "Lo, I am with you."

Many do indeed know such fulfillment, and to them His presence is manifest daily, yet there are men and women, even in our own localities, often, who have little knowledge of His coming. Perhaps if we who have had Him so clearly and so persistently shown to us knew how little of what could be called opportunity to know Him had been afforded, we would wonder at the neglect of the Christian more than at the indifference of the Christless. If Christ should come and find within the sound of church bells those who had never been taught that they would be welcome in the sanctuary, or that there was any reason why they should care to enter, could those who are accustomed to gather there meet with untroubled hearts the question, "Where is thy brother?"

Can the open saloon and the tolerated if not legalized house of sin, the unsanitary tenement that pays high rentals at the cost of health and morals, the dividend-paying corporation that grinds the faces of the poor and dwarfs the lives of boys and girls who have never known childhood, the business greed and craft that crush or overthrow competitors, the dissipating amusement that dissuades from and disqualifies for Christian service and activity—can these things exist and flourish without the protest, and even with the sanction and patronage in some degree of professed Christians, and they yet feel that Christ's promised coming and presence are glad and welcome actualities to them? If He were to appear as in the days of the Pharisee, would the making of excuses and the pleading of extenuating circumstances be our confession of guilt, our acknowledgment that we had knowingly come short of doing the things He would like to have us do?

If the voice of the Holy Spirit were heeded Christ would receive everywhere a Bethany welcome; but there are yet many Nazarenes whom prejudice blinds and enrages, and many Gerasenes who think gain more profitable than godliness. Our lives are among and in some part for just such men as these, and no voice will reach them like our own message of brotherly kindness and good citizenship and a life strong in the strength of Him who has come, whose is the kingdom, and to whom every knee shall bow when He shall come to reign.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

"H" Matamoras, Mexico,
Twelfth month 24th, 1903.

The conditions in the community have been more favorable this year than for many past. The rapid development, during the last two years, of the portion of Texas lying adjacent, and the prospect of the completion during the coming summer of two railroads from Brownsville north to railroad points, also one on this side from this place to Monterey, and probably an arrangement to irrigate the section lying

around this city, has brought a greater degree of animation to the better class of the people. With a more hopeful outlook for the future, there has come, not only in the cities, but among the people in many localities, a greater interest in education. This has resulted in bringing more into our mission home in order to attend our school which also brought them under the influence of the mission home, Sabbath School, Christian Endeavor and other gospel services. The interest in gospel services, however, has not been confined to the inmates of the mission home. For three or four months past there has been a larger enrollment and a better average attendance in the Sabbath School. In connection with the school a home department was organized, and soon seventeen members were enrolled. The attendance at the Christian Endeavor meetings and the Sabbath evening services has been almost twice that of last year. The membership of both the Senior and Junior Societies has been increased, and one adult has become a member of the church within the past three months.

For several months we have been expecting a visit from W. Irving Kelsey, the superintendent of missions in this State (Tamaulipas) for Indiana Yearly Meeting. Circumstances delayed his coming until the 5th inst. He was accompanied by a young Mexican Friend, a graduate of the State Normal School, and a teacher in the public schools, whose quiet Christian influence and deportment while with us was helpful. Many things seemed to indicate an opportune time. It was the most favorable season of the year. No rain interfered, and the nights were clear and cool. W. Irving Kelsey remained with us eight days. The evenings were occupied with public services, the days in counseling and advising with the workers. Several of the homes of the people were visited, and much more in this line would have been done if time had permitted. A cordial reception was ready everywhere. The attendance and attention at the evening meetings were excellent. Sin, with its corrupting influence, separating us from God; the necessity of conversion, and salvation through Christ, and a life of loyalty and devotion to Him afterward, were clearly set forth. Those who desired were invited to call and converse with the evangelist at a certain hour during the day. Several young men availed themselves of this opportunity.

On Second-day evening, after the second public service in the meeting house, W. I. Kelsey and companion, with the missionaries and the girls in the home, assembled in the parlor at Hussey Institute for the regular evening devotions. W. I. Kelsey led in prayer, during which one of the girls began weeping. As is usual in the daily evening devotions, a number of other prayers were offered. Not a word had been spoken personally so far to any one, but at this point Irving Kelsey spoke a few words to the weeping girl, and requested that we should unite in special prayer for her. One after another different ones came under the influence of the Spirit until some twelve or fourteen were weeping under a sense of sin, and the rest

of us for joy at the evidence of the Lord's work among us. At the close fourteen signified their decision to accept and follow Christ. A few nights later these decisions were renewed publicly at an evening service, and at this time four young men were added to the number. Remarks made in private by the girls in the home to those who have charge of them indicate that the seed has fallen on good ground, and with careful cultivation will produce good fruit. Those who have been longest in the mission, who have become familiar with and accepted gospel teaching, according to Protestant views, were able to see the truth more clearly, and, we believe, are more firmly established in the faith. There are others who have been with us but a few months who seemed to be but little different, by the Spirit, as to the necessity of seeking reconciliation with God. The Lord's answer to prayer does not bring a time for rest from praying and working. Rather, we are impressed with the fact that it brings a crisis in the history of those to whom a new light has come in the progress of the work. FRANCIS L. HOCKETT.

THE LEBANON HOSPITAL FOR THE INSANE.

(Letter from Samuel S. Dennis.)

I had been spending two months in Egypt on my way round the world with my family. As our stay in the land of the Pharaohs was drawing to a close I received a letter from D. Stuart Dodge, of New York, asking me, if possible, to go to Syria and inspect the American College located there.

Being one of the trustees of this institution, I thought the time opportune, and we left Port Said early in March and found ourselves the next day in the harbor of Beyrout, where we were obliged to undergo a quarantine of seventy-two hours before we could land in Syria. I shall never forget those beautiful days on board ship in the harbor of Beyrout, a harbor which is often likened to that of the Bay of Naples. In full view, splendidly located on a promontory jutting out into the sea, stood the Syrian Protestant College, with its ten stone buildings, some of them very imposing and architecturally attractive. As a background to the college campus stretched the high range of Lebanon reaching its summit in Mount Sunneen, which towers 8,000 feet above the level of the sea, its summit covered with snow. Along to the south you could see in the distance the Phœnician coast line, and indistinctly one could discern the cities of Tyre and Sidon, once the centers of great commercial activity.

The veteran missionary of this region is H. H. Jessup, a man of world-wide reputation, who for more than half a century has labored successfully and earnestly for the betterment of the people of Syria. One day it was my good fortune to go with this distinguished missionary in a carriage across the plain and up the mountain side to a splendid location, where were situated the new buildings of the Leb-

anon Hospital for the Insane. No grander situation could have been selected for placing an institution of this kind.

The superintendent was away that day on business in connection with the institution, but I found a very pleasant guide in the person of Theophilus Waldmeier, who took us in hand and showed us over this really remarkable group of buildings.

We went into several of these buildings and all through them, seeing the patients in various stages of disease and recovery. Everything was neat, clean and well arranged.

After going through the female wards, where the inmates were cared for with firmness, and yet great kindness, and from which many emerge fully recovered, we went over to the new building—the "Ryerss" Memorial Ward, recently erected for the violent male patients. This building was modern and up-to-date in every respect, and within its walls were to be found some very wild patients in all stages of insanity. One, in particular, impressed me in the person of an enormous man, a Maronite priest of powerful build, who was in a desperate condition. He had been brought there about a week before by his friends, who asked if anything could be done for him, as he was a man of great influence in their religion. They were obliged to put him in one of the large new strong rooms. He was making a fearful commotion and yelling wildly almost continuously. They could not keep any clothes upon him. At night he slept on the floor on a little pile of straw, which was broken up by him into fine pieces. In fact, he seemed to me hopelessly insane.

I afterwards met H. H. Jessup in New York, and he told me that the man was entirely cured, and that his friends were advertising in every direction the wonderful and marvelous work done by the Lebanon Hospital for the Insane at Asfuriyeh.

When you think that the old method now in use and practised in many parts of the East is to chain a person to a rock until he dies, taking food and water to him perhaps once a day, one cannot too highly appreciate the work which the Society of Friends is doing in building and supporting this valuable and greatly-needed institution.

As I drove away, with many expressions of thanks to Theophilus Waldmeier, my thoughts went back across the sea to those kind and generous friends in England and America who are supporting this truly noble work.

When I see this world and all its sorrows there is one thought that consoles me—God is love. When its sin and iniquity are most appalling I remember that the world is not without hope, for its Redeemer is infinite. There is nothing that inspires so sweet an optimism as to remember that in the mercies and the merits of the Lord Jesus Christ there is hope for all. If there is one mystery in the world greater than the mystery of sin it is the mystery of redemption.—"The United Presbyterian."

Things of Interest Among Ourselves.

Alice Mendenhall is now located in the meeting at Bloomingdale, Ind.

Alice Woodard is located in the meeting at Moorland, Dublin Quarter, Ind.

William and Susan T. Thompson are spending the winter at North Dartmouth, Mass.

Frederick Tormohlen, of Anderson, Ind., is holding a series of meetings at Upland, Ind.

Ira Newlin is doing excellent service in the meeting at Providence, Ind., and also at Oak Grove, Ind.

The 14th of Second month has been set apart by the World's Student Christian Federation as a special day of prayer for students.

The meeting at Lawrence, Kan., is increasing in numbers and in interest. Much active work is being done in outposts in and near the city.

Robert L. Kelley preached at the First Friends' Meeting, Indianapolis, Sabbath, the 10th inst. He also addressed the Y. M. C. A. in the afternoon.

The people of Lapel, Ind., recently enjoyed a revival, the result of a series of meetings conducted in that place. A number of new members united with the meeting.

Luke Woodard has accepted an invitation to attend Spiceland Meeting, Indiana, each alternate Sabbath, that meeting being at present without a resident minister.

T. R. Woodard, a resident minister of Knightstown, Ind., preached at the Friends' Meeting in the city of Anderson, Ind., both morning and evening, Sabbath, the 27th ult.

John M. Watson writes from 107 East Clay Street, Richmond, Va., stating that he finds a very responsible work in that city. His friends are asked to note his address here given.

After spending two successful years in service in the meeting at Springdale, Ia., Amos and Naomi B. Cook have taken up work at El Modena, Cal., where their many friends can address them.

Indianapolis Meeting has a publisher of church music in its membership in the person of L. O. Brown, who has recently published a new book of revival and Bible School songs, known as "Gold Tried in the Fire."

The Christmas exercises of the West Side Chicago Meeting were held Third-day evening, the 29th ult., in the meeting-room, 774 West Van Buren Street. The attendance and interest testified to the real hold that Friends are securing in their work there.

W. H. Pilot, a junior student in Penn College, Ia., and a minister from the meeting at Marshalltown, Ia., spent his vacation giving gospel temperance sermons and lectures in Kansas and Oklahoma. He held four services at Alva, Okla., on the 27th ult., at which good work was done.

Ruth S. Murray, of New Bedford, Mass., has gone to spend the winter with her son, Professor Augustus T. Murray at Leland Stanford University, Cal. Her many friends will feel deep sympathy with her in the loss of her son, Francis K. Murray, who died recently at his home in Springfield, Mass.

Josiah Butler, yearly meeting superintendent of evangelistic work, of Kansas, and I. Emory Pearson, of Lawrence, Kan., are laboring for the organization of a Friends' meeting at Topeka, Kan. Any one knowing the names of Friends in or near Topeka will be conferring a favor by sending them to I. Emory Pearson, Lawrence, Kan., at an early date.

Elwood Monthly Meeting of Friends (Kansas Yearly Meeting) Nebraska, recently had a very pleasant and profitable visit from Griffith Wright, a minister from White Lick Monthly Meeting, Indiana. He spent one month visiting families, holding cottage prayer meetings and services in the meeting-house. The meeting was edified and strengthened, and many were encouraged to renew their diligence for service.

George E. Wright, editor of "Happy Homes," Cherokee, Okla., the territorial organ of the W. C. T. U., is now lecturing for the Woods County W. C. T. U. His talks are on the line of the gospel, and the purpose of the body as the temple of the Holy Ghost. His instruction to the young and warnings concerning hereditary tendencies are highly appreciated. Melissa S. Fellow, of Alva, Oklahoma, is assisting him in this work and in the organization of W. C. T. U.'s.

President Isaac Sharpless, of Haverford, spent the 2d, 3d and 4th instant in Minneapolis, Minn. He addressed a small and appreciative audience on the evening of the 2d at Friends' Meeting House, on the "Small College." On First-day he addressed the morning meeting, which was well attended. The privilege of his presence, his personal acquaintance and his characteristic address were highly appreciated by all.

The Friends' Sabbath School of Bolton Monthly Meeting, Massachusetts, gave a Christmas dinner on the 24th ult. in their hall. About eighty persons were present, including those of all ages. After dinner Alice M. Dow spoke about the needs of Jamaica Mission and the call for aid. A poem was recited by one of the little girls, after which a collection was taken of \$10.10. The afternoon was spent socially. Several boxes of good things were sent out to shut-ins and poor people about the neighborhood.

Eight of the Chicago Haverfordians had the pleasure of spending an evening with President Sharpless Fifth-day, the 31st ult. They had dinner together at the Reynolds Club, University of Chicago, afterward adjourning to one of the other rooms of the club. Plans were discussed for extending the influence of Haverford and bringing more young men to enjoy its privileges. The evening was most pleasantly spent. Those present were President Sharpless, Fowell Buxton Hill, Robert R. Tatnall, Wilfred Walton White, Homer J. Webster, John Sharpless Fox, Frank S. Lutz, A. B. Caswell and Royal J. Davis.

A short series of meetings was held at Moreau, Glens Falls Quarterly Meeting, New York, commencing the 27th ult., attended by J. L. Spicer, superintendent of Evangelistic and Church Extension Board, and Abijah J. Weaver, from Glens Falls, was present a part of the time. Although the weather was intensely cold for the greater part of the time, the attendance was good and deep interest manifested. Some were born into the kingdom and others aroused to a new sense of their privileges in Christ Jesus. Previous to this J. L. Spicer held meetings at Hartman, formerly Hudson Hill. Good interest was manifested. There is a good meeting house there. Few Friends remain who are interested in keeping up the meeting. Some who were formerly Friends have become interested in work with other religious denominations. Money has been raised to put a new roof upon the house and to repair the sheds. The Bible School was reorganized, and workers from Glens Falls plan to go there from time to time to assist in meetings at 2 p.m. First-days. There is need of work there, for families are living near-by practically unreached by any means of grace.

BORN.

COX.—To J. Gurney and Sallie Cox, of Long Beach, Cal., Twelfth month 14th, 1903, a daughter, Esther.

HAWORTH.—To Charles C. and Orpha Ruth Haworth, at the Friends' Mission, in Holguin, Cuba, on the 13th of Twelfth month, 1903, a son, Charles Clarence.

MARRIED.

JENKINS—KENNEY.—At Clintondale, N. Y., Twelfth month 31st, 1903, Winfield T. Jenkins and Emma D. Kenney, of Glens Falls, N. Y.

DIED.

DE WEESE.—At Mooresville, Ind., Twelfth month 31st, 1903, Hannah Hartley De Weese, aged 82 years. She was a devoted member of White Lick Quarterly Meeting of Friends.

SCHOOLEY.—At his home near New Sharon, Ia., Twelfth month 13th, 1903, James Schooley, in his 87th year. He was a lifelong Friend, and was converted when 9 years of age.

SUTTON.—At Clintondale, N. Y., Twelfth month 11th, 1903, John H. Sutton, aged 35 years. His life closed victorious in the Christian faith.

THOMPSON.—At his home near Sterling, Kan., Twelfth month 22d, 1903, Joseph Thompson, in his 63d year. He was a devoted Christian, a faithful member and elder of Sterling Monthly Meeting, Kansas.

WHITE.—At her home at Fountain City, Ind., Eleventh month 24th, 1903, Angelina Hough White, wife of David F. White, aged 62 years. She graduated at Earlham College in 1869, and for many years after was prominently engaged in teaching in Indiana and Ohio. She was a very conscientious and useful member of Friends all her life.

Events and Comments.

Ruth, the eldest daughter of ex-President Cleveland, died the morning of the 7th of heart failure occasioned by a mild attack of diphtheria.

The South's prosperity on account of the price of cotton is cause for satisfaction. The fact that in the past five years the cotton crop has increased in value nearly a billion dollars means much to the Southern planter and middleman. It is to be hoped that the South's agricultural laborer shares in this burst of prosperity.

It is now wheat-harvest time in Argentina, and the indications point to a record-breaking crop. According to the London "Statist," the yield is likely to reach 17,750,000 quarters, or 142,000,000 bushels, of which 13,000,000 quarters, or 104,000,000 bushels, will be available for export. The crop of the past year, which was almost equal to the record crop of 1900, amounted to 100,000,000 bushels, of which 64,000,000 were exported. It will be seen that if present crop estimates prove sound, this South American country is about to take a much higher position in the world's grain trade for the supply of importing countries.

The past week has seen no lessening of the tension in the far East. The Cabinet Council in Japan have authorized 10,000,000 yen in debentures issued for expediting work on the Seoul-Fusan Railway; the taking of 50,000,000 yen of the

GIVES "GO."

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It's nice to know of food that not only tastes delicious but that puts the snap and go into one and supplies staying power for the day.

A woman says: "I have taken enough medicine in my time to furnish a drug store, but in later and wiser years I have taken none, but have depended for the health I now enjoy on suitable and sustaining food, of which I keep on hand a tested variety, plain, but nourishing.

"Of these my main dependence is Grape-Nuts, especially if I have before me a day of unusual effort either mental or physical. In this case I fortify myself the first thing in the morning with about four teaspoonfuls of Grape-Nuts moistened with cream, and not much else for breakfast, and the amount of work I can then carry through successfully without fatigue or exhaustion is a wonder to those about me, and even to myself.

"Grape-Nuts food is certainly a wonderful strengthener, and is not a stimulant, for there is no reaction afterwards, but it is sustaining and strengthening, as I have proved by long experience." Name given by Postum Co., Battle Creek, Mich.

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Chinese indemnity hitherto set apart for educational and other purposes, to use as a war fund, and in addition the issuance of treasury notes, payable in five years, to an unlimited amount. Japanese students in Europe and America are returning home. Chinese troops officered by Japanese are moving toward the northern boundary of China. Russian transports and naval vessels are moving into the Pacific.

The correspondent of "Le Petit Bleu" at The Hague says that, although the decision of the Venezuelan Arbitration Court will not be published before Second month, it is believed in well-informed circles that the general outlines of the decision of the court have been already drawn up, and that the court will refuse the claim of the blockaders to be regarded as privileged creditors. The judgment, will, however, allow three of the blockading powers to collect the expense of the blockade, which, it will state, was undertaken in the public interest; but when the costs of the blockade are recovered, all the creditors will share alike in proportion to the amount of their claims.

All the horrors of the Chicago fire are as nothing compared with the wreck of human life upon a battlefield. All the world stands aghast at the loss of six hundred lives in a theater, while only a slight quiver of emotion is excited by the report of ten or twenty times as many strong men torn in pieces by shot and shell on some hotly-contested field. One principal reason for the difference in the intensity of the feeling in the one case and the lack of it in the other is that the general public does not see the blood-stained battlefield, with its unspeakable horrors, while those who do see these things take them for granted as the necessary consequences of war, harden themselves to the effect of them, then put them out of sight and forget them as quickly as possible. Then again the people at large are educated by many centuries of tradition to look with toleration upon war.

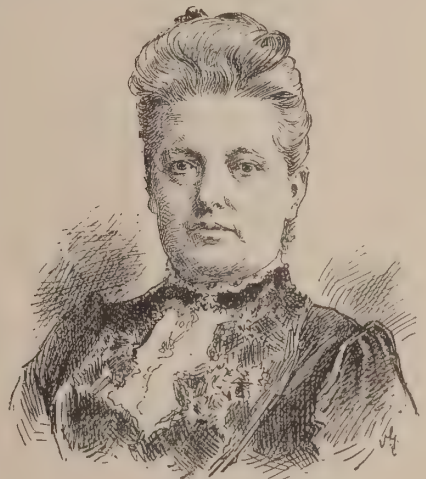
The "Literary Digest" sums up the editorial review of the past year as follows: "On the dark side of the account are placed the Chicago theater fire, the railroad disasters, the Missouri Valley floods, the labor troubles, the postal, land and Indian scandals, and the Wall Street depression, and consequent hesitation in the advance of prosperity. On the other side, prosperity has pervaded the West and South, our foreign commerce and immigration have beaten all previous records, the Panama Canal has been brought a step nearer, the Alaska boundary dispute has been adjusted, reciprocity has been given to Cuba, the friar lands in the Philippines have been bought, the Department of Commerce and Labor has been added to the Cabinet, and the enlargement of the Erie Canal has been authorized. Some of the foregoing, however, are not unmixed blessings. Turning to the events in the Old World, the first thing remarked by most papers is the fact that the year has not been stained by any great war. The 'palace massacre' at Belgrade, the uprisings and slaughters in the Balkans, the killing of Jews at Kishineff, and the darkening war-cloud in the far East, however, keep it from being called a year

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of peace. Domestic movements in European politics, such as the anti-clerical campaign in France, the progress of socialism in Germany, the tariff campaign in England, the passage of the Irish Land bill, and the Russian 'reform edict' attract considerable notice. The discovery of radium is treated as the only great event in the scientific world, and the 140-mile-an-hour trolley-car in Germany the only great triumph in the world of mechanics. Among the great dead of the year are named Pope Leo XIII., Lord Salisbury, Mommsen, Lecky, Spencer and Whistler."



Mary Mapes Dodge

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TO THEODORE L. CUYLER.

BY ADELINE L. F. DANIELS.

As when Paul near to Rome his journey pressed,
Meeting the brethren dear, who came with love
To cheer this prisoner of their Lord above,
Thanked God, and took new courage, feeling blessed,
So I, to the Eternal City bent,
When meet I one strong in the holy faith,
Who calls no miracle delusive wraith,
Whose life to Christly service has been lent,
Then I, like Paul, take courage and thank God.
One said, To be a saint is but to serve;
And well we, if this service-path we trod
For earth's reward or thanks, might, fretting, swerve;
Only to serve, up-looking to His face;
Yes, it is easy by His blood-bought grace.
First month 2d, 1904.

Keep in mind the idea that it is the work itself that is of consequence to the world and not the worker.—Selected.

MINER HIT.

A Gold Miner on the Coffee Question.

Many a rugged constitution has broken down by use of coffee.

"I and my son are miners and have been strong coffee drinkers. I will add, I followed mining for fifty years. Nearly three years ago my son had palpitation of the heart so bad that after a hard day's work he would be almost unable to get his breath when lying down, and I was a victim of constipation, headache and could not sleep soundly.

"So I pulled up stakes one day and started to see a doctor, and, curiously enough, an old acquaintance I met on the way steered me off. We stopped and talked and told each other all the news, and I told him about our troubles. He said it was coffee doing the work, and that using Postum in place of coffee cured him of almost exactly the ailments I described.

"So, instead of going to the doctor's, I sent for some Postum, although I did not have much faith in it, but to my great joy, it turned out all right, and, after we quit coffee completely, we both began to get well, kept it up, and are now both of us strong, well men, with none of the old troubles. A miner is supposed to be able to stand great hardships, but we could not stand coffee. It was killing us. Anyone following the directions on the package of Postum will have a far better drink than he can get from the best coffee.

"I think every coffee toper should know Postum will cure him of his ailments, besides, it is such a refreshing drink." Name given by Postum Co., Battle Creek, Mich.

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- Adams, O. F.—"Some Famous American Schools."
Brigham, A. P.—"Geographic Influences in American History."
Howe, M., and Hall, F. H.—"Laura Bridgman."
Dawson, T. C.—"South American Republics."
Fox, George.—Autobiography, edited by Rufus M. Jones.
Hoar, G. F.—"Autobiography of Seventy Years."
McCarthy, M. J. F.—"Five Years in Ireland, 1895-1900."
McCarthy, M. J. F.—"Five Years in Ireland."
Riis, J. A.—"Children of the Tenelements."
Trowbridge, J. T.—"My Own Story."

We say that God is good, and so we trust Him. But what do we mean by goodness except the goodness we have seen here? Infinite goodness is, to our conception, human justice, human generosity, human pity, carried upward to their perfection. If we have no faith in man, how can we have faith in God?

If God is a reality, and the soul is a reality, and you are an immortal being, what are you doing with your Bible shut?—Herrick Johnson.

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A PRAYER FOR THE NEW YEAR.

Shatter my dearest idol, purge my faith,
Till truth holds sway !
Help me to sing and fight, not weep and cower,
When blows fall fast ;
Patient to bear, strong to endure—thy son,
True to the last !
Grant me a heart in tune with Nature ; eyes
To see yon stars
That dartle, read their message ; ears to hear
Old Ocean's bars
Beat out their music ; arms to hug this Earth,
Its joy and pain.
Till Life has lived its passion, loved its loves and Death
Proves itself gain !
Let me live grandly, seek the things that last,
Press toward Love's goal ;
Win—jewels? Fame? Nay, better ; when Earth's past,
Stand—a Crowned Soul !
So be my helper, Father—comfort me
With staff and rod,
Till I give thee back thy year, well lived
For Man and God !

—HENRY HALLAM TWEEDY, in *The Congregationalist*

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On pivot-points beyond our shore,
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And heaven has no open door.
—"Sunday School Times."

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that—well, you'd be wise
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Education is the knowledge of how to use the whole of one's self.—H. W. Beecher.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

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No. .3

JAPAN AND RUSSIA.

WE greatly fear that war will be the result of the high tension between Japan and Russia. At the present moment it seems inevitable. That it will be an awful contest, if the clash actually comes every thoughtful person realizes, and it is more than probable that eventually other countries will be drawn into the vortex. The situation in the Far East is extremely complicated, and any sudden move may precipitate a worldwide struggle. England is the ally of Japan, and there are enormous British interests at stake. We shall, however, continue to hope, and shall we not all continue to pray? that the threatening war storm may be averted.

It may help our readers to follow the news reports if we outline briefly the situation which has occasioned the collision of these two nations. Russia has acquired practical possession of the province of Manchuria. This is one of the most valuable sections of China, skirting southern Russia, lying along the northern edge of Korea, and opening on the sea at Port Arthur, one of the most important harbors in the East. Russia's ambition plainly aims, furthermore, at the possession of the great peninsula of Korea, which would give Russia entire control of the Pacific, on the Asia side, from Bering Strait to the Yellow Sea. The possession of the harbor of Masampho, in Southern Korea, would give Russia power to hold Japan in complete submission. It would give the Empire of Russia an opening into southern waters, and would enable it to become one of the greatest commercial nations of the world.

Since the war with China, Japan has claimed the control of Korea, and its possession seems essential to the further development and expansion of the Japanese Empire. If Russian ambition should succeed Japan would be shut up in its island, and all its dreams of greatness would fade away. Japan has therefore demanded not only that Russia shall keep away from Korea, and give up its designs on the port of Masampho, but, also that the Russians shall partially evacuate Manchuria and throw it open to the trade of the whole world.

Now in this sad contest who is right and who is wrong? Who should back down? No easy answer to such a question can be given. It is plain, however,

that Japan sees its very national existence threatened by the slow, glacier-like encroachments of its mighty enemy. All it can look forward to is the privilege of being eaten last. If a resistance is ever to be made its statesmen believe that the time has come for it, and if they strike they will look upon it as a life-and-death struggle. The case is tragic, and to the inhabitants of these beautiful islands in the northwestern Pacific there seems no choice but to fight or to be pushed out by the great human glacier from the North.

On the other side is an enormous host of semi-civilized peoples, just thawing out of their long winter sleep and becoming conscious of a hunger for a wider career. All these rich, warm lands to the south are theirs for the winning. They have no scruples against taking what they can get. Their one controlling principle is might, and what they need they mean to have. Czar Nicholas, who made The Hague Tribunal possible, wants peace. He has clearly been laboring to avert a war. But one man, even though he be Czar of all the Russias is very weak indeed when all the ambitions of the Empire set toward realizing its natural career. It is pretty much to expect that Russia will back down and give up its worldwide plans because Japan demands it. We are dealing here with a civilization which has not yet learned the law of Christ and until He is master among them we must look for war when selfish interests clash. The one hope is that, even though war may come, through it the world may discover a clearer idea of the wickedness of this barbarous system of gaining rights, and may learn more fully the power of righteousness whose fruits are peace.

THE DISEASE OF FORMALITY.

ONE of the greatest and most insidious foes of true living religion always has been, and still is, *formality*. It comes like the invisible germs of disease, which nobody discovers until the disease itself breaks out. The very efforts to guard against it sometimes produce it. It is not quite easy to describe it, because it takes such a variety of shapes, but it is, in a general way, a well-marked tendency to crystallize into some one set system.

Wherever there is life of any sort there is spon-

taneity, freshness, variety. Life is always true to some type. It tends toward a definite end, but there is always chance for surprises. The unexpected happens. Life is never clamped in one rigid mould. Each living being is unique. "Like peas in a pod" is our proverbial phrase. Yes, but peas in a pod are never alike. As soon as they are examined they turn out to be very different. They are alike only in this, that they exhibit one common type. No two leaves are precisely identical. In God's entire creation no two specimens of life are ever absolutely alike. This feature continually grows more marked as we rise from the lower scale of life to the higher. Every person is unique—never a slavish copy of any other. Men are not made by the print of a die on plastic clay. Those we know best surprise us with sudden and unexpected words and deeds. None of us is prophetic enough to forecast with certainty any career—because to be a person means to have the power to act spontaneously. When we find a poor creature of habit whose life has sunk into a rut we come as near as is possible to a hopeless case. A character grows only so long as the person who possesses it resists the tendency to crystallize, i. e., to become a mere creature of habit.

Now all types of religion manifest this tendency to crystallize. There are meetings in which one can easily prophesy beforehand that not a word will be spoken. The *habit of muteness* has come upon them. They have "set" into this form. There are others in which everything happens with clocklike exactness. The *habit of regularity* has come upon them. No place is left for the free moving of the Spirit. Between the members and the Divine Spirit there has come a barrier of crystallized method.

At first it is not easy to see how serious such a condition really is. For a time things go on all right. There is no disturbance. There is beautiful peace and order. But there is peace and order wherever death is. Formality, with its "beautiful peace and order," is always the beginning of death. It is incipient death—death starting its inroads. Do we want life and power? Then we must fight formality. Do we want increase, advance, growth? Then we must resist all the temptations to get peace and order by destroying spontaneity, and by cultivating the inclination to drop into habit—which is likely to be a form of "arrested development." Where the Spirit of the Lord is, there is freedom, i. e., spontaneity. The old system, Paul says, was written on "stone tablets." It was a hard, fixed, unyielding system. The new is written on "the living tablets of human hearts,"

which gives scope for endless variety of manifestation of the spiritual life. Oh, Friends, let us make our meetings no formal gatherings in which machinery destroys life; may we make them places where men actually find the living God for whom all hearts are really thirsting.

FOR THE AMERICAN FRIEND.

LIFE AND LIGHT; OR, WHAT IS CHRISTIANITY?

BY DELIA REES.

It is quite well settled finally, I think, that Christianity is not Methodism, nor Presbyterianism, nor Episcopalianism, nor Quakerism, nor Catholicism, nor even Protestantism. We are quite agreed that all these may be found in connection with Christianity, but we certainly cannot say of any one of these, or of any of the host of other religions that might be named, this is the sum total of Christianity, or this one is Christianity, pure and simple. These may all be more or less Christian, but there are many shades of difference in their statements of doctrine, decided differences in their forms of worship, and striking differences in their presentation of truth, and in their experimental realization and outworking of the same. Then Christianity is more than religion merely, more than any statement of beliefs, and more than any form of worship or method of work. What is that something which we call Christianity, which has lived in all these forms and worked through all, and which has never yet been adequately expressed by any of them? Some one answers, "Christianity is to be found in the Bible." And that is certainly true. But so, also, is Judaism to be found in the Bible, and Judaism is certainly very different from Christianity. And it would certainly be a wholesome thing for our Christianity if we knew our Bible well enough to discriminate between the two. Judaism was a law from beginning to end, and Christianity, if judged by its founder, was a life and a love from first to last. And it was that life and that love that threw light on the world's darkness and made possible its salvation. According to John, Christianity is a life, and this life becomes a light of men, showing them the way to God. "In Him was life, and the life was the light of men." This is not a mystical expression that baffles all understanding. It is a simple but great fact that has deepest meaning for the child as well as the man. When God was not known in His world as Father at all, but only as an angry God, who must be appeased by many gifts and sacrifices, such as that of the blood of bulls and goats; when men knew Him only to fear Him and pay some price for His favor as a God who could be bartered with, then Jesus Christ came among men and lived. He ate and drank, slept and labored; He loved and thought and entered into all the relations of life as did other men. He put Himself in close touch with men, side by side, and in no sense assumed to be above them, and yet his life was so different. They all felt the difference

which it took them long to understand. Life to Him meant serving the will of a Father in heaven. He made no effort to appease the wrath of an angry God, for He knew none. As a Son, He trusted and obeyed a Father and told others of Him. By parable and by His own work He was ever setting forth the teaching that His Father freely forgave sins and loved sinners; that the Father loved righteousness, and that His children could love and live righteousness too. He lived in communion with His Father and taught that others might do the same. He lived a clean, a righteous, a noble and manly life, a life of love, and His life was the light of men. He believed that righteousness was stronger than unrighteousness and sin, and He was not afraid of association with sinners.

There is nothing, perhaps, which so shrivels up and kills all true manhood as the sheer love of money, and yet Zacheus, the shrewd and unprincipled tax collector, was completely broken down by the power of the noble presence that lived and ate in his home. Under the fine light of Christ's great and true personality Zacheus saw and felt his own meanness, made his noble confession and began his new life. And still it is the life that is the light of men. "Ye are the light of the world," said Jesus. "Let your light so shine before men that others seeing your good works may glorify your Father which is in heaven."

The vital element of Christianity cannot be over-emphasized. It is this living in the divine confidence, this vital connection with God that makes His disciples the light of the world still.

There is no such thing as Christianity in dogma or creed apart from personality. Christianity can never be propagated, but living personalities. For this reason He asks us to follow Him. And when we cease to shirk this responsibility by making some form or some doctrine the essential thing; when we really believe in the power of a righteous life; when we have more faith in the power of righteousness than we have in the power of sin; when we learn and are assured that our Father works and we work with Him we shall find that though the weapons of our warfare are not carnal they are nevertheless mighty to the pulling down of the strongholds of Satan. It requires the light of life still—the light of Christian living—to dispel the world's darkness. And this light has been and will continue to be sufficient, appalling as the darkness may be.

Find your purpose and fling your life out to it, and, the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

To be always intending to live a new life, but never find time to set about it,—this is as if a man should put off eating and drinking and sleeping from one day to another, until he is starved and destroyed.—Tillotson.

THE ARBITRATION CONFERENCE.

Fifty years ago the cause of arbitration could scarcely have mustered a dozen advocates outside of the Society of Friends. It is a cause for deep thankfulness that many of the most distinguished citizens of this country have recently met in Washington city with the avowed purpose of furthering the cause of universal peace. This gathering of the champions of arbitration of international differences was notable and important not only in its purpose, but also for the character and eminence of the participants. On the 12th instant a mass meeting in the interest of the cause was held in one of the large audience halls of the city. The reserved seats on the floor were for the delegates. Here sat the heads of great universities, leaders in Congress, members of the bench, distinguished Christian ministers. On the platform confronting the immense assemblage was a galaxy of the republic's most eminent citizens, whose presence and earnest appeals gave force and dignity to this remarkable occasion, and evoked a striking demonstration of enthusiasm.

It was intended by the Executive Committee that ex-President Cleveland should preside, but recent events prevented his attendance. He gave expression to his sympathy with the object of this conference by a letter addressed to the chairman of the committee. The presiding officer finally selected was John W. Foster, whose distinguished services in the highest type of diplomacy have been recognized in both hemispheres. To the right of the president sat Cardinal Gibbons, Rabbi Joseph Silverman, and J. M. Dickinson, the senior counsel before the Alaskan boundary tribunal. On the president's left sat Edward Everett Hale, Andrew Carnegie and Gen. Nelson A. Miles. These were the speakers selected to support the resolutions proposed by the Executive Committee.

These resolutions were read by the secretary, Thomas Nelson Page:

"Whereas, By a concurrent resolution of the Congress of the United States, adopted in 1890, the President was requested to invite negotiations with other governments to the end that any differences which could not be adjusted by diplomacy might be referred to arbitration and peaceably adjusted by such means; and the British House of Commons in 1893 adopted a resolution expressing cordial sympathy with this purpose as well as the hope that the British Government would lend its ready co-operation to the government of the United States to the end that the resolution of Congress might be made effective; and,

"Whereas, Since that time, as the result of an international conference, a permanent court of arbitration has been established at The Hague, to which nations may voluntarily resort for the peaceful settlement of their differences; and,

"Whereas, It is the opinion of this conference that the government of the United States, in view of its historical position and of the great results accomplished by means of arbitration, should continue to further and to support every movement by peaceful means to promote the reign of law and justice among nations;

"Resolved, That it is recommended to our government to endeavor to enter into a treaty with Great Britain to submit to arbitration by the permanent court at The Hague, or, in default of such submission, by some tribunal specially constituted for the case, all differences which they may fail to adjust by diplomatic negotiations.

"Resolved, That the two governments should agree not to

resort in any case to hostile measures of any description till an effort has been made to settle any matter in dispute by submitting the same either to the permanent court at The Hague or to a commission composed of an equal number of persons from each country, of recognized competence in questions of international law.

"Be it further resolved, That our government should enter into treaties to the same effect, as soon as practicable, with other powers."

President Foster then introduced Cardinal Gibbons, referring to the immense constituency of the eminent prelate and to the fortunate circumstance that this cause had his encouragement. The Cardinal was received with applause, and spoke fluently, with clear but not strong voice. "Every American citizen who has the welfare of his country and humanity at heart should rejoice at the efforts that are made in the sacred cause of universal arbitration—an arbitration to decide disputes between strong and weak as well as powerful nations. And it is particularly desirable that the United States and Great Britain should be allied by such close ties of friendship as would preclude any fear of war between them." He based his hopes on the facts that the two countries speak the same language, have the same literature, are connected by the closest ties of commercial intercourse, and are living practically under the same form of government. He congratulated the two countries that they had so recently illustrated the value of arbitration by submitting the dispute with regard to the Alaskan boundary to a convention of British and American statesmen. Very graceful was his compliment to President Foster. Referring to his services on the Alaskan Boundary Commission, he said: "If his modesty would permit, he could apply to himself the words of Æneas, speaking of the Trojan war: 'Quorum magna pars fui.'"² The result of this successful arbitration proves "that all schemes conceived in ambition and fomented by passion are destined like the mountain torrent to carry ruin before them and leave desolation after them; while the counsels of men assembled in the name of peace and under the inspiration of heaven, like the gentle dew of heaven, silently shed their blessings around them and bring forth fruit in due season."

The next speaker to add a tribute to the effort to bring universal peace to the world was one who for forty years had been a soldier, and who for some years was the ranking officer of the United States Army. Gen. Nelson A. Miles was received with tumultuous cheers, indicating the sympathy and admiration of the great audience. He stated that he esteemed it an honor "to join this distinguished company in its consideration of a most important subject. . . . Formerly military forces were kept for national defense, but if we shall have reached the time when they are to be used to overrun foreign countries and oppress and place in subjection defenseless people, then the spirit of arbitration has not appeared too soon and cannot be too strongly advocated. Possibly we have reached a time when the great war powers have found it more agreeable and less expensive to hunt in concert than to hunt each

other. If that be true, then liberty may well veil her face, and the sovereign rights of man, independence and justice, are in imminent danger." Coming from such a source, these remarks were of extreme significance. While just now the prospect for war in the East seems to be imminent, yet one of the most hopeful events of modern times occurred when the autocrat of all the Russias "called a World's Peace Congress, and advocated the reduction of the burdens of war, and the adjustment of controversies between nations in a way that would tend to promote the universal peace of the world."

The venerable Edward Everett Hale then raised his gigantic form, and spoke with his old-time vigor and pungency. He also ascribed much credit to the progress of peaceful solutions to national difficulties to the influence of the Czar of Russia. However, he claimed that arbitration was at least as old as the Confederation. Our Supreme Court had been a living example of the power of arbitration all these years. "Only once have the States been at war in all those years, and that because of a clause which they left out of their treaty of arbitration. Served 'em right, as we are apt to say in Yankeedom." A Russian who had been traveling in this country, in conversation with Dr. Hale, expressed some astonishment that he had seen no soldiers. He thought it well that the people should be in some way reminded that they have a government. "But," said the Doctor, "the letter carrier reminds me of the government." Dr. Hale once asked an eminent engineer what it would cost to build four parallel lines of railway from the Cape to Cairo, from Gibraltar to Korea, from Hudson's Bay to Magellan. The engineer replied that if he had the money spent in one year by the various nations for their armies and navies, he could construct all these lines and have enough left over to build them again.

Rabbi Joseph Silverman was next introduced. "Israel is weak, but she has always stood as an advocate of peace. There is an adage that says, 'In time of peace prepare for war.' I would change that to read, 'In time of peace prepare for peace by peaceful means.' . . . It is no great thing to achieve quiet by force, but it is a great achievement to turn an enemy into a friend by justice and sweet reasonableness. . . . Evolution henceforth is to be by spiritual lines. Nations cannot get along by brute force." Considering some recent atrocities in Russia, and remembering that the speaker was a Jew, we can readily forgive him for somewhat discounting the praise which had just been accorded to the Czar. "I beg your pardon, but right here I must impugn the motives of a man who advocates peace on the one hand, and on the other permits thousands of his subjects to be butchered." The president then introduced J. M. Dickinson as one who, although he had carried a musket in his immature youth in the Confederate army, carried with conspicuous success a much greater musket recently in London. After the speaker had eulogized President Foster for the part

he had taken in the Alaskan Boundary Commission, and had alluded to the devastation of the Civil War, stating that it would be fully one hundred years before the South would recover from the destruction of manhood in that cruel war, he closed by saying that it was proper "that America should propose this arbitration to England. A strong, fearless nation will not be accused of seeking peace through cowardice."

The last speaker to support the resolutions was Andrew Carnegie. With much earnestness and vehemence he asserted that "Great Britain longs for such a treaty as we have suggested to-day. . . . She will accept. I hope that the little acorn thus planted may grow into the mighty oak with such power that men will cease in all lands brutally to kill one another in war. . . . Gentlemen, the greatest blot on civilization to-day is failure to provide the courts for the settlement of international differences. There has come to this earth in the twentieth century something it never had before, which may prove its greatest work—a permanent tribunal for the settlement of national disputes, a high court of international peace." Then, with impassioned voice, he deplored the horrors of a system which involved men in brutal struggles, "killing one another like wild beasts." The sentiment was applauded to the echo. The speaker asserted that arbitration was not the goal; we must not stop until we gain the disarmament of the nations, and so prevent the shocking waste to our industrial resources, and the deterioration of our manhood. To all friends of peace the outlook is exceedingly encouraging. The men who have participated in this conference are from every section of the Union, and represent all professions and lines of work. There is every reason for the hope that at an early date the two great English-speaking nations may ratify an arbitration treaty which will pave the way for such a measure between all the great powers. This movement so auspiciously undertaken inspires the conviction that this century will see the end of so-called civilized warfare.

ALBERT H. VOTAW.

Washington, D. C.

PREPARATION FOR PRAYER.*

BY G. CAMPBELL MORGAN.

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15: 7.

These words contain the most wonderful charter of prayer in the whole Word of God. I will only indicate their scope in order that we may consider what is the condition of prevailing prayer and what the responsibility that grows out of the possibilities of prayer.

This verse contains a condition and a promise. The condition: "If ye abide in Me and My words abide in you"; the promise: "Ask what ye will, and it shall be done unto you." How many Christian peo-

ple believe that promise? The statement may be superlative and may need defining, but the conditions are all stated by Christ; man must not make any other. "If ye abide in Me and My words abide in you." The particular word our Lord used in His promise does not mean to beg as a favor, but to demand as that which is due, so that it may be translated, "Demand as your due what ye will—whatsoever ye desire—and it shall be done—generated—for you." A more marvelous statement never fell from the lips of Jesus. If ye abide in Me and My words abide in you, ye are lifted into the realm and province of omnipotence, and prayer is no longer a speculative attempt to persuade God, it is a scientific movement with God. Let us now consider the condition.

What is it to abide in Christ, and for His word to abide in you? All the facts that make prayer possible are of such a nature as to set up a responsibility in the case of those who share the privilege. All these facts in Jesus Christ are privileges, and create responsibility which is of a twofold nature; first, that we prepare for prayer; and, secondly, that we practice prayer.

By preparation for prayer I do not mean the preparation of studious attention and diligent search and patient waiting on God. I have no sympathy with the idea that it is necessary to be in a special frame of mind and feeling for praying and preaching. The fact that a man needs to lift himself out of one frame of mind into another proves that he does not know the preparation, which is a preparation not of frames, and feelings, and moods, and tenses, but of life and of character. If I have already dwelt much upon the doctrines, it is because I so strongly believe that no duty blossoms into beauty unless it be rooted in doctrine.

What, then is the preparation that is necessary? What is this abiding in Christ? It is the response of the soul to the facts that make prayer possible. If I am to pray so as to prevail, I must respond to the revelation of the Father, to the mediation of the Son, the inspiration of the Spirit. . . .

What responsibility is set by the revelation of the Father? Turn to the Gospel of Luke: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." . . . I have sometimes wondered what literary critics would do with that verse, supposing that it were a part of a pamphlet issuing from the press to-day. I think they would say: "However good the meaning of this writer, his literary style halts; his metaphors are sadly mixed. Notice what he says here: 'Fear not, little flock,' and then in less than a moment he has forgotten he is talking about a flock, and he is talking about a family; he says, 'It is your Father's good pleasure,' and then suddenly he has forgotten that he has mixed up the flock with the family, and he is talking about a nation: 'to give you the kingdom.'" But the metaphors are not mixed; they are merged. It is the speech of infinite wisdom. Jesus made no mistake in His metaphors. There is the unfolding in it of the threefold fact within the

* Extracts from a Northfield Conference address.

Fatherhood of God that He came to make real to men. God is Shepherd, Father, King. Not three persons, not three sides to one person, but one God being at the same moment Shepherd, gathering the flock; Father, loving the children; King, governing the nation. It is the perfect figure of an old Arab tribe in which the sheik was at once the shepherd of the flock, the father of the family, the king of the nation. Jesus there, in one little sentence flashing with beauty and tenderness, says to His people: "Do not be careful about the things of time and sense; seek the kingdom of God, and these things shall be added unto you. Fear not, little flock, for the Lord is your Shepherd; it is the Father's good pleasure, for you are His children, to give you the kingdom, for He is the King. . . .

Here is the sum of the whole thing. God has revealed Himself in Christ as King. We talk about the kingship of God as though God was playing at being a King. Is God absolute Monarch in our lives? Do we consult Him before we go on a journey, or enter upon business, or take up work in the church? Do we put God first? Have we handed over actually—not as a sentiment to be sung about, but as the underlying motive principle of life—all the keys of the citadel? If not, what is the use of praying, "Thy kingdom come"? In God's name we had better not pray. The blasphemy of the sanctuary is far more harmful to the world than the foul-mouthed blasphemy of the slum. The blasphemer in the sanctuary is the man that with unctuous expression and pious, fraudulent manner says, "Thy kingdom come," and yet shuts God out of his own heart, of his own home, of his own office, of his own business, of all his own affairs. That is the blasphemer that hinders the kingdom, paralyzes prayer, wounds afresh the Son of God. . . .

Again if prayer is to be prevailing prayer, there must be response to this great fact of Fatherhood. What does Fatherhood mean? Sonship. What does sonship mean? Likeness—likeness which is not the result of an attempt to imitate, but the result of life identical with that of the Father. Child of God, of your Father it is said, He pities, He has compassion, He is patient, He is longsuffering. Are you bearing the family likeness? Are you patient? If you are not the sunshine of your home, quit praying in prayer meeting until you are. We must catch the spirit of our Father and be sons of love as He is a Father of love, patient with His patience, longsuffering with His longsuffering, having that love which hopeth all things, endureth all things, believeth all things, the love that never faileth. Begin to love with that kind of love. You will pray a good deal better than you have recently. The revealed Father is Shepherd. Father, King. I am to pasture in His provisions; to be His child, like Him; to be His loyal subject; then I can pray. . . .

The next fact that makes prayer possible is the mediation of the Son. If you have looked at your responsibility as the result of the revelation of the Father and have said, "I can not," now look at your

responsibility as the result of the mediation of the Son, and say, "I can." That is the gospel. If I am to pray, I must live in response to the threefold character of the mediatorial work of Jesus Christ. By the way of that mediation I have had pardon; I have purification; and I shall have perfection. These are the tenses of salvation; I was saved. I am being saved. . . .

But is it not possible to get beyond pardon? Yes, blessed be God in heaven. But is it possible now to get beyond the point where it is not necessary to confess sin? There is no warrant in the Bible for believing it; I have no warrant in myself for believing it; I never found any warrant among men for believing it. I am quite willing to dismiss men and myself; I stand by this; the word of God. It is true that there need be no known sin, no disobedience. But remember that sin in God's sight is missing the mark; and whether I willfully disobey or no, when at the close of the day I stand in the presence of God I always have to say, "I am unprofitable; my highest has been low; my holiest surcharged with iniquity. O Christ of the wound-prints and the blood, forgive me." . . .

The incoming of His life when you do not hinder the Spirit will be the outgoing of the evil forces that have held and dominated and mastered your life. You cannot pray if you are nursing passion, and permitting evil habits and thoughts; these things sap the power of prayer and cut the nerve of intercession. . . .

Lastly, there must be response to the work of the Holy Spirit. "The whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves. . . . The Spirit Himself maketh intercession for us with groanings which cannot be uttered." The work of the Spirit, by which He creates prayer, is a threefold work. He is the creator of sorrow in the heart of the sinner; He is the perpetual burning of a fire in the bones and sinews of the sinner; and He is the ever-present light upon God's plan for the sinner. Sorrow, fire and light; these are the things that mark the Spirit's creation of prayer.

The Spirit of God creates sorrow—such sorrow as we never knew until He indwelt, not selfish, self-centered or petty sorrow any longer, but a broad, world-wide sorrow. Do we know anything about that? "The whole creation groaneth and travaileth in pain"—a great statement. Take only one aspect of it—that man in his godliness is in agony. Oh, if God would give us to hear it now, the sob and the sigh of humanity that has no language; it is not national; it is race agony! . . .

That is when men begin to pray, when they begin to feel this burden, when passion for souls is not a musical sentiment but a great heart agony. How is it that we are not praying as we ought? Because we do not feel as we ought to do, and we do not feel as we ought to do because somewhere we are grieving the Spirit and preventing Him from doing His work. When Paul had written that eighth of Romans, and

had closed by saying, "Nothing can separate us," then he added, "I say the truth in Christ, I lie not, . . . that I have great heaviness and continual sorrow." Sorrow, heaviness? But just now you said you could not be separated. Exactly; that is just it: "I could wish I were accursed from Christ." But did he mean it? Yes, and he was never nearer to his Lord than then. His Lord was accursed from God for Paul, and when his Lord's life dominated him to the last fiber of his being he wanted to be accursed from Christ for some one else. That is the measure of your missionary zeal; that is the measure of your sacrificial service. Get that sense of sorrow, the race sorrow, in your soul, and your prayer will be a sob of agony that takes heaven by violence.

But the Spirit is more than a sense of sorrow. He is, growing out of that, a fire of zeal, a consuming fire, so that one cannot rest day nor night for the necessity for toil and sacrificial service. You call yourself a soldier of the cross. God pity you! You have been playing at soldiers. Where are the scars of battle? . . .

But blessed be God, though the Spirit indwelling is a Creator of sorrow, and the Creator of a fire of zeal, He is also a great light, so that the fire of zeal never consumes the vehicle; it is an energy, and the principle of Christian service in the Holy Spirit is one of unlimited force in unceasing rest. God's light is on the land and on the sea; God's light is on the peoples; let me catch the rhythm of His mighty march and walk with Him. . . .

My heart has been sad many a time with the magnificent literary productions that have done duty for prayer; I think they insult God. A man gets up in a pulpit to lead a great audience in prayer, and his prayer is most exquisitely finished; there is no agony in it, there is no heart-break in it, there is no poverty in it, and therefore there is no wealth in it. I want to be done with such praying; I want the prayer that halts, that breaks down, that sobs, that has no words, that falls back upon God; that is the prayer that prevails. Oh, may God lead us to search our hearts! Have we known anything of the power of prayer? The gate of prayer is open to you; if you have not entered it with full purpose and prayer, then for the sake of the Church, for the sake of the world, bow down and say, "O Lord, teach me to pray." That does not mean that He will give you a form of prayer, or that He will show you the laws of prayer, but He will search you by fire and try you as He alone can. Let Him do it.

Now it is the great work of nature to transmute sunlight into life. So it is the great end of Christian living to transmute the light of truth into the fruits of holy living.—A. J. Gordon.

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

The International Lesson.

FIRST QUARTER.

LESSON V.

FIRST MONTH 31, 1904.

JESUS CALLS FOUR DISCIPLES.

Luke 5: 1-11.

GOLDEN TEXT.—If ye continue in my word, then are ye my disciples indeed.—John 8: 31.

DAILY READINGS.

Second-day, First mo. 25.—Jesus calls four disciples. Luke 5: 1-11.

Third-day, First mo. 26.—The first call. John 1: 35-46.

Fourth-day, First mo. 27.—Fishers of men. Matt. 4: 18-22.

Fifth-day, First mo. 28.—A general call. Isa. 55: 1-7.

Sixth-day, First mo. 29.—The world invited. Isa. 45: 20-25.

Seventh-day, First mo. 30.—Conditions of discipleship. Luke 14: 25-27.

First-day, First mo. 31.—Reward of discipleship. Matt. 19: 27-30.

Time.—Not long after the rejection at Nazareth, A.D. 28, in April or May.

Place.—On the shore of the Sea of Galilee, not far from Capernaum.

Christ left Nazareth and took up His abode, or rather made His headquarters, at Capernaum, which was near the northwest corner of the sea. He was now in the full tide of His ministry—in what Stalker calls "The Year of Public Favor." His sphere of service, geographically, was very limited, for Galilee was only about 60 miles long by 30 miles wide. The population was dense and there were many towns and villages. These facts explain how it was that knowledge of Jesus spread so rapidly.

It was natural, and in accord with custom, that Christ should choose a few to whom to give special lessons concerning His mission, and special teaching in order that they might be able to spread His doctrines after His departure.

The Sea of Galilee, or Lake of Gennesaret, or Sea of Tiberias, or Sea of Chinneroth (Josh. 12: 3), is a beautiful sheet of water; its greatest length is about 16 miles, and its greatest width about 7 miles. The water is clear and pure, and the lake contains an abundance of fish. The surface is 620 feet below the level of the Mediterranean, and on its rather steep banks the vegetation is almost tropical. In the time of Christ it was surrounded by towns and villages, and on its surface were hundreds of vessels. Now almost all the towns and villages are in ruins, and even the sight of Capernaum is not certainly known. Only a few sailboats are to be seen.

Compare the collateral accounts of the incidents as given in Matthew (4: 18-22) and Mark (1: 16-20).

1. "And it came to pass." Probably not long after Christ left Nazareth; possibly on the next day.

2. "He saw two boats." Revised Version. Fishing boats; not ships according to the modern use of the word. "Standing by the lake." Moored to the shore. "Washing their nets." This was a very necessary piece of work, as in catching the fish mud and stones would be brought up. "Cleansing" would perhaps express the fact more accurately. Compare also Mark 1: 19.

3. "Which was Simon's." This would imply that Simon was known to Christ, and doubtless was already one of His disciples. (See John 1: 40-42.) "And asked him to put out a little from the land."

American Revised Version. This would enable Him to avoid being pressed upon by the multitude, and yet be quite near enough to be heard distinctly. There are several places along the northern shore of the lake where this could easily be done. "Jesus was the farthest removed from the conventional type of religious teacher. He availed Himself of the usages of the church establishments, but He was not bound by them." Neither were His disciples, or Paul or Barnabas; neither was George Fox, who preached anywhere, or John Wesley, or George Whitefield, or D. L. Moody.

4. There is no account of what He said. "Put out into the deep." American Revised Version. Deep water, where they could let down the nets, and be likely to meet with a shoal of fish.

5. "Master, we toiled all night, and took nothing; but at Thy word I will let down the nets." American Revised Version. Night fishing was common. Peter's act was one of faith coupled with obedience. He put away discouragement; past failure he did not allow to hinder him; he did not allow his technical knowledge to stop him. His judgment said no, his faith said yes; and his faith was "triumphant over his fears."

6. "They inclosed a great multitude of fishes; and their nets were breaking." American Revised Version. The verb in the original means "were beginning to break." That this is the meaning is also shown by the next verse. This was the reward of his faith.

7. "Their partners." James and John. (Verse 10.) The helpers did not lose anything, for there were more than enough fish to fill both boats.

8. This verse rather implies that Peter's act took place after reaching shore. "Depart from me," etc. This is to be taken as an expression of Peter's humility, not as expressing the wish that Christ should actually depart. It was as if he said: "I am not worthy of so much honor; it would be more fitting that thou shouldst go to some one else." He felt the miracle because it came home to him in a way that other miracles apparently had not. "What God does to us, and for us individually, always seems more wonderful than that which He does for others." It has been pointed out that in the original the word used for "man" is not the general one for "human being," but that which is used for an individual man.

10. "Fear not." Christ always reassured those who were fearful. "Henceforth thou shalt catch men." Dost thou think this a wonderful thing? After this thou shalt take something far more valuable. The word translated "catch" means, literally, "to take alive."

11. "Brought their boats to land." Made them fast. "They left all and followed him." These were the four disciples, as shown by Matthew 4: 18, 21, 22. Whether it means that from this time they gave up all business and devoted their whole time to following Christ is not stated, but compare Luke 18: 28-30. That they returned to their business temporarily is shown by John 21: 3.

PRACTICAL THOUGHTS.

1. Have faith.
2. Obey promptly.
3. The reward will come.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIRST MONTH THIRTY-FIRST.

EVERY CHRISTIAN CALLED TO BE A MISSIONARY.

Luke 24: 44-49.

Second-day, First mo. 25.—Withholding the truth. Jonah 1: 1-3.

Third-day, First mo. 26.—Constrained by love. 2 Cor. 5: 13-21.

Fourth-day, First mo. 27.—Weakness no excuse. 1 Cor. 2: 1-5.

Fifth-day, First mo. 28.—Liberal giving. Mark 12: 41-44.

Sixth-day, First mo. 29.—Inviting others. Ps. 34: 1-8.

Seventh-day, First mo. 30.—Praying for others. Col. 4: 2-4.

Our Master is the pattern missionary, because He did always the things that were pleasing to Him who sent Him. And our sending is of the same order: "As Thou didst send Me into the world, even so sent I them into the world." He who sent is a missionary, and no Christian can live aright without being to some one an illustration and a message-bearer along the lines of righteousness and true holiness.

The wide difference between the world's motive and Christ's appears from His words: "For their sakes" (John 17: 19). When we enter into His spirit, we will "live no longer unto ourselves," but unto Him; and because our earthly service to Him is largely by way of service to His brethren, we are able to know, and the world will also know, whether we are missionaries or self-seekers. The cup of cold water to the thirsty, the feeding and clothing of the hungry and naked, are put by Christ as service to Him, and the promise of blessing is no less certain to those who minister thus than to those whose service lies in other directions.

But the great mission is a spiritual one and to us is committed this ministry of reconciliation. Men need to be led to see that their hostility to God is due first of all to a wrong understanding—perhaps willful, but none the less mistaken—of what He proposes concerning them. No method is useless or to be rejected if only it manifests Christ and opens a channel by which others may be reached for Him. Every agency that love can use or devise is good, but no stopping place must be found short of the teaching of salvation through His blood.

Some men say that their religion consists in alleviating the conditions of hardship or injustice that the weak and oppressed are suffering, but there is healing for deeper hurts than of body or of mind, and we are ambassadors in this behalf, as though God were intreating by us.

The qualifications are less of our supplying than of God's. "Words of man's wisdom" are too often a snare to those who speak as well as to those who hear, for it is not a human work, but the Spirit's. Weakness, fear and trembling are not to excuse us, nor

need they be counted a real hindrance, if we may judge from Paul's experience. But these things do not justify us in neglecting any opportunity to better fit ourselves for the work we may have to do. Jesus waited until He was thirty years old, and for the troubling of the waters by the Forerunner before He began His work.

The world's need is urgent, and to meet it requires our fullest and most careful preparation, that as we are sent forth we may go as workmen that need not be ashamed.

Educational.

EARLHAM COLLEGE.

D. R. Ellabarger, principal of the Richmond High School, will have charge of the mathematics offered by the Earlham Summer School, 1904.

Prof C. K. Chase, head of the Latin Department, attended the annual meeting of the American Institute of Archæology, at Cleveland, Ohio, Twelfth month 29th to 31st, 1903.

Prof. Harlow Lindley has resumed his work at the college after a leave of absence at the University of Chicago. Two new courses are being offered by the Department of History this term.

Prof. R. L. Sackett, head of the Department of Mathematics, attended the Engineering section of the American Association for the Advancement of Science, and the American Mathematical Society, at St. Louis, during the holidays.

Prof. D. W. Dennis, of the Department of Biology, and director of the Summer School of Nature Study, has been granted leave of absence for twelve weeks, and is spending the time in study in New Mexico and California. During his absence A. C. Life, of the University of Chicago, is in charge of the department.

The Earlham College Faculty was represented at the Indiana State Teachers' Association by President R. L. Kelly and Profs. Dennis, Hodgins, E. P. Trueblood, Lindley, Hole and Hadley. President Kelly was re-elected president of the County Institute Instructors' Association, and was elected president of the Association of Indiana Colleges.

Owing to throat trouble, occasioned by climatic conditions, Prof. Adolph Gerber, who has been head of the German and French Department for eighteen years, has felt compelled to resign his position at the close of this year and return to Germany. The Board of Trustees has secured as his successor Prof. Arthur M. Charles, who will become Professor of German and Acting Professor of French. Prof. Charles received the degree of B.S. from Earlham College in 1894, and the degree of Master of Arts from Haver-

ford College in 1896. He has taught in Philadelphia, and was for a time principal of Oak Grove Seminary, Maine, which position he resigned to continue his studies in Germany, where he has been for the past two years at the Universities of Berlin and Munich. He has practically completed his work for the Doctor's degree in Germany.

The college had for its guest First month 11th and 12th, President Isaac Sharpless, of Haverford College, Pa., who has been visiting the leading universities and colleges of the Mississippi valley during the last few weeks. He addressed the faculty, students and a number of visitors Tuesday morning, taking for his theme, "The object of, and who should attend college."

Correspondence.

A few thoughts from a layman, on the history of early Friends may be of interest. They began by vigorously preaching a religion of personal revelation by God to man. It was not from his peculiar dress, or manner of holding services or speech, as I am afraid many think, that he was listened to, or shunned and finally persecuted and driven forth, and in many instances martyred, and, best of all, was acknowledged by God; but it was because he knew that there had come into his soul a new life, the divine life. This was not a new truth or experience or teaching of man, but one which had been nearly forgotten by the Church. It had become in a way accepted that God was far off, and if we wished to speak to Him we must speak very loud or else tell our needs or troubles to some one of a few who professed to be able to come in such close touch with God as to be able to speak with Him to our advantage, but the early Quakers or Friends strove to teach a God not a great way off, but close, even through and by Jesus Christ our Saviour. He is willing to dwell within us and make His life our life, and is ever ready by that invisible power to lead and teach us aright, and we may know by personal experience what it is to know God and to hear and speak to Him. Open the door and let Him in, and then we may be sure that we shall get so close to Him that we will not only hear and see Him, but will forget self and the world, and think more of others.

FRANK E. WELLING,
Millbrook, N. Y.

Things of Interest Among Ourselves.

The annual meeting of the Foreign Missionary Association of Friends of Philadelphia will be held in the committee room at Twelfth Street Meeting House on Third-day the 26th instant, at 4 p.m. The report will be given by the delegation to Japan. Edith Dillon will be present, and is expected to speak. A cordial invitation is extended to all.

JULIA COPE COLLINS, Recording Secretary.

Allen Jay and wife, accompanied by their daughter, are visiting at Guilford College, N. C.

B. F. Talbott and wife, who have been holding revival meetings at Earlham, Iowa, have gone to Nebraska to work.

Seven of the Sabbath School girls at Douglas, Alaska, professed conversion in the Sabbath evening meetings recently.

We have excellent accounts of Levi Rees, who went to California in very bad physical condition. His present home is at Whittier.

Leverett J. and Anna B. Rugg, having closed their labors with the Friends at Monkton Ridge, Vt., are now settled in the meeting at Mt. Airy, N. C.

More students enrolled at Guilford College the fall term than ever before. The winter term, which began the 17th, is expected to be still more largely attended.

William West has been laboring in the meeting at Jonesboro, Ind., for three months with good results. Some have been led to take definite steps in their religious life.

Mary Cox and her husband, Stephen Cox, recently held a very successful revival meeting with Friends at Lapel, Ind. More than fifty professed conversion or renewal.

We are informed that N. C. and Cora E. McLean have just held a successful series of meetings under the direction of the National Evangelistic Association at Conneaut, O.

Friends at Oskaloosa, Ia., are planning to hold a social meeting to which all the members and attenders of the meeting, including all the Penn College students, will be invited.

Edgar J. Sanders, of Le Grand, Iowa, has located in the meeting at West Oak, near Glenwood, Iowa. He also has charge of a new work at the Mosier Schoolhouse in the same locality.

President R. L. Kelly preached at the First Friends' Meeting, Indianapolis, Ind., on Sabbath, the 10th inst. On Sabbath afternoon he addressed the city Y. M. C. A., taking for his theme "Meeting the Ups and Downs of Life."

The next meeting of Friends' Educational Association has been postponed from the 16th inst., and will be held at No. 140 North Sixteenth Street, Philadelphia, on Seventh-day, the 23d, at 2.30 p.m. All interested are invited to attend.

Estella Hammond, a minister with proper credentials from Long Lake Monthly Meeting, Mich., has been holding meetings and visiting families within the limits of Iowa Monthly Meeting, Okla., since the middle of Tenth month. Her labors have been greatly appreciated by the Friends.

The members and attenders of Twelfth Street, Philadelphia, and Haverford Meetings are cordially invited to attend a tea meeting in the Twelfth Street Meeting House, on Second-day evening, the 25th inst. Rufus M. Jones will address the meeting on "Quaker Principles as Factors in the World's Progress."

Henry Bryan Binns, formerly co-editor of "Present Day Papers," is now engaged in historical and other English researches, the collation of texts and general literary work, at the London libraries, and will be glad to execute commissions on the usual terms. 3, Cavendish Mansions, Mill Lane, West Hampstead, N.W.

Nathan and Esther Frame held a two-weeks' series of meetings with the Friends at Boulder, Col., from the 8th to 21st ult. They both preached in the power and demonstration of the Spirit, and were very much appreciated by the people of the town. Several were blessed.

Leannah Hobson, of Richmond, Ind., and Lida Lyons, of Wichita, Kan., began a series of meetings at Shirley, Ind., the 16th ult., continuing twenty-two days—forty-two sessions in all. The results were very satisfactory to the meeting, there being some forty-five for fifty renewals and conversions. Fifteen united with Friends, and more will follow.

Francis W. Thomas, of Dunreith Meeting, very acceptably attended meeting at Greenfield, Ind., on a recent Sabbath. His subject for the morning service was the resurrection. Deep interest pervaded the audience while he spoke. In the evening service he took for his text these words, "Acquaint thyself with God and be at peace." In this he manifested a great deal of his old-time zeal and enthusiasm.

S. Rufina White, of Greenfield, Ind., held a series of meetings in Twelfth month at New Hope, and also one at Beech Grove, both of which are within the limits of Wilmington Yearly Meeting. Several were converted and renewed in each of these meetings, and much good was accomplished in strengthening the church. Some of the new converts united with Friends.

President Isaac Sharpless was at Penn College two days at the opening of the winter term. On the evening of the 5th inst. he lectured in the chapel on the subject, "The Place of the Small College." At chapel exercises the next day he addressed the college on "The Habit of Reading." Both these masterly addresses were much appreciated by the college and Friends.

Complimentary copies of the Friends' "Pocket Almanac for 1904," which is published by the Friends' Book and Tract Committee, 51 Fifth Avenue, New York, have been thankfully received at our office. This is an indispensable source of information concerning yearly meeting officers, times of holding quarterly meetings, statistics, etc., for Friends all over the world, and can be secured for 5 cents.

The Friends at Tillson, N. Y., have built an addition to their meeting house, to be used for Bible School and prayer meeting purposes. The dedication services were held the 31st ult. On the 3d inst., the Friends began special meetings, without an

evangelist, the local ministers and workers of the meeting carrying on the work. Four meetings were held in the meeting house, and two meetings at the homes of Friends, with three conversions in all.

Kokomo Monthly Meeting, Indiana, recently organized under the Uniform Discipline. The Union Street congregation is prospering under the efficient leadership of Murray S. Kenworthy, and that of Courtland Avenue under Carey Taylor. The two congregations have raised and expended more than \$1,000 in the various lines of church work during the past year. The week of prayer was observed in this city by a successful series of union meetings.

Elwood Scott, of Marion, Ind., has been laboring in the limits of Wilmington Yearly Meeting in evangelistic work, having held meetings at Westtown, in Fairfield Quarter; also at Ceyer's Creek, in Miami Quarterly Meeting, and is now holding a series of meetings at Harveysburg, Ohio. In all of these meetings the power of the Lord was manifested in the conversion of sinners and the building up of the Church. He expects to remain in the yearly meeting for some time yet.

Nathan T. and Esther G. Frame began meetings at the Friends' University, Wichita, Kan., early in Twelfth month. The work continued for nearly three weeks with good results. There were nearly one hundred claiming conversion, a deeper work of grace, or renewal from a back-slidden condition. The meeting was much strengthened, and the Christian Associations, under the management of the students of the University, were very much helped in their work and their membership increased. The clearness of their gospel teaching and the forceful presentation of the truth were effectual in reaching many hearts in a way never experienced before. None who listened to the unanswerable arguments and the tender and touching appeals of Esther G. Frame could hesitate to admit that God had called a woman to preach the everlasting gospel, no difference what their previous convictions might have been concerning the question of women preaching. The teaching of Nathan T. Frame was strong and logical; but perhaps his greatest strength and fitness was manifest in his ability to support his wife in her masterly efforts, to supplement her arguments with practical applications, and to carry much of the weight of the service, without which her physical strength could hardly have sustained her through the series of services. God has wonderfully equipped them for His service, and as wonderfully blesses those who come under their ministrations. In all the work this harmony of thought and helpfulness at every stage of progress added much to the power as well as the interest of the meetings. Truly a man and a woman consecrated to God and wholly given to his service are a mighty power for good, and to such he ever assures victory. These dear Friends have been many years in His service; but their strength is not abated, and with stronger growing faith and new-bought experiences, they seem better fitted with the help of each new victory to lead others to the everlasting fount of blessing.

MARRIED.

SANDERS—JONES.—At Oskaloosa, Iowa, Twelfth month 28th, 1903, Elma Jones and Edgar J. Sanders. They are now located at Glenwood, Iowa. Both are graduates of Penn College, Class of 1900.

DIED.

BIRDSALL.—At the home of her daughter, Kate Covert, Clintondale, N. Y., Twelfth month 20th, 1903, Julia A. Birdsall. Converted many years ago, she united with the Presbyterian Church. About thirty years ago she became convinced of Friends' principles and became a member with them. Her last years have been spent much in isolation from the services of the Church, but they have been marked by great peace and sweetness of spirit.

CHAPMAN.—At Bloomingdale, Ind., First month 2d, 1904, Cecil B. Chapman, daughter of Jeremiah H. and Henrietta Chapman, in her 18th year. She was a member of Bloomingdale Monthly Meeting, Parke County, Ind.

GRIFFEN.—At her home, 891 Amsterdam Avenue, New York city, First month 2d, 1904, Elizabeth Wanzer Griffen, widow of the late Joseph Griffen, in the 91st year of her age. The deceased was a member of New York Monthly Meeting.

PARKER.—At Wheeling, W. Va., Twelfth month 21st, 1903, Hannah M. Parker, wife of the late Isaac Parker, of Knightstown, Ind. She departed in peace.

Events and Comments.

When the feat of "looping the loop" on a bicycle was first performed, it was regarded as marking the limit of possibility in this direction. But it has now been excelled in Paris, where cyclists are using a "loop" whose upper part is removed, so that they must make a leap through the air while riding their wheels head downward.

A majority of the Senate Committee appointed to investigate charges against General Leonard Wood, now in the Philippines, but formerly governor-general of Cuba, has reported adversely on charges brought against him, charges involving not only military insubordination and breach of honor, but also acts as governor of Cuba which, if true, showed low ethical standards.

The most sensational gold strike in the Cripple Creek district in many years was confirmed at Colorado Springs, Col., last week. It is on Ironclad Hill. From a space no larger than a man's body ore to the value of \$25,000 was shipped, some of which assays \$23,000 a ton. The strike has caused great activity in the northern part of the district.

President Palma, who has never hesitated to let it be known that he opposed lotteries, and who made perpetuation of the lottery system one of his indictments against Spain's rule in Cuba, has vetoed the bill passed by the Cuban Congress establishing a lottery to raise funds with which to pay soldiers who fought for Cuba's freedom. It is doubtful whether votes sufficient to pass the bill over his veto can be secured. We hope not, not only for Cuba's sake, but for ours as well. A lottery in Havana would find

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A lady of Washington says: "My baby 19 months old had never seen a well day in her life. She had suffered from indigestion from the time of her birth, and it seemed impossible to find any food to agree with her. She could keep almost nothing on her stomach and her bowels were in such a constipated condition she suffered a great deal.

"It was then that I tried Grape-Nuts for her, steeping it thoroughly and straining it, putting a small portion in each feeding, and it worked like a charm. She began to improve immediately, and gained half a pound the first week.

"Baby got her indigestion from me, for my digestive organs have always been weak. I rely on Grape-Nuts for most of my food, for there are times when I can eat nothing else at all but Grape-Nuts. I am steadily improving, and know it will entirely cure me in time. I never have 'that tired feeling' any more. I eat Grape-Nuts, and I feel its effects in improved mental strength very forcibly." Name given by Postum Co., Battle Creek, Mich.

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many purchasers of tickets in the United States. The tentacles of one of these devilish devices for impoverishing the many at the expense of the few go out to bounds not set by national lines.

A volcano on Sugar Loaf Mountain in Rowan County, Ky., is assuming alarming proportions. There are five fissures on the side of the mountain, from which smoke pours in considerable volume, accompanied by a deep, rumbling noise. All the trees in the vicinity are blasted and splintered. The people in that section are terror-stricken and are preparing to move. The volcano is about three miles from Morehead.

The Empress of China's signature to the commercial treaties with the United States and Japan recently negotiated has been affixed under stiff pressure from Washington and Tokyo, and against opposition from Russia, Count Cassini's smooth word to the contrary notwithstanding. This puts both the United States and Japan in a better legal position to speak with authority relative to China—including Manchuria—in whatever state of affairs may lie just ahead, whether war or negotiations respecting future rights of the powers in Manchuria. Conditions in Korea are troubled, and United States marines have landed and are in Seoul guarding Minister Allen and the legation. It would not be surprising if Japan's first move would be throwing an army corps or two into Korea, and letting Russia act thereafter as she thinks best.

The Chicago "Tribune's" customary compilation of the statistics of the year show that the gifts in large sums chronicled in the press during 1903 amounted to \$76,934,978, about one million dollars less than 1902. Of this sum, museums and art galleries have received \$2,927,500, churches and theological seminaries \$3,996,913, libraries \$7,583,556, hospitals and eleemosynary institutions \$21,726,358, and educational institutions \$40,700,693. These figures are suggestive, for several reasons. In the first place, it is the record of giving where the right hand knew what the left hand did; it makes no account of the giving by the masses in small sums, nor of the vast sum raised for these same purposes by public taxation. Note also the relative place of education, philanthropy, religion and aesthetics.

A number of noted persons have passed into the life beyond within the past few weeks. The death of Gerome, the eminent French painter and sculptor, removes one whose technical skill was marked and whose output was ample, but who had little spiritual insight or ambition to do other than depict. With the death of General J. B. Gordon so soon after the death of General Longstreet, the South is reminded anew that her great chieftains in the Civil War are becoming mournfully few. Parke Godwin, of New York city, a figure of the remote past of journalism and literature in the metropolis has passed away. Yale University and New Haven will deeply mourn the death of Francis Wayland, son of the distinguished divine and educator of the same name. Ohio has also contributed a worthy member to the list in the person of Charles Foster, ex-Secretary of the Treasury.

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The postoffice department is to issue a new set of postage stamps this year, commemorating the Louisiana Purchase Exposition at St. Louis. This custom brings the government a large sum of money, because so many collectors buy the stamps, as well as people who wish to have an artistic and inexpensive souvenir of the exposition. The one-cent stamp will have the portrait of Robert R. Livingston, who conducted the negotiations for the purchase as United States Minister to France; the two will have the portrait of President Jefferson, and the three that of President Monroe, who was associated with Mr. Livingston in concluding the diplomatic matters. The five-cent stamp will bear the portrait of President McKinley, and the ten will be of historical interest, as it will have a little map of the territory bought from France in 1803.

A little girl walking in New York with her father, saw some workmen on top of a building twenty stories high, and she asked, "Papa, what are those boys doing up there?" He replied that they were not boys, but men, who looked like boys, because they were so high. The little girl meditated for a moment, then said solemnly, "They won't amount to much when they get to heaven, will they?" The question gave the father food for thought. As we rise toward heaven, self becomes smaller, until by and by, when we reach the height of heavenly character, self will not amount to much.—Ex.

The soul grows by the right use of the power of choice.—A. H. Bradford.

WORRY

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Useless worrying (a form of nervousness) is indirectly the result (through the nerves) of improper feeding. A furniture man of Memphis says:

"About a year ago I was afflicted with nervous spells, would worry so over trivial things.

"I went to consult one of the best physicians in Memphis, and he asked, among many questions, if I drank coffee.

"His advice was: 'Go to some provision store and get a box of Postum, drink it in place of coffee, and as you are confined to your desk to a great extent try and get out in the open air as much as possible.' I followed his instructions regarding the Postum.

"At that time my weight was 142, and I was taking all kinds of drugs and medicines to brace me up, but all failed; today I weigh 165, and all of my old troubles are gone, and all the credit is due to having followed this wise physicians' advice, and cut off the coffee and using Postum in its place.

"I now consider my health perfect. I am willing to go before a notary public and testify that it was all due to my having used Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich.

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SHE WILL SLEEP TO-NIGHT.

Smooth the braids of her silken hair,
On her queenly brow with tender care;
Gather the robe in a final fold
Around the form that will not grow old;
Lay on her bosom, pure as snow,
The fairest, sweetest flowers that grow;
Kiss her and leave her, your heart's delight,
In dreamless peace she will sleep to-night.

A shadowy gleam of life-light lies
Around the lids of her slumbering eyes,
And her lips are closed in fond delay
Of the loving words she had to say;
But her gentle heart forgot to beat,
And from dainty hands to dainty feet
She is strangely quiet, cold and white;
The fever is gone; she will sleep to-night.

Put by her work and her empty chair;
Fold up the garments she used to wear;
Let down the curtains and close the door;

She will need the garish light no more.
For the work assigned her under the sun

Is finished now, and the guerdon won.
Fondly kiss her; put out the light,
And leave her alone—she will sleep to-night.

O, blessed sleep that will not break,
For tears, nor prayers, nor love's sweet sake;

O perfect rest! that knows no pain,
No throb nor thrill of heart, or brain;
O, life sublime beyond all reach,
That only the pure through dying reach;
God understands, and His ways are right.

Bid His beloved a long good-night.

Keep for the days that will come no more,

For the sunbeam flows from hearth to door,

For a missing step, for a nameless grace
Of a tender voice and a loving face;

But not for the soul, whose goal is won,
Whose infinite joy is just begun;
Not for the spirit enrobed in light,
And crowned where the angels are to-night.

—(Author not known.)

A REMARKABLE LARDER.

A party of men seated in a third-class English railway carriage, were inventing stories to pass away the time. They had all had a turn at it except an old sailor, who had remained silent all the time, until pressed by the others to spin them a yarn. He began:

"I was once in a dreadful storm. All the provisions were washed overboard. I was very ill afterwards, and ate nothing for four days; at the end of that time I began to feel hungry, and the steward gave me beef, chicken, port wine, and eggs."

"But you said all the provisions were washed overboard. Where did the beef come from?"

"From the bullock" (bulwarks), said the old sailor.

"And where did you get the chickens from?"

"From the hatch."

"And the port wine?"

"From the port-hole."

"And the eggs?"

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"Eggs?" said the sailor. "I didn't say eggs, did I?"

"O, yes, you did," said the others. "We have caught you now?"

The old sailor thought he was caught, and had to consider. At last he said:

"O, yes, I did have eggs. The captain ordered the ship to lay to, and he gave me one."—Exchange.

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The special train in which the party will travel from New York to Los Angeles will be composed of high-grade Pullman equipment, and will be in charge of a Pennsylvania Railroad Tourist Agent.

The round-trip rate, \$250, covers transportation and all expenses on the special train to Los Angeles; including a seat for the Mardi Gras Carnival. From Los Angeles tickets will cover transportation only, and will be good to return at any time within nine months, via any authorized trans-continental route, except via Portland, for which an additional charge of \$15.00 is made.

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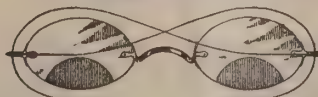


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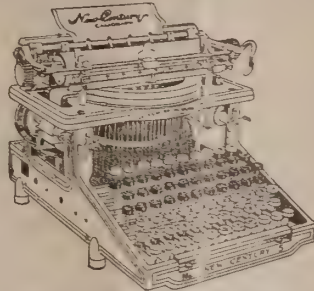
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The American Friend

Vol. XI

FIRST MONTH 28, 1904

No. 4

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THE ETERNAL-WOMANLY.

(Jonathan Edwards, about the woman who afterwards became his wife.)

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"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, FIRST MONTH 28, 1904.

No. 4.

THE GAINS AND LOSSES OF A YEAR.*

It has been our custom at the opening of each year to lay before our readers the gains and losses of the previous year. The old proverb that figures do not lie has long ago been discredited—or at least if they do not lie, they deceive. But there is no way in which the actual situation in our meetings can be so forcibly presented as by means of these more or less reliable figures. We have no details from California, North Carolina or Philadelphia. The total number of births in the other yearly meetings amounts to 861, which are offset by 765 deaths. It is at least encouraging to have the balance on the right side. Kansas, as usual, presents the best record—150 births to 79 deaths; Iowa coming next with 152 births to 86 deaths. New York's record is a disturbing one, with 14 births to 64 deaths.

The case would be discouraging, however, if we had to depend solely on increase by births. The gains by request and letter amount to 2,611, which are offset by losses through disownment, discontinuance and resignation, amounting to 2,574—a net gain of 37. This extraordinary loss by leakage is the sad part of the year's record. Only 203 persons were actually disowned. All the rest—2,371—drifted away from us. Four hundred and thirty-nine of those who left us went to other churches, which still leaves 1,932 who are just cut off and lost to the Christian Church. Death took 861; the drift toward

worldliness, or the failure of the Church to shepherd the flock efficiently, cost us 1,932 members. These losses have been going on year after year, and perhaps many have grown hardened to the situation. But it is our fundamental weak spot, and it must be faced, if we intend to live as a branch of the Church. It is not enough for a mother to be able to bear children; she must also be able to nurture them and bring them to manhood or womanhood. It is not enough for a church to gather; it must also keep and edify. If it fails at this point, then it actually fails, regardless of the number of those who are brought in by the faithful efforts of its evangelists.

But finally there is a slender gleam of encouragement. Our table of figures shows that when all the losses for the year are subtracted from all the gains there is a net gain of 398. This looks very odd in the face of the loss which we reported in our editorial of First month 7th. The trouble all comes from the fact that in some of the yearly meetings the reported totals are incorrect. Our first figures were got by subtracting the totals of 1902 from those of 1903, and that gives us a loss of 699.† When, however, those who have left us are subtracted from those who came to us during the year, there is a balance of 398 on the right side. In our table these figures are put in the columns headed "apparent

† One quarterly meeting of 408 members was omitted from Wilmington's report, so that the corrected loss would be 291.

* Yearly Meeting.	Totals Given in Minutes for 1902.	ADDITIONS.						LOSS.													
		Error.	Birth.	Request.	Letter.	Certificate.	Total.	Error.	Death.	Disownment.	Resignation.	Discontinuance.	Letter.	Certificate.	Total.	Total for 1903.	Net Gain.	Apparent Gain.	Net Loss.	Apparent Loss.	No. Ministers.
Baltimore	1,203	3	11	15	1	10	40	4	15	4	5	25	1	11	65	1,180			23	25	27
California	1,710						275								145	1,891	181	130			44
Canada	1,075		13	58		11	82		9		5			11	25	1,080	5	57			18
Indiana	20,278	257	182	597	88	355	1,479	194	198	33	60	300	75	410	1,240	20,483	205	239			211
Iowa	11,280		152	471	45	157	825		86	97	44	179	136	167	709	11,022		116	258		193
Kansas	11,214	86	150	415	41	368	1,060		79	8	119	499	93	367	1,165	11,109			105	105	175
New England	4,462	4	35	102		31	172	11	75			86		20	192	4,462			20	111	
New York	3,545		14	73		53	140		64		33	41	28	45	212	3,415			130	72	59
North Carolina	5,194			(Estimated.)			260					(Estimated.)			182	5,194		78			46
Ohio	5,809		63	229		102	394		62	23	30	126	64	92	397	5,601			208		133
Oregon	1,650		18	24		116	158		6	34	22			128	190	1,659	9		32		27
Philadelphia (Est.)	4,400														4,400						38
Western	15,196		174	355		314	843		162		268			381	811	15,230	34	32			172
Wilmington	6,273	83	49	87	10	43	272	51	49	4	11	79	42	33	269	6,272		3	1		63
Totals	93,289		861	2,426	185	1,560	6,000		765	203	597	1,335	439	1,665	5,602	92,998	434	655	725	257	1,317

gain" and "apparent loss." "Net gains" and "net losses" are found by subtracting the totals for 1902 and 1903. It is evident that some yearly meetings are carrying incorrect totals, and these should be put right, so that we may be able to count from a fixed and stable basis.

FATHER AND MOTHER BOTH GONE.

HERE is a letter which ought to give some solemn thoughts: "I inclose \$1.50 for THE AMERICAN FRIEND for the past year. AS FATHER AND MOTHER ARE BOTH GONE NOW, YOU MAY STOP THE PAPER." It is not a solitary case. It is a sample of many homes. "Father" and "Mother" have through a long life been faithful to the Church. They have borne the burdens of the meeting. They have supported the work at home and abroad. They have prayed and labored to make the cause flourish. They have been pillars in their day, and have counted no sacrifice too great. But one thing they failed to do. They failed to transplant their interest in the hearts of their children. They did not discover that the greatest service they could possibly render their beloved Church would have been to train their group of children to take up the work which they must leave, for there can be no permanent succession of spiritual pillars without just this care to pass the mantle on to new shoulders.

There are many communities through the country where once the Friends' meeting was the center of a far-reaching religious influence. For miles about country homes sent in their wagonloads of worshippers. Go there now, and ask where the meeting is, and you are solemnly told that one by one the members have been laid away in the quiet yard back of the meeting house. The weighty Friend who once knew all the points of discipline, who discerned to a nicety between soundness and unsoundness, who was mighty in word and deed—he now is silent. He bears the burdens of "the Society" no more. About him are gathered those who filled the men's and women's meetings with him, and who conducted the affairs of the Church.

But why was there no continuous succession? Why did not the thinning ranks fill up with young substitutes who came up to the help of the Lord, as one by one the Old Guard vanished from their places? There were, of course, many reasons—migration, social changes in communities, etc. But after all the deepest reason was just this: When the fathers and mothers went to their long resting place, their children had not been *initiated* into the work.

When they dropped out their places were left vacant. "Father and mother are both gone; stop my paper!" tells the whole story. Father and mother are gone, we will not go to meeting this morning. Father and mother are gone, we will not go to monthly meeting now; and so the drift toward the graveyard means the doom of the meeting.

The few who are left may get up a revival and save it from sheer death. But no method will save a meeting long UNLESS THE CHILDREN ARE BUILT INTO THE CHURCH. A church is not an organization; it is an organism. It lives and grows by adding to itself from within. Additions from without are good, but they will not make up for the loss of those who have imbibed their Quakerism with their mother's milk. The first and plainest duty now before us is to secure for Christ and the Church the children whom God gives us. That means that they must become interested in the real work and the affairs of the Church. There must be meetings held which appeal to them and give scope for their developing powers. They must in some way be made to feel that they are an actual part of this Church which is now doing Christ's work in the world. The activities of the Church must be wide and varied enough to train up even the very young in actual service, and they must slowly become initiated into the work which the fathers and mothers must one day lay down.

FOR THE AMERICAN FRIEND.

SUFFERING AND THE SOUL.

BY F. B. MEYER.

Suffering finds us out; suffering more than anything else reveals us to ourselves; suffering strips us of much which had been adventitious and circumstantial and brings us back to our own simplicity and nakedness; and it is just when the soul has been shown its own weakness, insufficiency and helplessness, that it naturally reaches out its hand for its Creator. It wants His help and strength. It longs that the pure, wise, great Spirit of God, from which it sprang, should explain it to itself, and succor it mightily.

At such a time, when the soul is being searched by fire and brought down to the very dust, it has a perfect right to address God and say: "Why hast Thou made me thus, or having made me thus, why hast Thou caused me to live only to suffer; why has my life been given me if it is so hard, so inexplicable, so bitter?" Taking its experiences of suffering in its hand, the soul may dare to climb up the high altar steps of the world, and to pass by the myriads of unfallen, unsinning, unsuffering beings, that cannot enter into its experiences, and to hold audience with the eternal God, saying: "My God, my God, who has made me, Thou art faithful, Thou canst not

have made me in vain, Thou hadst a motive and a reason through it all; why this pain, this suffering, this heavy, heavy trouble?" Those who suffer according to the will of God are they who have the right to speak to Him face to face. They acquire boldness through the Blood of Redemption to approach the face of the Creator.

We have just seen the soul leaving behind its worldly companions and interests, leaving behind cherubim and seraphim, leaving behind the unfallen and unsinching spirits of other worlds, taking its suffering in its hand, and entering into the very shrine, the secret place of the Most High for an audience face to face. We have now to see that soul standing face to face with God and saying, "Why hast Thou made me thus?" To such a soul, in such a state, God never gives an audible reply, God never says, in so many words, this or that. His reply is voiceless and unsyllabled, but it steals in upon the soul insensibly; and after weeks, or months, or years have passed, the soul knows—not that it was ever told, but it knows.

It is a long process. This learning the will of the Creator takes time. In the meanwhile, what is the soul to do? Let it go on in well-doing, nothing else; always "committing the keeping of your soul to Him in well-doing." Frequently when people are suffering they become rash; they are prepared to throw their lives away. The sufferer says, "What is the good of my being good? Why should I endeavor any more to maintain a noble and sweet character? May I not lie down and die? May I not surrender my post? May I not cast myself into the battle, and take the first bayonet that comes to hand, and press the point to my heart?" No, no, keep where you are, doing well, marking time, fulfilling your life-program, allowing every one around you to be the better for your living. "In well-doing"—not only righteous living, but beneficent living; not only doing what is right for your own character and conduct, but blessing others. Go on doing well, and believe that your path, some day, will climb out of the darksome valley to where the sunlight is lying on the hills.

"The keeping of their soul." Let those that suffer according to the will of God commit to Him the keeping of their soul. What then is the soul? A garden? Probably one of those old-fashioned gardens with its high walls! "A garden enclosed in my sister, my spouse, my well-beloved." And if it be a garden enclosed, then the keeping of the walks, the tending of the flowers, and the culture of fruit trees within this mystic enclosure of our nature, should be handed over to the great Husbandman and Gardener, God. Just because He made the soul He can keep it. Just because He elected the soul, and chose its soil, and cast in the seeds, He is able best to cultivate and maintain that which He originally made.

Is the soul a fortress? Yes; it is like old Thebes with its hundred gates, and every gate gives access to the foe, and at all of them together, if the Prince of the power of the air chooses, an assault may be

made. Many of us have wide gates open to sin, great tendencies and propensities towards uncleanness, passionate temper and capricious jealousy; but God knows, and when we commit the keeping of our soul to Him, we are committing it to One who best understands it, because He has made it, made it with all its possibilities, with its frailty, exposed to all the insidious recoil of heredity. He best can keep it.

Is the soul a musical instrument? Yes; it is a harp with a thousand strings; it is an organ of many pipes and stops; it is like the Æolian lyre, the chords of which respond to every passing zephyr. The soul is all that, and there is no one that understands the wonderful combinations of the stops, no one that can so delicately lay his hand upon the strings, no one that so perfectly knows the temperature needed to keep this sensitive instrument in harmony, or who can so soon restore it if lost, as the God that made it, the faithful Creator.

Is the soul a jewel? Yes, indeed, a transparent diamond, a flashing ruby, a jasper, a pearl to obtain which Christ sold all that He had, that He might purchase it to be His own. So priceless that the world would not suffice, if put in pawn for it. So inexpressibly rich that it will be worthy evermore to flash in the diadem of eternity. This soul, so fragile, so precious, which the devil is doing all that he can to steal, to purloin, to flaw, we dare not hazard to keep it by our own strength, but we will hand over the keeping of it to Him that made it, and who is a faithful Creator.

Is not this a thought to help us? God is faithful to the blood, God is faithful to the tears, God is faithful to the sacrifice of Christ; but He is also faithful to us whom He loves, as the creatures of His hand, and who stand before Him "accepted in the Beloved." Not only as chosen sons, but as forgiven and restored creatures, we may look to Him as a faithful Creator.

O brothers and sisters, God is faithful! Count on Him, reckon on Him, believe that He will not be a moment too late, nor a moment too soon. Therefore, commit, hand over to Him, the keeping of your soul from sin, from surprise, from distraction, from missing the best—commit the keeping of your soul to Him as a faithful Creator.

London, England.

Some Views on Present Topics.

THOUGHTS ON PREACHING.

BY J. EDWIN JAY.

[The following article is taken from the second number of volume one of the "Friends' Homiletic Journal," a neat little monthly recently started by the Friends of Kansas Yearly Meeting. It is edited by Professor J. Edwin Jay and I. J. Stanton, and is published at Wichita, Kan.]

"Jesus Preached." Matt. 4: 17; 11: 5. "We are in His stead." 2 Cor. 5: 20.

Preaching is the public address of a prophet. The prophet-preacher is one who takes the things of God and shows them unto others by the uses of vocal lan-

guage. As every member of the body is enhanced in its usefulness by training and practice, so is the preacher's usefulness increased by proper attention to the laws of speech, and by observing the order by which rational beings naturally receive truth most convincingly. To take the things of God and show them unto others surely is of so momentous importance that every honest preacher will be prostrate in mind before the Lord constantly, and moreover will not despise nor shrink from toil in preparation of his mental and bodily powers so as to be most effectual before men.

One thing our Saviour said to His disciples let us take to heart: "Every Scribe who hath been made a disciple to the kingdom of heaven is like unto a man who is an householder, who bringeth forth out of his treasure things new and old." My friend, are you shielded under the garb and name of a "minister"? Are you a householder in the kingdom of heaven? If so, what is your treasure—simply old things, things once good, but now traditional relics like the spinning wheel, the hand sickle or the stage coach? Amid those ancient machines, a now sleeping generation, men's hearts once glowed and beat with the romantic faith of their day; but now, alas! our weakness! if we pick up the old wheel or sickle and think to perpetuate their life by their methods. The only things old in the kingdom of heaven are the eternal truths of the Spirit. The spiritual Rock, Christ Jesus, is old, in the sense of eternity and security; yet is ever like the shining sun in all generations shedding beams of light and warmth to propagate the immortal seeds of His kingdom in every age. Let me ask again, what are the old things to which you cling most—sickles, scythes, antiquated notions, or are they the principles and revelations that have been and are being made to the world through the Eternal Spirit?

Again, we are to bring forth both new and old things. To bring forth only old is to fail in the presence of an ever-challenging age. To bring forth only new is liable to lead into heresy or fanaticism.

We must shine now if we ever shine. The preacher must be inventive like the mechanic. He must be the man to take the things of God and show them to the people who live now; that is, in his generation. These are the new things. We want not a new religion, not a new Bible, not a new Christ, but as preachers we want to be renewed every day by the Holy Spirit of God to speak to the wants of sin-cursed humanity in whatever forms the epidemic appears in this new age. Doctors are sleepless to discover the most scientific way to apply the antidotes of disease. A doctor of fifty years ago who has neglected to keep abreast of his science is undesirable in the emergency of virulent disease. How much more is the preacher of God depreciated if he fail to recognize the necessity of new things to be brought forth in the kingdom of heaven!

Let every preacher answer these personal questions for himself:

What am I doing to interpret the truth of Christ

to the great upheaval of the labor class so as to convince them that the Church and Christ are not antagonistic to their needs? What is my honest conviction, through the Spirit, on the question of suppressing the saloon evil, and what is God's message about it—to this generation—that I, as a messenger with tidings from God, would deliver to the people?

Am I reading sufficiently to keep acquainted with the temper, spirit, and advancement of the wide world so as to bring no reproach to the cause of Christ? Do I labor to train my mental powers and my gifts of speech with as much responsibility as I would expect a carpenter to have done with his brain and his hands before attempting to build me an expensive house?

Preaching in God's name is the most responsible thing a man can undertake in this world. Let us take it to heart. Let us not be disheartened or discouraged. Let us not succumb under a feeling of our weakness. Let us not question our calling or our worth in the kingdom. But let us be wide-awake. Let us read more. Let us feel the pulse of this vital age. Let us join our spirits with His in constant, earnest communion. Let us grasp the newest inventions of the hour, if it will garner the larger harvest. While the same sun still shines, while the same canopy of God's heaven over shields us, while the same Christ is at the right hand of the Father, while the same immutable, eternal, ever-blessed God reigns and upholds His glorious designs, let us press the tidings of the kingdom, by the effective means of the hour, by the language of the age, by the sympathy of the moment, so men will listen, believe, and come to God.

The International Lesson.

FIRST QUARTER.

LESSON VI.

SECOND MONTH 7, 1904.

A SABBATH IN CAPERNAUM.

Mark 1: 21-34.

GOLDEN TEXT.—He laid his hands on every one of them and healed them.—Luke 4: 40.

DAILY READINGS.

Second-day, Second mo. 1.—A Sabbath in Capernaum. Mark 1: 21-34.

Third-day, Second mo. 2.—Healing in the Synagogue. Luke 13: 10-17.

Fourth-day, Second, mo. 3.—The word of power. Matt. 8: 23-34.

Fifth-day, Second mo. 4.—Satan cast out. Matt. 12: 14-28.

Sixth-day, Second mo. 5.—Power of Christ's name. Acts 16: 14-18.

Seventh-day, Second mo. 6.—Promised Healer. Isa. 42: 1-9.

First-day, Second mo. 7.—A sympathetic Saviour. Heb. 4: 12-16.

Time.—Probably in the spring of A.D. 28, and following closely the events in the last lesson.

Place.—The city of Capernaum. The exact site of this city has not been determined, though what is known as Tell Hum is by the majority thought to be the place. This is on the northwest shore of the lake.

Collateral Accounts.—Matt. 8: 14-17, for verses 29-34; Luke 4: 31-41, for the whole lesson. John does not treat of the Galilean ministry. These accounts should be read and compared with the lesson.

The account is of a single day in the life of Christ, but there is no reason to think that it was an exceptional one. He must have passed many such. In

the last lesson was the promise that the disciples should catch men; in the present they have an illustration of how to do it.

21. "Entered into the synagogue." These were still open to him. It was his custom. (Luke 4: 16.)

22. "Astonished." A strong word, equivalent to our colloquial "struck dumb." "Doctrine." Better as in Revised Version. "Teaching." It was rather the manner and spirit of it. "As one having authority and not as the scribes." The scribes were the recognized religious teachers of the Jews, but their teaching was largely one of precedents. They had made the commandments of little effect through their traditions (Mark 7: 13); they were pendants; they were lifeless teachers of a lifeless religion; they were vague and indirect. "Christ spoke direct from the heart to the heart, appealing for confirmation solely to truth and conscience—the inner witness of the Spirit." His words were, "I say unto you"; "Come unto me"; "I am the bread of life." He was no second-hand transmitter of other men's views, but spoke from personal knowledge and experience of the truth. (John 3: 11; 12: 49.)

23. "Unclean spirit." Exactly what was the demoniacal possession so often mentioned in the New Testament is still a matter of question. The word translated "devils" in the Authorized Version is not the word applied to Satan, but the word "demon," which has been brought bodily into the English language, and is always translated "demon." The distinction is an important one. Whether the possession was permanent or in paroxysms is not clear. What is clear is, that for the time the individual was under an evil influence from which he could not rid himself.

24. The cry was in a loud tone and during the services. So far Christ does not appear to have taken direct notice of the demoniac, but it is evident that His teaching was contrary to the nature and character of the demon.

25. "Rebuked." The same word is used later in speaking to the sea (Mark 4: 39). "Hold thy peace." Christ never seems to have allowed the demons to bear witness to Him. Verse 34, Mark 3: 12; Luke 4: 41. Compare Acts 16: 16-18. The reason probably was that testimony from such a source might give the idea of some association with demons and so would injure the cause of truth and righteousness. Indeed, afterwards the Pharisees accused Him of casting out demons by "Beelzebub, the prince of the demons." Whatever demoniac possession was it would seem to be the exact opposite of possession by the Holy Spirit.

26. Luke says, "When the demon had thrown him down in the midst, he came out of him, having done him no hurt."

27. "They were all amazed." Those in the synagogue. Their amazement was not only that the demon was expelled, but that it was done by a simple command and without the use of exorcism or ceremony. The narrative, as is common with Mark, is

very vivid in the original. The Revised Version tries to bring this out. "What is this? a new teaching!" etc. He had already taught with authority. Now, with the same authority, He commands the demons, and, wonderful to relate, they obey Him.

28. "And the report of him went out straightway everywhere into all the region of Galilee round about." Revised Version. Round about Capernaum, not Galilee, as the Authorized Version seems to imply.

29. "Forthwith." "Straightway." Mark used this word very frequently, and the original word is always translated "straightway" in the Revised Version. Simon and Andrew were natives of Bethsaida (John 1: 44), but had moved to Capernaum probably because it was better suited for their business—fishing.

30. "Simon's wife's mother." This mention, as well as others in the New Testament, are not only of historic value, but show that the apostles and other prominent men in the early Church led lives like those around them so far as ordinary outward circumstances are concerned. The fact that Peter was married both when he was called and afterward (1 Cor. 9: 5), though apparently mentioned incidentally, forever does away with the argument that celibacy of the clergy is essential. "Fever." We learn from Josephus that at Capernaum fevers were not uncommon.

31. Taking her by the hand doubtless strengthened her faith. "Ministered unto them." It was a perfect cure.

32. "When the sun was set." That is, after the Sabbath had ended, for it closed at sunset.

33, 34. His compassion led him to perform many miracles.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SECOND MONTH SEVENTH.

CHRIST FOR THE WORLD AND FOR ME.

John 3: 14-21.

Second-day, Second mo. 1.—Decision before service. Luke 9: 52-76.
Third-day, Second mo. 2.—Immediate decision. Josh. 24: 14-25.
Fourth-day, Second mo. 3.—No divided service. Matt. 6: 24.
Fifth-day, Second mo. 4.—Separation from the world. Neh. 10: 28-31.
Sixth-day, Second mo. 5.—Decision brings love. Deut. 6: 1-5.
Seventh-day, Second mo. 6.—Blessedness of decision. Josh. 1: 1-7.

Fresh from our study of Christ's conflict in the wilderness, His temptations and His victorious resolutions, we must attach an especial importance to the thought of a day of decision and of a right use of that day.

The offer of God's love is so continually before the greater part of our fellow men with whom we come in contact, that there is need of their thoughts being halted, so that they shall no longer merely drift along and defer the making of a definite choice. Those who defer, choose, and neglect through the passing years, may be as fatal a rejection as though

it were a formal, positive act. By the longsuffering of God, to-day may be the beginning of eternal life; but we know not what day may be the end of opportunity—the beginning of eternal separation from God, which is death.

God calls to a life that is better than that which the "natural man" has chosen, and at the beginning of that life He has placed the new birth. Many postpone the choice or strive to move by degrees in the direction of a "right" life, because repentance and conversion and regeneration are distasteful words, and the experiences are shunned accordingly.

The mark of those who gave heed to John the Baptist's message as to the immediateness of the kingdom of heaven, was a baptism of repentance; and Christ, coming to inaugurate that kingdom and to reign in it, entered into fellowship with these expectant ones by the same gateway as the most sinful, that thus He might fulfill all righteousness. The man who would like to be saved if he could spare his pride and avoid conforming with a plan which he did not devise has need to know of his Saviour's obedience and to learn of Him.

Decision Day may have a meaning for the saved as well, and this too may be enforced by a view of the same incident in Jesus' life. As a lad, He must be about His Father's business, but the forty days were a time of deep meditation and profound struggle and momentous resolve. To each of us is offered renewed opportunity and to each comes new discipline and new experiences, and out of these may spring a larger purpose in life, a new patience under God's guidance, and a renewed loyalty to all His requirements.

If it means this to us, the day will be of fuller meaning also to the unsaved, for a testimony should relate to growth and progress no less than to the beginning of life; and it is in large measure through our testimony, lived and spoken, that God purposes to reach and save the world.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

WORD FROM CHINA.

Luh Hoh, Twelfth month, 1903.

When one has more calls upon his time than he can conveniently attend to, it is only natural that he should turn first to those nearest at hand. In this fight of faith in which we are engaged in China, however, we feel that we ought to pause for an hour to appeal to our friends in the homeland for more prayer, and meanwhile tell you how wonderfully God is blessing your work here.

These are such precious days of opportunity. Although we are all now in the best of health, and are looking forward toward years of blessed service in God's will, still each day as it passes is filled with such wonderful opportunities to reach immortal souls with the gospel, that our hearts yearn with burning desire

for more physical strength, more spiritual power, more loving hands or else a larger force of workers.

A Christian hospital in China finds no trouble in taking the part of the "good Samaritan," but our force is too meager to look after the poor disease-stricken individual when he returns to his home. They are so ignorant of love, that often after we have saved a life with tenderest attention, they return to their homes in the deepest quandary as to why we should treat them thus. In some cases there is doubtless a suspicion that our loving sympathy is prompted by some mercenary or sinister motive. We need more reapers who shall be able to follow up these cases and cause them to know the fountain spring of love.

Many of our home friends may be interested to know that we have had a new arrival in our home of a son, a bonnie lad of nine weeks, who promises to bring a deal of sunshine into our lives, as well as to the Chinese about us. Their hearts seem often touched at the sight of the bright, sweet faces of foreign children.

The day schools in the charge of Margaret Holmes are in admirable condition, an enviable work if such an expression is permissible to a Christian. There is a deep Christian sentiment among the boys. Such lads trained by spiritually-minded, conscientious teachers all over China will have more effect upon the future outlook of this country than all the threatnings of Russia or the political manœuverings of the powers. Whoever rules China at Peking, or however the spheres of influence of the foreign nations may change, whatever China may lose in men or money by war, the Chinese still remain, 400,000,000 souls, nearly one-third of the human race. Her regeneration lies in the coming generations, and Christianity alone can vitalize.

Our hospital of twenty-six beds is quite too small and too poorly equipped to do the best work. A few days since we did our first amputation at Luh Hoh. It seems incredible to the Chinese that a man could have his leg taken off at the thigh, and not only live, but almost immediately recover. The case was a most favorable one in that he was a sincere Christian and God has graciously heard our prayer and added His blessing.

GEO. F. DE VOL, M.D.

OUR FIRST GRAVE IN CUBA.

Our little baby, Charles Clarence, fell sick about the last of the year, and in spite of all that two good doctors could do he passed away, First month 9th, at 10.45 a.m., and we had to bury him at 5 o'clock the same day.

We are resigned to the will of our Father, but a sorrow unknown before has entered our lives. Although he was with us only four weeks, yet he had created for himself a place in the heart and home which is now sadly vacant. We laid him away in the city cemetery, and we will buy the lot, as thus we will avoid his being taken up to make room for others in a few years, as is the custom here. Zenas Martin

conducted the services, and Santos Trevino interpreted, as there were several, both Americans and Cubans, present. The latter seemed to be impressed with the services.

It seems that God has already used this affliction to His glory. It has given us a better knowledge and insight into the hearts of this dear people. During the ten days of sickness they were kind and thoughtful in helping about the work, and in caring for the baby, though one of us stayed by him night and day. Especially two young women, members, helped with the cooking, washed for the baby, etc., doing it all without being told and freely. The sympathy of all for us seems very sincere, and is truly helpful to us. We have become better acquainted with several families, and we pray God may use our suffering for His glory. Yours in Christian fellowship,

CHARLES AND ORPHA HAWORTH.

Holguin, Cuba.

Correspondence.

TO THE AMERICAN FRIEND:

We desire to call the attention of the meetings of Indiana Yearly Meeting to minute 55, page 105 of the minutes of our late yearly meeting, setting apart the first Sabbath in the Second month as the time to take a collection for the use of the Evangelistic and Church Extension Board of the Five Years' Meeting. We, therefore, urge all meetings to be prompt to comply with said minute, and send all money collected to John T. Headley, Pecksburg, Ind.

Joseph O. Binford, chairman; Emma Hedges, secretary, Indiana Yearly Meeting.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

The following subscriptions have been received by J. Elwood Cox for the Harriet Green Memorial Fund:

A. and R. White	\$2.00
Thomas Newlin, Guilford College	50.00
Moses Hammond	1.00
From Greensboro Monthly Meeting the following:	
Callie S. Cude	2.00
Mary B. Yates	2.00
Walter Blair	2.00
J. Edgar Williams	2.00
Jesse Copeland	2.00
David White	4.00
J. Addison Hodgkin	4.00
R. L. Hollowell	2.00
M. C. Henley	2.00
Roe. Petty Smith	2.00
S. A. Hodgkin and wife	4.00
Charles Mendenhall	2.00
J. E. and Mary E. Cartland	4.00
J. Van Lindley and family	14.00
J. M. Pegram	2.00
	\$103.00

Amounts received by THE AMERICAN FRIEND since last report:

Two Friends of Raysville, Ind.,	\$10.00
A Friend, Loveland, Col.	6.00
Lydia P. Hance	2.00
Sarah Evans	2.00
On hand	86.00

\$106.00

Forwarded to J. Elwood Cox

50.00

Balance on hand

\$56.00

On First-day, the 17th inst., Allen Jay preached to a full house at the morning service, and again at the evening service at Guilford College.

Our friends, George and L. Ella Hartley, are booked to sail from New York on the 8th of Third month for the World's Sunday School Convention, to be held in Jerusalem.

Ellwood O. Ellis is assisting Morton C. Pearson in a series of meetings at Indianapolis. Meetings began the 17th inst. The indications point to a very precious and helpful time.

William Pilot, of Penn College, gave an able address on temperance at Cherokee, O. T., the 30th ult. In his forcible way he set before the people the principles of prohibition, closing with a short sketch of his early life.

James W. Pearce, from Dublin, Ind., conducted a revival at Pleasant View and New Driftwood, Ind., recently. There were several conversions and renewals, and believers were strengthened.

We have good reports from A. Edward Kelsey, who is in the Eli and Sibyl Jones Mission at Ramallah, Palestine. He says: "I find that distance from home increases one's appreciation for the traveling FRIEND, which comes from Philadelphia every week."

W. H. Pilot, of Marshalltown, Iowa, attended the Sabbath morning meeting at Sterling, Kansas, on the 3d inst.; also one at three in the afternoon of the same day. He had acceptable service in each of these meetings.

Susie Fox has been located in the meeting at Adrian, Mo., since Tenth month. The field was needy, but the Lord is prospering the work. A revival meeting was recently held, in which more than a score were seekers. Eighteen have united with the meeting, and a good Christian Endeavor has been organized.

Prof. Elbert Russell, of Earlham, preached in the meeting at Kokomo, Ind., on First-day, the 17th inst. The morning theme was "The Temptation of Jesus;" the evening, "Christlikeness, Childlikeness." The day previous Prof. Russell addressed a meeting of the workers of Kokomo Quarterly Meeting in semi-annual conference at Greentown.

Jesse W. Wilmore, who has been laboring in California the past year and a half, has returned to Kansas, and is making his home at 236 Fern Avenue, Wichita, Kansas. He is now in evangelistic services in Harmony Monthly Meeting, Pawnee County, O. T., and expects to spend most of the winter in this work in Stella Quarterly Meeting, Oklahoma.

President Sharpless visited Wilmington College, Ohio, the 14th inst., and gave an able address on "The Small Colleges" to an appreciative audience in the evening. Seven members of the meeting at Wilmington, Ohio, have engaged passage with the "International Sabbath School" party that leaves New York for the Holy Land early in Third month.

R. Stevenson Burnett, of the Shawnee Mission, Okla., held a series of meetings a few miles southeast of Tecumseh, Okla., where a few Friends live. Much good was done in arousing the latent spirit in those from various denominations who claim to be Christians, so that they now keep up a Sabbath School and weekly meeting for worship. R. S. Burnett now goes there once a month.

J. Edward and Laura Hartsuck, of Ohio, have settled in Tecumseh, Okla. They will have charge of the work there. They come well recommended by their friends in the East, but their own personalities commend them above the recommendations of their friends. They are young, and consequently of limited experience, except that they show themselves to be filled with the Holy Spirit.

Special meetings are in progress at Old Wabash Meeting, Ind. Tennyson Lewis conducted the meetings until the Sixth-day of the first week, when Thomas E. Williams, of Amboy, came to assist. Good results are already in evidence, and the prospects are very flattering. The gospel messages are listened to with great interest, some being converted and many turning to the Lord for a deepening in spiritual life.

The meeting at West River, a place three miles west of Economy, Ind., has been much revived through the efforts of Charles D. W. Hiatt, of Fairmount, Ind. Something over a year ago the meeting, which had been laid down, was reorganized. Last winter there were good services, and the meeting continued to grow in number and interest during the summer without a local minister. Visiting ministers often had services in the meeting. The revival effort just closed resulted in several taking definite steps in their religious life. Nine or ten will unite with Friends.

Fred. T. Coppock, of Iowa, closed a series of nine days' meetings at Sterling, Kansas, on Sixth-day evening, the 15th inst., in which the meeting was greatly helped by his earnest and practical presentation of the truth. Seven made profession during the meetings, and four united with Friends.

A series of meetings at Anderson, Ind., lasting six and a half weeks, closed recently. The results were encouraging. Twenty-seven united with the meeting. Eli Parker, of Iowa, was present about two weeks. This is a very aggressive meeting. It has a strong Christian Endeavor, and the Sabbath School averages about 90. The mission is also in a flourishing condition. The attendance at Sabbath School there is about 65.

A very interesting series of meetings closed at Walnut Grove, Thorntown Quarterly Meeting, Ind., on the 10th inst. During these meetings J. F. and Emma Randolph made an earnest effort for the salvation of souls and the building up of the Church. Deep conviction seemed to rest on the meetings from the first, and some were saved. Others may be brought into the kingdom.

The Friends of Wilmington, Ohio, had a special praise service and rededication on the 17th instant following the payment of a \$3,000 debt on their meeting house. Josephus Hoskins, Yearly Meeting Superintendent of Evangelistic Work, assisted Robert E. Pretlow, the local minister, in the service. There has been an observable increase of interest in both meeting and Sabbath School recently. Forty-two persons have been received into membership within the past four months. The congregation has contributed to different lines of religious work a total of about \$6,000 during the year. President Isaac Sharpless attended and had very acceptable service in the mid-week meeting on the 14th, and lectured at Wilmington College in the evening of the same day.

George N. and L. Ella Hartley are now giving a series of historical lessons to the Indian children of the Shawnee missions, illustrating them with drawings on the blackboard. It is remarkable how well they remember a sign when not a word is written, though the signs and illustrations are certainly not as intelligible as the hieroglyphics of Egypt. The lessons begin with the creation of man, and follow on down the line of the great chiefs of the antediluvian days and forward. A brief review is made each week by pointing to the various marks, and letting the children tell what they represent. They rarely make a mistake. They take great interest in it. Lessons of Christian experience, etc., are interwoven. Many of the children claim to be Christians.

The Central Committee of the Prohibition Movement of Oklahoma and Indian Territories selected the 10th of First month as Temperance Sabbath for Oklahoma, requesting the ministers and congregations to preach temperance sermons or hold appropriate exercises, and take a collection for the work. The congregation from the M. E. Church met in union services with the Friends at Cherokee, Okla., and John E. Snively, local minister for Cherokee Meeting, spoke on the needs of the movement, and very forcibly set before the congregation the responsibility of the Church in this work. The Friends' meeting at Cherokee was the first in the territory to respond to a collection for this work, and now have raised double their assessment for the work.

David Tatum, the veteran temperance lecturer, is holding meetings in the State of Texas this winter. He writes concerning the work: "There is a growing interest in the cause of temperance and prohibition, and I have had many highly favored meetings blessed of the Lord. I find that the cause has advanced very greatly since I was laboring in this State some six years ago. More than two-thirds of the counties are now free from the licensed traffic and open saloon, and a strong effort is being made in some places toward State prohibition of the liquor traffic. The money that would have been spent in the saloon for drink now goes into the store for the comforts of life; improvements are being made in many towns, as the result of an increase of sobriety and industry, and I am informed that church attendance is very much better than heretofore."

J. Robert Parker, a minister with credentials from High Point Monthly Meeting, N. C., has been used of the Lord in a tour of the meetings of Southern Quarterly Meeting, beginning at Marlboro Monthly Meeting on Seventh-day, the 2d inst. He attended all the First-day services. In like manner, by appointment, he visited ten places of worship, which is all, except one, and this by mistake was not previously announced. Two or more services were held at each place, save one. The attendance was good at all the places, and great liberty was enjoyed in preaching the gospel. Isaac H. Stanley, a member

of Centre Monthly Meeting, accompanied Robert Parker in this service. J. Robert Parker expects to join Thomas E. Anderson in a series of meetings at Chatham in Western Quarterly Meeting, in the near future. He also has a minute for service in Contentnea Quarterly Meeting.

The peace, book and tract department of Indianapolis Monthly Meeting has undertaken some very practical work. They regularly supply four of the leading charitable institutions of the city with literature, including many of the standard magazines and church papers, bringing to each institution a fresh supply each month. They have also arranged for a lecture course of four numbers on the general subject of peace. The lecturers chosen are Elbert Russell, of Earlham College; Benjamin Trueblood, of Boston; Addison Harris, of Indianapolis, and Prof. Dennis, of the University of Illinois. These speakers will present various phases of this great subject. Prof. Russell will lecture First-day evening, First month 31st, on "Peace as Related to the Christian Character." Benjamin Trueblood will lecture Second-day evening, Second month 8th, and will give a review of the progress of peace and arbitration among the nations. These lectures are all free to the public, and Friends living near Indianapolis should avail themselves of this rare opportunity.

BORN.

ANDREWS.—At Cedral, S. L. P., Mexico, Twelfth month 18th, 1903, to Dr. B. F. and Bertha H. Andrews, a daughter, Frances Esther.

DIED.

ARNOLD.—At her home in Macedon Center, N. Y., Twelfth month 21st, 1903, Rachel J. Arnold, aged 70 years. She was an elder of Farmington Monthly Meeting, and much interested in missionary work, often denying herself the comforts of life to contribute to the missions.

BAKER.—At her home in Macedon, N. Y., First month 3d, 1904, Elizabeth Baker, wife of the late John Baker, aged 95 years. She was born in Castleton, England, but came to this country and settled in Macedon in the autumn of 1834. Since then she has been a consistent member of Farmington Monthly Meeting, and for many years an elder.

GRIFFIN.—Died, at her home, 891 Amsterdam Avenue, New York city, First month 2d, 1904, Elizabeth Wanzer Griffin, widow of the late Joseph Griffin, in the 91st year of her age. She was a member of New York Monthly Meeting.

HADLEY.—Died, at his home near Glen Elder, Kansas, First month 11th, 1904, Noah Hadley, aged over 70 years. He was a lifelong member of Friends, was one among the early pioneers in the Friends' settlement near Glen Elder, having moved there from Iowa in 1876, and was a charter member of Glen Elder Monthly Meeting.

HAWORTH.—At the mission residence, Holguin, Cuba, First month 9th, 1904, Clarence Charles, infant son of Charles C. and Orpha R. Haworth. His death is the first among the missionaries in Cuba.

HOCKETT.—At her home, in Randolph County, N. C., where she had spent the fifty-one years of her married life, Twelfth month 1st, 1903, Rachel, wife of H. M. Hockett, in the 74th year of her age. She was a member of Center Monthly Meeting of Friends, and filled the station of elder for many years. With great kindness of heart she was ever ready to serve for those about her. The poor, the afflicted, the homeless found in her a true friend.

VARNEY.—At her residence, 317 West One-hundred-and-fourteenth Street, New York city, Twelfth month 11th, 1903, Anna C., widow of Charles C. Varney, late of Providence, R. I.

WARING.—At her home in Erie, Kan., Eleventh month 14th, 1903, Sarah, wife of John Waring, in her 79th year. She became a Friend by conviction and lived a devoted Christian life.

WHITE.—At her home, in Fountain City, Ind., Angelina Hough White, wife of David F. White, aged 62 years. She was the daughter of Hiram and Anna Hough, and granddaughter of Jeremiah Hubbard. A lifelong member of Friends she was much interested in the work of the Church. She was actively engaged in temperance and missionary work, having filled responsible positions in both fields.

WOOD.—At her late residence, 146 East Forty-fifth Street, New York city, Louisa M. Wood, daughter of the late John and Sarah M. Wood, in the 86th year of her age.

Events and Comments.

Mexico has reformed the Vatican that diplomatic relations between the republic and the Holy See may not be re-established. President Diaz as stoutly as ever holds out against Rome's plea. Having been burned once in the fire, the republic does not care for a second experience.

Latest reports from Paris indicate that the Combes Ministry is to raise the issue of the unlimited right of the State to nominate bishops without an understanding with the Pope. If fought out to its logical finish this means a severance of the Concordat, and of the union of Church and State.

Panic is spreading through England as a result of the threatened great shortage in our cotton crop. London newspapers are vividly reminded of the collapse of Lancashire's industries when "cotton

QUIT COFFEE

Says the Great German Specialist.

It disappoints some people to be told that coffee causes the disease. But it is best to look squarely at facts, and set the face towards health, for that's more fun than anything else anyhow. A Cincinnati man consulted a Berlin physician on nervous diseases, and says:

"Four years ago I was an habitual coffee drinker, having used it for 25 years, and being naturally of a nervous temperament I became almost a nervous wreck, greatly suffering from insomnia, almost constantly constipated and weighing only 128 pounds.

"I consulted physicians and took medicine all the time, but had no relief. About three years and a half ago I went abroad, and while in Berlin heard frequently of a great physician, Prof. Mendel, an authority on nervous trouble, so I resolved to consult him.

"Prof. Mendel surprised me very much by asking at once if I was a coffee drinker, and on my telling him I used it two or three times a day, he said, 'It is poison.' After carefully examining me he told me there was nothing the matter with me whatever, but what could be entirely cured in 30 days by letting coffee and other stimulants alone and dieting.

"I had a hard time following his advice. I did not know what to do until I came home and told my wife, who got some Postum. We tried it, but at first did not like it; then we went over the directions on the package together, and found we had not boiled it long enough. That was the beginning of the end of my trouble, for the Postum was delicious after that, and I drank it regularly, and it helped from the start.

"In a very short time I began to feel much better, and in the last three years I haven't been absent from business one hour on account of ill health, for my health is fine now. I have a good appetite, sleep well, and weigh 175 pounds." Name given by Postum Co., Battle Creek, Mich.

Any nervous person who drinks coffee will feel better from ten days' use of Postum in place of coffee. Trial easily proves this. There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

was king" in the days of the American Civil War. A cotton crisis, that must ramify in all directions, is gloomily anticipated.

A new complication in the Panama Canal question arises in Chicago, where the International Brotherhood of Steam Shovel and Dredge Engineers and Crane-men of America met last week. These representatives of labor have adopted a new scale of wages for all North and Central American countries, including Panama, and the Panama Canal rate they have increased \$50 a month. They also ask Congress to favor organized labor in the construction of the canal.

Under the presidency of Duke Ernst Guenther, of Schleswig-Holstein, Emperor William's brother-in-law, the Middle European Economic Society was formally founded at Berlin on the 22d instant. It aims to procure the establishment of a middle European economic bond, on the lines proclaimed by Count Goluchowski, the Austro-Hungarian Minister of Foreign Affairs. The president declared that the society was formed to defend Germany from an overflow of foreign goods, to strengthen German capacity in the markets of the world, and, above all, to meet American competition.

The latest reports to the American Board at Boston from the relief centers in Macedonia show that there are now 100,000 persons who are homeless and without means of support for the winter. Of this number between 52,000 and 53,000 are in Monastir vilayet. The Turkish Government is affording some relief and funds are coming from America and England. Nine relief centers have been opened in the vilayet, but at the present time the work is almost exclusively doling out flour in small quantities to those who are destitute. There is fear on the part of those upon the ground that unless some decisive steps are taken during the winter there will be another political outbreak in the spring.

A fabric recently invented in France is "warm" in a positive sense, since it contains, woven in with the wool or silk of which it is composed, a fine tissue of metallic threads which form a conducting electrical system, and may be kept at an equable temperature by the passage of a current. The idea of utilizing in a fabric the heat given out by conducting electric filaments is not new in itself, since we already have metallic tissues to be used as rheostats, and even asbestos cloth, for heating purposes; but these fabrics are especially for high temperatures, and have a limited use, besides which they are only slightly flexible and lack the suppleness of real cloth. The system devised by M. Canielle Herrgott is adapted especially for moderate temperatures; his electric thermophile is intended to be used in connection with fabrics of all kinds—cotton, linen, wool, or silk, and does not alter their ordinary appearance or their usual flexibility.

The Emerson Union of Boston should have widespread support in its efforts to bring about a less barbarous method of celebrating the "Fourth of July." It asks from the Legislature, in a petition, a law prohibiting the issue of special licenses for the sale of explosives; and it has prepared a form of petition to local city governments to encourage forms of celebration which would be more in har-

IT IS A MATTER OF HEALTH



ROYAL
BAKING
POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

mony with civilized society. The petition which will be circulated in Boston, addressed to the city government, says: "Instead of burning money, we would use it for music, and helpful aids to innocent enjoyment; instead of pistols, fire-crackers and torpedoes, which torture the sick, injure many and brutally torment thousands of creatures, dumb as well as human, we would have public excursions to the bay and to the country, for the children and their guardians. We would have our Symphony and Mechanics Halls, and other large auditoriums, open on that day, for three grand public organ concerts, and also have small orchestras and bands play in certain parts of the city, morning, noon and at sundown." All of which is asked "as making for peace and for a nobler civilization."

Japan again has stated her minimum of demand beyond which she cannot and will not recede, and Russia is considering, what in the nature of the case, must be a prompt and final reply. While Russians are apathetic, the temper of the Japanese is not such as to permit dallying with the matter longer, and Russia at last seems to recognize it, hence reports from St. Petersburg and Berlin indicating that Russia is prepared to recede on certain matters. This is coincident with an entire change of tone on the part of the Russian press. China's stiffening of her backbone and her granting trade concessions to the United States and Japan in Manchuria and China, and this against Russia's protest, have not been without effect at St. Petersburg. Throughout Europe and Asia this is interpreted as meaning that Russia has both the United States and Great Britain to thank for a move on the board of strategy which strengthens Japan's position much, and makes her in effect the champion of Occidental policy as over against that of Russia. If true, it is a tremendously significant fact in the history of Asia. Affairs in Korea seem to be in a perilous state, with foreigners in serious danger.

GEORGE FOX: An Autobiography

A Story of His Life, and a Statement of His Message

By RUFUS M. JONES

The Popular Edition of this important work will be ready for delivery within a few days. It contains **all the reading matter** given in the two-volume edition. It is printed in **large, clear type**, making it easy reading for persons of all ages. It is **conveniently bound** in one volume suitable for a library. **PRICE, Postpaid, \$1.50.**

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THE AMERICAN FRIEND, 718 Arch Street, Phila., Pa.

FIFTY-SIXTH ANNUAL STATEMENT

of the
PENN MUTUAL LIFE

Insurance Company of Philadelphia.

Net Assets, Jan. 1, 1903,
at market value\$52,060,247.19

RECEIPTS DURING THE YEAR.

For Premiums and Annuities\$12,050,665.23
For Interest, etc. 2,790,053.27

14,840,718.50

\$66,900,965.69

DISBURSEMENTS.

Claims by Death \$2,768,424.00
Matured Endowments and Annuities 1,058,299.79
Surrender Values 882,464.02
*Premium Abatements ... 785,330.89

Total Paid Policy-holders \$5,494,518.70

Added to Reserve \$5,598,643.00

Pennsylvania, and other State taxes \$351,382.87

Salaries, Medical Fees, Office and Legal Expenses . 464,433.56

Commissions to Agents and Rents 1,538,037.19

Agency and other Expenses 117,947.21

Advertising, Printing and Supplies 74,430.87

Office Furniture, Maintenance of Properties, etc. 128,838.68

\$8,169,589.08

Net Assets, Jan. 1, 1904 ..\$58,731,376.61

* In addition to the above abatements the Company allotted to deferred dividend policies \$535,755.18, making the total apportionment of surplus during 1903 \$1,321,086.07.

ASSETS.

City Loans, Railroad and other Bonds, Bank and other Stocks\$20,418,955.09
Mortgages and Ground rents (1st Liens) 22,727,551.43
Premium Notes, secured by Policies, etc. 1,263,923.32
Loans on Collateral, Policy Loans, etc. 10,251,429.17
Home Office, Boston Office and other Real Estate .. 3,078,240.71
Cash in Banks, Trust Companies, and on hand 991,276.89

Net Ledger Assets\$58,731,376.61

Net Deferred and Unreported Premiums 1,636,613.42

Interest Due and Accrued. 546,897.99

Market Value of Stocks and Bonds over cost 201,347.46

Gross Assets, Jan. 1, 1904.\$61,116,235.48

LIABILITIES.

Death Claims reported, but awaiting proof \$317,306.25

Reserve at 3, 3½, and 4 per cent. to Reinsure Risks.. 53,210,666.00

Surplus on Unreported Policies, etc. 164,795.20

Surplus Accumulated upon Special Forms of Policies 3,774,354.26

Surplus for all other Contingencies 3,649,113.77

Total Surplus \$7,423,468.03

Gross Assets, as above\$61,116,235.48

New Business of the Year; 29,548 Policies for\$69,728,754.00

Insurance Outstanding, December 31, 1903, 129,317 Policies for\$308,786,092.00

HARRY F. WEST, President.

GEORGE K. JOHNSON, Vice-President.

LINCOLN K. PASSMORE, 2d Vice-Pres.

WM. H. KINGSLEY, Sec. and Treas.

JESSE J. BARKER, Actuary.

MY LIFE'S PURPOSE.

I live for those who love me,
For those who know me true,
For the Heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task my God assigned me,
For the hopes not left behind me,
And the good that I can do.

I live to learn their story
Who suffered for my sake;
To emulate this glory,
And follow in their wake.
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crown history's pages,
And time's great volume make.

I live to hail the season,
By gifted minds foretold;
When man shall live by reason
And not alone for gold.
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

I live for those who love me,
With all that is divine,
To feel that there is union
'Twixt Nature's heart and mine.
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
Fulfilling God's design.

I live for those who love me,
For those who knew me true,
For the Heaven that smiles above me,
And awaits my spirit too.
For the wrongs that need resistance,
For the right that needs assistance,
For the future in the distance,
And the good that I can do.

"He only is able to climb up who has learned to lie down."

One of the most curious provisions in the late Herbert Spencer's will was that, one providing for the circulation of his pamphlet against the metric system among members of Parliament whenever that body appears in danger of passing legislation adopting the decimal scheme for weights and measures. Spencer was no more in favor of pounds, quarts, inches, shillings and pence than were the advocates of the metric system. He wanted introduced the duodecimal system, which is based on twelves rather than tens, and was so convinced that he provided for the continuation of the fight after his death.

The opinion handed down by the Superior Court, in session in Scranton, Pa., one day last week, in which it is ruled that telephone companies do not possess the right of eminent domain to erect poles and string wires along the highways of the countryside without the consent of abutting landowners, decides the point for the first time by an Appellate Court of Pennsylvania, and settles a question of much importance to the companies and the public. The court holds that the owner of a farm through which a public road has been laid out under the right of eminent domain "is as much the owner of the land occupied by the highway after it has been laid out and opened as before," and that no additional servitude, such as the planting of telephone poles, can be imposed without the consent of the owner and without just compensation.

DOCTOR FED HIMSELF.

Found the Food That Saved His Life.

A good old family physician with a life-time experience in saving people finally found himself sick unto death.

Medicines failed, and—but let him tell his own story. "For the first time in my life of 61 years I am impelled to publicly testify to the value of a largely-advertised article, and I certainly would not pen these lines except that, what seems to me a direct act of Providence, saved my life, and I am impressed that it is a bounden duty to make it known.

"For three years I kept failing with stomach and liver disorders until I was reduced 70 pounds from my normal weight. When I got too low to treat myself, three of my associate physicians advised me to put my house in order, for I would be quickly going the way of all mankind. Just about that time I was put on a diet of Grape-Nuts predigested food. Curiously enough it quickly began to build me up, appetite returned, and in 15 days I gained six pounds. That started my return to health, and really saved my life.

"A physician is naturally prejudiced against writing such a letter, but in this case I am willing to declare it from the housetops that the multiplied thousands who are now suffering as I did can find relief and health as easily and promptly by Grape-Nuts. If they only knew what to do. Sincerely and fraternally yours." Name of this prominent physician furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Pocket Almanac for 1904

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THE YEARLY MEETINGS ROUND THE WORLD.

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STATISTICS, ETC.

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WHOSE PRAYERS WERE ANSWERED?

I remember once upon a time, when I was a boy in Illinois, there was a long, dry summer, when it seemed as though the world would be burned up. The Christian people assembled in their churches and prayed one whole day for rain.

Prayed for rain! One day!

For cloudless weeks the panting trees of the forest had lifted their curled and wilted leaves day after day praying for rain in the face of the blazing sun. For weeks the brown pastures, crisped to the very roots, had cried and cried for rain. For weeks the drooping corn-blades hanging about the stalks, limp and withered, had prayed for rain. The dry bed of the little brook that crossed our farm was one long prayer. The very cattle that with the dumb and touching patience of the brutes came down every day to the caked bed of the dry pond, stood where the bank used to be, and prayed for the pond.

Pray for rain one day! God's world of meadow and hill and brook and field and woods were praying all the time.

And one night it rained. Soft as a benediction the drops of blessing pattered on the corn-blades, and on the brown pastures; you could hear the rising wind sigh, as though it was the parched earth drawing a long breath of relief. All night long and all next day and the next night it rained.

Did we assemble in our churches and spend another whole day in thanksgiving?

We did not. Our pastors thanked God for the rain the following Sunday morning a few days later.

But, O, the gratitude of the cornfields and the pastures and the woods! Lifting their leaves and the long green blades to heaven! And the brook singing all day long—such an anthem of joy and gratitude—whispering a soft little solo through the weeds, and breaking out into such a jubilant chorus when a little runway of rocks gave chance for the cascade to lift up its voice. What a joyous, glad, exultant world it was! And the cattle, standing knee-deep in the pond as though they would say, "We knew it would fill up again"; drinking and bending their heads to drink again, and then once more drinking as though they would drain the pond, and then lifting their heads with such a long sigh of fulness and contentment—O, how glad, and how grateful they were!

And we men said, "Well, our prayers brought rain." Every man who had grumbled about the long drought, every man who had murmured against God and

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object to life insurance.
Widows never do; they
know its value. Get
particulars free. No
importunity.

PENN MUTUAL LIFE

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found fault with his weather for two months, and then offered one prayer in that all-day meeting, thought he had brought the rain.

Whose prayers do you suppose God answered?

"Your heavenly Father knoweth ye have need of these things."—Robert J. Burdette, in "The Baptist Commonwealth."

He who serves God at the present moment, though it be in a very small thing, such as the hewing of wood, or the drawing of water, does in reality glorify Him more than another who is prospectively athirst and anxious for things of much greater consequence, but at the same time neglects or imperfectly performs present duties.—T. C. Upham.

Somebody asked Spurgeon if a man could be a Christian and belong to a brass band. "Yes, I think he might," Spurgeon replied, "but he would make it very difficult for his next-door neighbor to be one."

FLORIDA AND THE CAROLINAS— WINTER RESORTS.

Palm Beach, Miami, Daytona, Tampa, Jacksonville, Camden, Southern Pines, Pinehurst are quickly and most conveniently reached via the Seaboard Air Line. Three daily trains in each direction, including the Seaboard Florida Limited, the handsomest and quickest train in the Florida service. Tourist tickets on sale daily, with stop-over privileges. For description, booklets and information, address W. E. Conklyn, General Agent, 1411 Chestnut Street, Philadelphia, Pa.

PENN MUTUAL'S STATEMENT AN INDEX OF PROSPERITY.

There have been indications from time to time that the country was on the eve of a financial panic, and there seemed to be interests endeavoring to bring about this state of affairs. One of the best correctives of the uncomfortable feeling which has undoubtedly prevailed, and without substantial reason, has been the publication recently of the annual reports of several of the large life insurance companies, all of which are apparently in a very prosperous condition.

The appearance of the fifty-sixth annual statement of The Penn Mutual Life Insurance Company encouraged a reporter to interview President Harry F. West, who enjoys the reputation of being a conservative man, never given to effusiveness.

President West was found at his desk, and, being interrogated on the financial situation, said that the tone was much better than it had been and he saw no reason for any discouragement. On the contrary, he regarded conditions as hopeful and reassuring.

Asked about the growth of life insurance in 1903, President West said: "Judging from the returns so far published, 1903 eclipsed all other years in the total volume of new insurance effected and the aggregate insurance in force. It is a temperate statement when I say that probably new insurances to the amount of a billion dollars were effected. All the companies shared in this, and all classes of people availed themselves of its protection. You must understand there are many varieties of insurance, adapted to almost every condition and to supply every real need—costly plans for the wealthy, temporary and cheaper plans for those of limited means, but all scientifically based, reliable, and worth their cost."

"What progress did you make last year?"

"From the statements now before me I am enabled to say that we made gains all along the line. We increased our total premium income to \$12,050,665, which is a gain of \$1,122,052; our net interest and rent income increased \$278,094, and the aggregate income from all sources reached \$14,840,718, which is a gain of \$1,400,150. We paid for death losses, endowments, and annuities, \$3,826,723; we allowed in dividends to policyholders, thus reducing the cost of their insurance or adding to its amount, \$1,321,086. These and other payments to policyholders were \$555,497 in excess of the preceding year. Our gross assets now reach \$61,116,235, against which we hold a reserve of \$53,210,666. All other liabilities amount to \$482,101, and the sum of these deducted from assets leaves a general surplus of \$7,423,468. We began the year with \$276,000,000 of insurance in force, and we finished it with 129,317 policies, insuring \$308,786,092."

"How was your mortality during 1903?"

"Very favorable. With our volume of business in force the tables indicated that we should incur death losses amounting to \$4,273,801. The actual death losses incurred by us were \$2,792,131, or, as near as may be, sixty-five per cent. of the tabular. The average of the company for a long series of years has

been only about seventy-two per cent. of those anticipated; and the insured have had the benefit of this favorable mortality by way of dividends allowed in reduction of premiums or to accumulate. Very considerable gains of surplus from this source have been made. In seven years—1896 to 1902 inclusive—we saved over \$4,827,000 to our policyholders, and the saving last year was \$1,481,670. A great deal of weight is attached by us to careful medical selection. That no man should be admitted to a mutual organization unless there is a strong probability that he will live out the average life of men of his years I take to be a correct principle of management. There would scarcely be any limit to the amount of life insurance which could be written if the companies were open to accept at regular rates persons who through peculiar occupation, ill health, heredity, etc., were unlikely to attain the expectation of life. Our Medical Department is to be credited largely with the favorable results shown, as also are our agents, who as intelligent and honorable men rarely recommend doubtful or undesirable risks.

"What about investments?"

"With the gradual decline in interest that has occurred within the last ten years there is an increasing difficulty in obtaining reliable securities in which to invest. One of the best tests of the value of a security is the promptness with which interest is paid. Our past due interest for the year on mortgages was less than one-fifty-fifth of 1 per cent., and our interest income as a whole was satisfactory, as we managed to earn and collect more than \$415,601 in excess of the sum necessary to improve our reserve. The officers and the Finance Committee direct their attention to the obtaining only of the best grade of securities, and we buy and sell on the theory that a financial institution like ours should have only those classes of investments that are of undoubted stability. It is with some confidence that we refer to our list of investments as being the equal of any."

"Will there be any end to life insurance growth?"

"I am not a prophet. It seems to me it must last while civilization endures. It is an increasingly large factor from year to year, in that civilization. It is the only way possible under present conditions for the average man to make a suitable and timely provision for his family at his death. Its fraternal aspect is creditable to our age in that, rightly administered, it is the bearing of each others' burdens. Naturally we hope to continue to progress. There are yet many who have not accepted its benefits, and life insurance will not have answered its purpose until it is brought home in large or small amount, according to ability, to every producer in the land. We do not wish to be regarded as immodest. There are many excellent life insurance companies; but we know of none which hews closer to the line of duty and is more regardful of the interest of policy-holders than the Penn Mutual."

Let us live with God; and, whatever be your calling, pray for the gift that will perfectly qualify you in it.—Bushness.

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PERKINS & COMPANY Lawrence, Kan.

On his first day at school Johnnie's teacher asked him, "Can you read?" "Yes, ma'am," replied Johnny, boldly. "Well, now we shall see," said the teacher, and she pointed to a sentence. As Johnny did not begin, the teacher started him, speaking slowly, and running her finger along under the words, "Did—you—ever—see—a—donkey?" And Johnnie, in the same deliberate, sing-song voice, running his finger along the page, replied, "No—ma'am—I—never—did."

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ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

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On February 9th to 15th, inclusive, the Southern Railway will sell round-trip tickets to the above points at the following rates from Washington, D.C., to New Orleans, La., \$27.25; Mobile, Ala., \$25.75; Pensacola, Fla., \$25.75.

Proportionate low rates from other points; final limit of tickets February 20th, 1904, except by depositing tickets with Special Agent on or before February 20th, and payment of fee of fifty cents an extension of limit may be obtained, but not later than March 5th, 1904.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will furnish all information.

FLORIDA.

Two Weeks' Tour via Pennsylvania Railroad.

The first Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York, Philadelphia, Baltimore and Washington by special train on February 2d.

Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals en route in both directions while traveling on the special train, will be sold at the following rates: New York, \$50.00; Trenton, \$49.00; Philadelphia, Harrisburg, Baltimore and Washington, \$48.00; Pittsburg, \$53.00, and at proportionate rates from other points.

For tickets, itineraries, and other information, apply to ticket agents, or to George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

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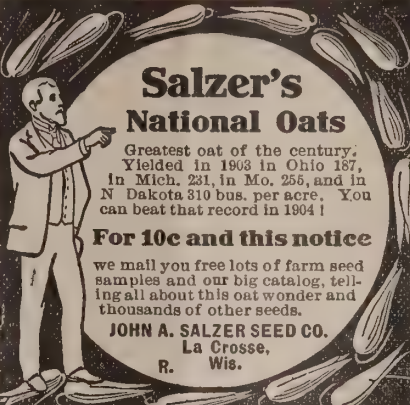
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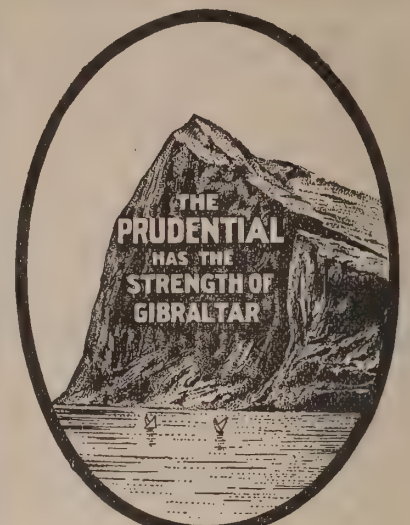
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The American Friend

Vol. XI

SECOND MONTH 4, 1904

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THE BUTTERFLY.

*I hold you at last in my hand,
Exquisite child of the air;
Can I ever understand
How you grew to be so fair?*

*You came to this linden-tree
To taste its delicious sweet,
I sitting here in the shadow and shine
Playing around its feet.*

*Now I hold you fast in my hand,
You marvelous butterfly,
Till you help me to understand
The eternal mystery.*

*From that creeping thing in the dust
To this shining bliss in the blue!
God, give me courage to trust
I can break my chrysalis too!*

—By Alice Freeman Palmer

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The American Friend

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"That they all may be one."*

VOL. XI.

PHILADELPHIA, SECOND MONTH 4, 1904.

No. 5.

SAY TO THE MOUNTAIN, "BE REMOVED."

FAITH is energy. It gets things done. It is as true to-day as when James put it in his letter from Jerusalem: "Faith without works is dead." These words simply mean that Faith which does not do anything does not count—it is dead. "I show thee my Faith by my works" is another one of these clear sentences of this same James which goes straight to the mark. Another way of saying the same thing would be, "You can find out what my faith is by seeing what it makes me *do*."

Now this kind of Faith is quite different from the kind the little boy in the Sunday School described in his well-known answer: "Faith is believing something which you know isn't so!" Perhaps one trouble is that too many of us have the little boy's kind of "Faith." It does not *do* anything. It leaves us where we were before. There is no energy in it. We carry it about with us much as the old magicians carried their amulets, or as the modern man carries a "lucky horseshoe," hoping that some time it will prove useful. That sort of Faith is always "dead," and it will not make its possessor mighty.

That other kind which we began with—James's kind, Christ's kind—that is always spiritual energy. It is believing and living by something which you know *is so*. It may be no larger, to start with, than a grain of mustard seed, or a yeast germ. The size is not important. But it must be vital. It must be something which sets the life into spiritual activity.

"What must I do to be saved?" cries the frightened jailer at Philippi. "Believe on the Lord Jesus Christ," answers the apostle whose feet had just been shaken free from the stocks. What does that mean? How is that going to save this Philippian idol-worshiper and jail-keeper? It means, first of all, that he is to believe that God loves him and wants him to go to living under the sway of Jesus Christ. Think of that! Right there in Philippi God offers Himself to this poor, needy man. It is as though a new sun rose in the sky and flooded his eyes with light. "See Me in Jesus Christ and go to living by Him!" That is what the Divine message to this man means. Is not that energy? Is not that power? Is not that something actually transforming?

The old way is the new way too. A man may have

a whole trunk full of "Declarations of Faith," or "articles of belief," and yet have no real Faith. "I believe in the divinity of Jesus Christ" means much or little. With some men it is a "dead" Faith; with others it is an irresistible energy. "I believe in the rainbow," says the blind man. Yes, but he believes in it only because his neighbor tells him about it. "I believe in the rainbow," says the poet, his soul all thrilled with the revelation of beauty before his eyes.

What does your Faith in Christ make you do? is the important question. "Oh, it doesn't make me do anything. I go on just as I was before." Well, that is not a good kind of Faith. The true Faith changes the entire center of life. "I am living by the Faith of the Son of God" means death to the old, crooked, twisted, petulant self. It means that the attraction of Jesus Christ comes like the energy of gravitation from the center of the universe, and swings the life in a divine orbit. You stop saying, then, "I can't overcome. I can't get good. I can't keep from sinning. I can't do anything for God." The energy of life, mightier than that which pushes the acorn into an oak, mightier than that which changes the embryonic cell into a body, comes in. A Faith which really lays hold of God cannot be compared to any earthly energy. It puts the mountain in the sea and plucks the sycamore up by the roots.

CHURCHES IN THE UNITED STATES.*

It does us good to be reminded occasionally of the great Christian forces which are at work in our country, and it should make each humble Christian feel a little stronger to know that he is one person in a mighty host. The Churches in the United States number well over twenty-nine million members. No one can begin to conceive the spiritual power which this host would manifest if they were all of the apostolic type. The strongholds of sin would tremble and the world would soon become a different place if these twenty-nine millions were up to the standard which a few of them have reached. But even as they are—following at a distance, imperfectly obedient, and divided among themselves—they do in the aggregate make a tremendous positive power for righteousness,

* The figures in this article are based on the statistics gathered by H. K. Carroll for "The Christian Advocate."

and society would soon "spoil" if this saving salt were removed.

Remarks are frequently made which indicate that the Christian Churches are making no progress, that they are decreasing or even dying out. There is no truth in such views. The facts are the other way. During the past year there has been a net gain of 482,459 members in the American churches. It has not been a year of great revivals. These additions have been made, here a little and there a little, by normal activity and largely in quiet ways. We are often told that men are not being called into the ministry as in former times. But the figures show that there are 2,340 more ministers this year than last, and 2,647 new churches. Of course, it is always easy to find weaknesses and defects in a great system like this of the organized Church. But let us thank God that such a body exists, that the Holy Spirit is using it, and that its work in the world is bearing fruit.

For example, the Methodist Churches, of which there are seventeen kinds, have added to their membership during the year 112,946, which is twenty-three per cent. of the total number in 1902. The Baptists have increased by over 61,000, the Presbyterians by over 26,000, the Disciples of Christ by 28,000, the Episcopalians by 15,000. The Unitarian bodies show no gains, while the Universalists report a loss. As we showed last week Friends made during the year an actual gain of 398, though the subtraction of totals for the two years does not indicate it. On the whole the course is onward, and, though there are whirls and eddies in the movement, it does move. The light-bearers often feel discouraged, and their hands grow tired, but they are making the darkness a little less, and they are saving many from shipwreck.

FOR THE AMERICAN FRIEND.

SOME NEEDS IN MODERN EVANGELISM.

BY THOMAS NEWLIN.

The world to-day is in need of no new gospel. The simple story of Jesus Christ is just the same as of old. Every revival of true religion has placed a new emphasis upon some phase of the sacrifice of Jesus Christ. I care not whether we look to find these principles in the history of Israel or in modern times, they are identical. The law of gravitation was doing its work long ages before the law was discovered. So God was doing His work long ages before He was manifest in the flesh in the person of Jesus Christ. But Christ was a stumbling block and an innovation to the Jews. The race in its development creates new ideals. How can identity be preserved in the midst of changing and new ideals? Identity is internal, rather than external. Mature persons, on look-

ing again at their baby pictures, can scarcely realize that the person beholding the picture and the person represented by the picture are the same identical persons, but the stream of consciousness proves the identity. The little slender sprout in the nursery, and a few years later the large tree laden with shining red apples, are they the same? Yes and No. In externals, No. In life and species and "sap's resistless flow," Yes. A political party meeting in convention, with brilliant banners, loud hurrahs, and platforms ready made, is this the party of Lincoln or Jefferson? We cannot tell by outward appearance. We must study the history, the motives, the sentiments, both of the founders and of their modern representatives. The same kind of an illustration might be made in regard to a religious denomination. What constitutes identity in Quakerism, Methodism or Presbyterianism? It is not my purpose to answer this question now, but the question is asked to set some to thinking on what constitutes identity.

Our ideals in the past are generally well known. The history of Quakerism presents a changing panorama. Why should it not? It has been the history of a growing organism. Change is always an innovation to some. Cutting off the golden curls of the rapidly-growing boy seems a desecration to the fond mother, but often quite the proper thing to the neighbors. These changes must come to supplement and complete our civilization. We need to give a free translation to the practical John's message, and then obey it: "Change your minds for the kingdom of heaven is at hand." In many places the machinery is well-nigh perfect, but it stands motionless. Now it seems to me that effective preaching must produce results in saving men and saving society.

A new Augustan Age seems to be upon the world. As at the coming of the Christ, this age seems to be a mass of contradictions. Christ came in "the fullness of time." There are many signs to the close observer that "the time is full" for a new revival, a fresh inspiration and a great awakening. Progress never was so much in evidence before. Schools and colleges, churches and philanthropy, science and art are all taking long strides in advance, judged by ordinary standards. We read of radium and wireless telegraphy, and we are ready to join in the chorus of Napoleon and declare, "Impossible is the adjective of fools." But when we look a little deeper, we discover a conglomeration of tradition and history, facts and fancies, essentials and non-essentials, all bound in one bundle and labeled "Religious Truth." Great problems face us. We need not look to the missionary treasury to do the work, for most of the churches in America to-day are not reaching their own constituency. Most of them are doing something for the foreign field, but the people are unchurched. The situation is ominous. Some thoughtful ones are asking whether the heaven has lost its power? No new plan of salvation is needed, but a new and adequate motive power is demanded. Salvation is a very general term, and involves different things in detail but not in essence in different places. Salvation in

Africa, China, Bohemia or America alike will save from sins, whether they be vile and material, or spiritual and intellectual, and also saves society from injustice and crude organization. Salvation is manifested in the regenerated man first, and then he works it into the institutions of society. Holy characters will make prosperous and lively churches, Sabbath Schools, colleges, hospitals, libraries and well-governed States and cities. In the face of these contradictions many find faith very hard, yet they are not willing to doubt all, hence multitudes of church members are living a life of indifference and a negative life.

The Church waits for something which it does not now possess. A few suggestions as to the characteristics of this fulfillment of our needs have pressed themselves upon me. One great difficulty in our revival and evangelistic work has been that we have pressed and emphasized that the one thing needful is the only thing. This is partial, for it confuses foundation and superstructure. Electricity must have the copper wire and carbon points. The sap which is the life of the plant requires the woody fiber. The Holy Spirit demands a man, an intelligent, large-hearted, large-minded, all-round man.

Let us examine the present situation more closely:

1. The present demands of the age suggest that Christ be made more real. The whole duty of the Church is to get men in a disposition to do the will of God. But this will to do God's will needs a personal leadership. Such a leader is the Christ. The historic Christ is fairly well known, and very well taught in our schools and churches. But we need to know not only the Christ who lived and loved in Galilee, but the Christ who lives and loves in our lives to-day. Doing the will of God implies loyalty to Jesus Christ, and loyalty to the Church is an outgrowth of this. It is a great and vital mistake to try to invert this process. The proof of the divinity of Jesus Christ is not in some far-off mystery that we cannot understand. This proof must be historic rather than dogmatic, a matter of experience rather than of theology. It is like this: God is the embodiment of perfect love and perfect goodness. Jesus Christ is in all the range of human history the highest and only perfect example of the manifestation of this love and goodness. Christ, therefore, is the interpretation of the will of God to us, and through this medium we look and see the Father; hence Christ must be Divine, the Son of God, as well as the Son of man. If it were not for Jesus Christ we would not be so sure that God is love, always love, always good, always beneficent. This fact will touch men's hearts as no mystery ever will touch them. We must reorganize our faith on the basis of experience. We must go from the known to the related unknown, and never attempt to force people to start with the unknown.

2. But this is not the whole truth. We need also to magnify the Holy Spirit as a Real Presence, Comforter and Guide in the lives of men. Here the historic Pentecost will not suffice. By doing the will of

God we become partakers of the divine nature, and the Spirit of God dwells in us. The moment one says in sincerity and humility, "Lo! I come to do thy will, my Father," that moment the "Spirit helpeth his infirmities." The Spirit of God, the Holy Spirit dwelling in human hearts, is not merely an effect of God, not merely like God, but is God in His very essence. This view removes the mystery of the doctrine of the Holy Spirit. It removes it from the region of a formula to the practical experience of life. This matter should not be pressed on any man, for to the natural man without experience in striving to do the will of God, this is perfectly unintelligible, but it soon develops itself out of such experience.

3. In evangelistic work there is needed in many places a new attitude and spirit toward the Bible and Bible study. The antidote for the extremes in modern Bible study is not to avoid modern scientific scholarship, but to arise to an increased effort and fixed determination so far as possible to know the whole truth concerning the revealed will of God. Bible study must keep pace with other studies or it will fall into disrepute in academic circles. The new scientific spirit has rightly invaded the region of Bible study. When we meet skepticism we dare not meet it with dogmatic assertion, whether in the study of science, philosophy, history or the Bible. It is our duty to find the answer to every proper inquiry. Every soul has the capacity and opportunity for salvation, but this should not encourage ignorance and indolence. We must not shun investigation, but rather invite it. The interpretation and exposition of the ignorant, though pious, will not gain the confidence of the thoughtful. The more the Bible is studied in the light of all knowledge, the surer the foundation becomes, the more the love of God and the beauty of Christ are seen. This new spirit will help much in evangelistic work, and make the Bible the Book of Life to many. Bible texts are loved and appreciated by most Christians, but the Bible as such is a closed volume to most church members. Pastors and evangelists may do much to open up whole books of the Bible to their audiences and set their people to understand what they read. This will open the way for other more personal work.

4. In recent years there has come to light a new idea of child life. The Church should utilize this knowledge. We have time here merely to touch this large subject. The child is not at first a social being. Nearly one hundred and fifty organs appear, grow, and pass into disuse and decay in the development of child life. These "men and women of to-morrow" are now "candidates for humanity." We must take account in religious education of the three stages of infancy, childhood and adolescence. Instinct rules in infancy, passing into habit in childhood, and appearing as ideals in adolescence. Conscience should be formed and cultivated in childhood, but adolescence is the time for training the will. During childhood, from six to twelve, courtesy, politeness, morality and religious observance should be made such a

matter of course that they will ever after be a part of the life. This will make them natural. They can be cultivated in after years, but, like hot-house fruit, they will always seem somewhat artificial. In the warmhearted years of childhood there should be cultivated by every legitimate method the love of parents, of teachers, of playmates, of right and truth, of God and all good things. If formation were well attended to, reformation would be unnecessary. This is the age of obedience. The law should come before the gospel; hence, during childhood is the proper time to teach the Old Testament, which should always precede the teaching of the New Testament. At about the age of twelve there comes a change. It comes with a feeling of responsibility; very soon the brain ceases to grow and begins to develop. Great physical changes are taking place, the circulation increases, the temperature rises, the body grows rapidly and requires more food than ever before and more sleep than any time since babyhood. Emotion and enthusiasm come like a flood. The youth now wants to find his place in the world. Strong leaders are needed now in home, Sabbath School and Church. This is a crucial time. Now is the time for forming right ideals about religion and character, and the Church that fails to pay particular attention to the needs of these young people is failing at an important stage. Why are not the young people religious? Why are they not in the Church and Sabbath School? There is their natural place. It is because parents, teachers and preachers have not understood child life. We cannot afford to neglect this study longer. We are spending our time, money and energies on work that is much less fruitful. Literature and helps here are abundant and ignorance is growing to be criminal in these matters. It is a sad picture to see the children of pious and intelligent parents who do not enjoy the religious observances of Sabbath School, Church and prayer meeting. The blame here cannot be definitely located, for it rests not only on the parents, but upon our system and ideals. We have seemed to believe that it is natural and proper to allow the fence row to grow up in briars and bushes, and in later years hire an evangelist to come along and grub it out. I purposely have mixed my figures to reach the point quickly. A little timely attention would have rendered all this unnecessary. Here is a fruitful field for evangelistic work for the many, not merely for the few.

5. It seems strange that some of the deepest teachings of Jesus are still unfathomed, and His truth is still unapplied in many places. Theology for the most part has been fought out along lines that Jesus never mentioned or only incidentally noticed. The great and bulky creeds, as formulated, deal, for the most part, with great mysteries, and leave life untouched. Where will we get nearest to the central fact and heart of Jesus Christ? May we not expect to reach this point in what is called the Lord's Prayer, the personal talk with Nicodemus, the talk with the woman at the well, and in what is called the Sermon

on the Mount? What is the theme in every one of these passages? Everywhere it is "Our Father," and every time it is with touching tenderness. I fail to find this fact noticed in the creeds. Jesus left unnoticed so far as recorded the topics of original sin and the atonement; but He did leave the historic fact of His sacrifice, and the serious contemplation of this historic fact will never fail to bring condemnation, and open up the way of escape. This is religion in which God is seen to be our Father and Jesus Christ our Saviour. Original sin and atonement are theology. Salvation of man and of society is practical religion, and there is a demand to reconstruct our evangelism and transfer the emphasis from theology to religion. Silence on these points is no longer excusable for those who see these truths.

Two eternal possessions we will carry with us into the beyond—character and capacity. Christ did not ask for power to make laws; He only asked for a few men to train, for the soil of human hearts in which to plant His truth. Should we ask for more? If we can implant ideals we then need not worry about actions and results. The day is calling loud for men and women who have been touched by the love of God, and have thought out an organic body of truth, and have the ability to communicate it to others. We have had critics and inspectors enough. What we need now is architects and builders. There is no place in the gospel ministry for the criticism of the Church, for the ridicule of science and philosophy, for arguments for or against Biblical critics or evolution or sanctification. The results of what has been thought and said about all of these questions are accessible to every person who teaches. They do not need to be rehashed before the public. We do need men and women who can take this material and think through to a conclusion a system of doctrine in the light of all the facts available. We need some Moses to lead us out of our wilderness, and then we need Aarons and Hurs to stay the hands of the day of battle.

Flowers are lovely without the aid of a microscope, and the stars are beautiful without the telescope, but what a world of loveliness and beauty these instruments have revealed to us. The day seems hopeful to me; although we are still in the valley the mountain top is light.

In conclusion, I want to say to the ministers and Christian workers: Know theology as well as possible, but preach religion; study Biblical criticism, science and philosophy, but teach the simple doctrine of Jesus Christ and His atoning love; investigate the history of the Church and Christian institutions, but teach loyalty to the Father and to the Son and to the Holy Spirit, and church loyalty as a result of such a life as this.

Gulford College, N. C.

Give a man such a heart as the Son of God describes in the Beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.—C. H. Spurgeon.

IS THE HAGUE COURT NOW OPEN TO ALL THE NATIONS OF THE WORLD?

There is one fact connected with the appearance of Venezuela before the Hague Court, in the preferential treatment case, that is of the greatest significance, but has as yet received practically no attention. This fact is brought out strongly, though somewhat indirectly, in the instructive article by Wayne MacVeagh in the "North American Review" for Twelfth month, on "The Value of the Venezuela Arbitration."

It will be remembered that Venezuela is not a party to the Hague Convention, and has no representatives in the Permanent Court of Arbitration. The convention is what is ordinarily considered a closed convention, to which others may be admitted only at the will of the signatory powers. None of the South American States, though a treaty of adherence to the Hague Conventions was signed by their representatives at Mexico City, have as yet been admitted as parties to the conventions.

The appearance of Venezuela, therefore, before the court, in company with ten of the powers—five of them powers of the first rank—which are parties to the convention under which it was established, is of extraordinary interest. She had no technical right to appear at the bar of the tribunal. The signatory powers might have refused to let her come. The fact that they allowed her to do so, raising, so far as we remember, no objections whatever, is certain to have far-reaching consequences.

Wayne MacVeagh considers the value of the Venezuela arbitration to consist not chiefly in the nature of the question to be decided—though this he does not underrate—but in the fact that it will "increase the dignity and enlarge the usefulness of the great Court of Peace," that it will extend more fully the reign of law and justice in the relations of the European nations to the South American republics, prevent aggression and violence against them, and thus contribute very materially to the pacific development of Central and South America.

If this is a true interpretation, or marks out the line of a true interpretation, of the value of this arbitration, as we are inclined to think it does, then the conclusion is inevitable that the Hague Court, through the action of the ten signatory powers in appearing before its bar with an outside power on terms of equality, is now finally open to all the nations of Central and South America, and indeed of all the world. Any one of them may ask any signatory government, or any other with which it may have a controversy, to go to The Hague for settlement, with reasonable assurance that no technical advantage will be taken of the fact that it is not yet a party to the convention in order to exclude it from a hearing before this great tribunal.

It is true that the Venezuela arbitration is only a single case; but it is a case of such character, because of the number of nations taking part in it, as will go a long way to establish a precedent which it will not

be easy hereafter to set aside. It will be difficult ever again to close the tribunal to any appellant whatever.

The opening of the court in this indirect way to the whole family of nations means even more than if it had occurred in a formal and technical way, as will doubtless be the case in any event before many years. This extension of the sphere of the Permanent International Court in this way without any formal action is in harmony with the manner in which law and the institutions of law have always spontaneously extended themselves so as to cover new and contiguous ground. It is, furthermore, an impressive evidence of the increasing power of the sense of justice and equity in the international sphere where heretofore brutal violence and lawlessness have held such large sway. It is at bottom this enlarged sense of justice and right which is bringing the new World Court into such rapid use, and will in a comparatively brief period extend its authority and beneficent influence not only theoretically, but also actually, over the whole sphere of international activities.—"The Advocate of Peace."

THE PEACE OF GOD.

Some centuries ago Europe was so worn out and devastated by incessant war that a truce was patched up which was called the Peace of God, and such as it was, it was hailed with delight by the suffering people as a relief from the reign of hell upon earth.

A kind Providence makes natural provision for domestic and social peace among families and friends, thus rendering society enjoyable, without which human life would be intolerable. This is somewhat of the peace of God, and it is rather surprising that it is not more recognized and made a matter of culture. Every sensible person sees the value of conventional politeness, courtesy and good manners. What is lacking is sincerity and a proper understanding of the will of God concerning us. The heathen, in the darkness of eighteen hundred years ago, arrived at some knowledge of the elements of peace on earth, as we find him quoted by one of the city papers as follows:

"The true felicity of life is to be free from perturbations; to understand our duties toward God and man. . . . He that judges aright and perseveres in it enjoys a perpetual calm; he takes a true prospect of things; he observes an order, a measure, a decorum in all his actions; he has benevolence in his nature; he squares his life according to reason; he draws to himself love and admiration."

Now, on its face, this is pure rationalism. Looking deeper, we find a spark of inspiration, for this philosopher lived to know and hear the wonderful discourse of the Apostle Paul. God is Light, God is Love, the same yesterday, to-day, and forever, whose infinite wisdom sees the end from the beginning. Therefore a mighty calm, undisturbed by any cause whatever, and a peace which gives in His presence, fullness of joy, and at His right hand pleasures for evermore.

Thus, to be at peace with God, through our Lord

and Saviour, is to share in it. "My peace I give unto you, not as the world giveth." Certainly not. It is a joy unspeakable, and full of glory; the peace of God Himself. The remarkable thing is that this wonderful peace which seeks only to bless mankind is here attended with sorrow and suffering, adversity and sacrifice. The peace of God reigns within and torments rage without. Stranger still is the fact of experience that suffering, instead of being a drawback, has from the first been accepted as working out a far more exceeding and eternal weight of glory. The disciple is actually made more perfect through suffering. Yet no such selfish consideration ever troubles the soul which has the peace of God. He is wholly devoid of fear, let come what may, and if a time comes when he is permitted to live without trial and persecution he is by no means sure that this tolerance is as good for him, or for others, as an active antagonism.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

The Executive Committee of the Temperance Association of Philadelphia Yearly Meeting of Friends met on the 25th ult. The meetings are well attended, with an evident awakening to the six or more different departments presented by the committees. Thus it was that Scientific Temperance Instruction, Literature, Coffee Stands, Legislative Work, the Interdenominational Conference in Baltimore in 1905, the holding of six meetings in the suburban towns around Philadelphia, to be addressed by interested and eloquent members within our own Society, together with the important subject of Finance, were all soberly and wisely discussed, evidently feeling with Carlyle when he wrote:

"Brother, thou hast possibility in thee for much, the possibility of writing on the eternal skies the record of an heroic life."

Let each individual total abstainer seek to realize the greatness and importance of temperance work, the absolute necessity of personal service, and the splendid sphere of work offered, and then, with determination and perseverance, apply himself to this work.

I am only one,
But I am one;
I cannot do everything.
But I can do something;
What I can do I ought to do,
And by the grace of God I *will* do.

It is worse than irony to be praying "Thy kingdom come," while in the nation we are turning out annually 37,500,000 barrels of liquors and supporting 300,000 saloons.

Some of our readers ask, "What can we do in a practical way to advance the cause?"

In a town in New York State, when the vote was announced that it had gone no-license, one gentleman said: "Now that the saloons are out, let us keep them out." "But how?" "Put a good, clean temperance paper in every home," was the reply. And we would add, distribute literature freely and wisely on topics suited to the various minds, ages and dispositions. Friends living in or near Philadelphia will always find a well-selected assortment of leaflets at Friends' Institute, 20 South Twelfth Street, for free distribution. It will be sent upon application. The first is, start the work; the second, keep everlastingly at it.

Again and again letters come to us from the East and the West, from the North and the South, asking where to secure literature adapted to meet the various phases of the temperance question, to awaken thought, and kindle thought into action; for brief, pointed articles on live topics; for mothers' meetings, for the training of children, physically, morally and spiritually? The Woman's Temperance Publishing Association, in charge of Ruby I. Gilbert, Room 915, the Silversmith Building, 131-137 Wabash Avenue, Chicago, will send a catalogue, containing a list of leaflets on all of these subjects and hundreds of others. Also ask the National Temperance Publication House, 3 East 14th Street, New York, for its catalogue of excellent leaflets, and for samples of its papers, the "National Advocate," the "Water Lily" for the little folks, and the "Temperance Banner." The W. C. T. U. women cannot work with power without their national organ, the "Union Signal," and their State temperance paper, the "New Voice," speaks particularly to the men.

The best field for temperance work is among the youth of the nation. Excessive drinkers seldom want to stop until it is too late. They go on over the danger line where even the best medical talent cannot help them. The young, however, are more impressionable.—"Boston Globe."

Vermont passed a license law in 1848 by a majority of only 13 votes in the State, but after a year of the licensed saloon voted it out by a majority of 13,000 votes. From the rapid change in public sentiment it begins to look as if history might repeat itself.—"The American Issue."

Chattanooga, Tenn.—A mass meeting of a large number of the better class of negroes was held here and an anti-whisky party was formed. The platform will contain planks urging the Legislature to pass laws against the use of whisky and cocaine, and to regulate the domestic life of the race.

The fifty-sixth annual report of the Pennsylvania commissioners on lunacy shows that the increase of insanity from intemperance is from 20.6 per cent. in

1900 to 21.1 per cent. in 1902. The ratio of intemperance to any other cause of insanity is given as five to one. Isn't drink the great befuddler?

The Bureau of Temperance Research is a new organization established in Boston. Its object, as explained by its secretary, F. W. Clark, is to furnish to all inquirers any information, especially of a statistical nature, which may be sought. It will endeavor to arrange and correlate all figures pertaining to both sides of the liquor question. The bureau will aim to keep in touch with the sales of liquor in the United States and other countries, and to keep temperance workers informed of all the movements of organization of both liquor dealers and employees.

PROHIBITION BILL HEARING.

The House Committee on Judiciary gave a hearing on the Hepburn-Dolliver bill in the interest of prohibition the twentieth of First month. The committee discovered that the interest in the bill was much more widespread than it had supposed, and so it was arranged that the hearing should be merely a preliminary one, with half an hour on a side, and that further hearings should be arranged for.

The bill limits the operation of the Interstate Commerce law by giving the States power to apply their excise laws to liquor imported from other States, whether it is in the original package or not. It is intended to overcome the United States Supreme Court decisions about original packages.

Margaret Dye Ellis, Legislative Superintendent of the National Women's Christian Temperance Union, said she represented the mothers of the country. She said that in localities where prohibition had been established it was made ineffective by the sale of liquor in original packages. She represented, she said, 300,000 women organized for temperance.

PROHIBITION RESULTS.

A few figures are instructive in this connection. When prohibition went into operation Kansas had a population of 996,616. Out of the population she had 917 convicts. After twenty-one years of prohibition the population is 1,470,495, an increase of nearly 50 per cent., but she now has only 788 prisoners; while the population has increased 50 per cent. crime has decreased in proportion to the present population 65 per cent. During the same period the criminal population of licensed Nebraska has outrun the general growth of the population 47 per cent.

Crime is the most expensive item in the State's expense.

Kansas has 105 counties. Five of these are notorious for the violation of the prohibitory law. These counties, with 17 per cent. of the State's population, furnish over 30 per cent. of the crime.

There are forty-seven counties in Kansas without a pauper; there are forty-five counties without a prisoner in their jails.

It is safe to say that partial prohibition has proven

such a blessing that the people of Kansas will not rest till the law is enforced, and they have complete prohibition.—Selected.

CONGRESS.

In addition to the bills prepared by the National Temperance Society and now before Congress, viz.: the Gallinger bill, prohibiting the Federal Government issuing tax receipts for liquor selling in prohibition or no-license territory, and the bill providing for the appointment of a commission of inquiry in the alcoholic liquor traffic, there are the following other bills for which we ask the passage by Congress: The Macomber bill, forbidding liquor selling in the national soldiers' homes and all government buildings, and the Hepburn-Dolliver interstate liquor act.

The "Sun" closes its able editorial with the following significant words:

"Should Senator Gallinger's bill be enacted into law it would deprive the government of some revenue, but it would result in uniting the Federal and State authorities in an effort to prevent the sale of liquor in violation of local regulations. Thus it would prove a temperance measure of no little damage to the retail liquor trade. That trade will undoubtedly oppose the bill, and may attempt its defeat by the use of the 'defense fund.'"

THE TEMPERANCE QUESTION IN GERMANY.

An interesting communication concerning the growth of temperance sentiment in Germany from United States Consul Diedrich at Bremen to Mary H. Hunt, of Boston, has just been forwarded the latter by the State Department at Washington.

Referring to the results of her presence at the International Anti-Alcohol Congress in Bremen last Fourth month, which she attended in response to the German request to President Roosevelt that she there represent the American Scientific Temperance Instruction movement, Consul Diedrich sends her the following article from a Berlin paper, which will be of interest to readers in this country. The article, in reviewing a complete bibliography of recent German literature on the drink question, lately issued, says:

"Considering the newness of the propaganda in the Fatherland, the output is enormous.

"There is a total of 871 books printed in the German language dealing with the temperance question, written by 413 different authors, and practically all published since the year 1880, the greater portion of them since 1890.

"Besides this, there are now 37 newspapers, magazines and annuals published in Germany devoted to the temperance question.

"The temperance reformation in Germany has had such a recent beginning, and the supposed German repugnance to total abstinence is so well grounded it is really difficult to comprehend the full meaning of this vast array of literature in the German tongue.

"The evidence is clear that the people of Germany have taken up the alcohol question with an energy excelled by no other people on the face of the earth. Good Templar lodges are multiplying every year. The Blue Cross has spread all over the empire.

"The Imperial Health Office at Berlin is sending out elaborate literature against the use of alcohol as a beverage. Count Douglas, the brother-in-law of the Emperor, is one of the foremost temperance reformers in the country, and, day after day, the Journal of the Imperial Parliament has contained pages of his arguments against drink. Leading lights in German universities are also leaders in the new reform.

"Plans are even being matured for a German temperance exhibit at the coming St. Louis Exposition.

"The kindly personal interest taken in the scientific temperance propaganda of Mary H. Hunt by the German Empress shows how the anxiety about drink has reached the upper strata of German society. What nation on earth can furnish a parallel of the late Bremen Congress, when 1,500 people sat for four days to discuss the drink peril. What a deep unrest it must be that causes nearly a thousand different books to be dumped into a single language on a single topic within twenty-five years. And who can measure the effect.

"Germany has passed the first stage of the reform—that of moderation. Abstinence is now the general cry, and with a decided squint toward legislation, both remedial and preventive. At the present swift rate, the reform may have complete Prohibition for its watchword in ten more years."

The International Lesson.

FIRST QUARTER.

LESSON VII.

SECOND MONTH 14, 1904.

JESUS FORGIVES SIN.

Mark 2: 1-12.

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Mark 2: 10.

DAILY READINGS.

Second-day, Second mo. 8.—Jesus forgives sins. Mark 2: 1-12.

Third-day, Second mo. 9.—Glad tidings. Acts 10: 34-43.

Fourth-day, Second mo. 10.—Prayer for pardon. Ps. 25: 1-18.

Fifth-day, Second mo. 11.—Forgiveness and healing. Ps. 103: 1-12.

Sixth-day, Second mo. 12.—Blotting out. Isa. 43: 18-25.

Seventh-day, Second mo. 13.—Perfect cleansing. 1 John 1.

First-day, Second mo. 14.—Strange things. Luke 5: 17-26.

Time.—Not long after the last lesson. Some time in A.D. 28.

Place.—Capernaum.

Period in the Life of Christ.—Probably about the middle of the second year of his ministry, and when He was about 31 or 32 years old. Read the verses, Mark 1: 35-45, and notice how Christ took time for prayer and meditation. Read also the parallel accounts of the incidents of the lesson (Matt. 9: 1-8; Luke 5: 17-26).

1. "Capernaum." Christ made this city his headquarters. "It was noised." "Reported." "In the house." In the Greek the expression would usually

mean "at home"; possibly that referred to in Matt. 4: 13. "That there was no longer room for them." Revised Version. "Preached." "Spake." Revised Version. The word in the original is not that generally used for preaching. "The Word." The message of the kingdom. Compare Matt. 4: 17; 13; 19, 20. As is generally, if not always, the case in the Bible, the expression, "the word," where it does not clearly refer to Christ Himself (John 1: 1), means the message of God, but is not used of the Scriptures, except possibly in one or two places.

3. "Palsy." "Palsy" is a contraction of "paralysis," and the man was suffering from some form of this disease. He was probably carried on something like a modern stretcher.

4. "Uncovered the roof." The Jewish houses, particularly those of the better class, were built around a courtyard, into which the rooms opened. The roof was flat and made of branches of trees, palm leaves, etc., covered over with earth. There was often a stairway from the outside of the house to the upper chambers and the roof, so it was not hard to carry the man up to the roof, or to break up the roof so he could be let down. This would be particularly easy if the roof, which often covered part of the courtyard, was made of coarse matting or boards. "Bed." An Oriental bed was a simple affair, like a light stretcher.

5. "Their faith." It was put into practice; it was practical faith; it showed their confidence in Christ. "Their faith" includes that of the paralytic. Otherwise he would not have allowed himself to be brought. "Son." Literally, "My child." "Thy sins are forgiven thee." This implies that the sickness was the result of some sin, or that Christ saw that forgiveness for some sin was what the man really desired—more than restoration to health.

6. "Scribes." The teachers of the law. This is the first recorded encounter of Christ with these formalists.

7. "Why doth this man thus speak? He blasphemeth." Revised Version. The blaspheming in this instance was arrogating to himself (in their estimation) what belonged to God only. The statement was strictly true, but they ignored the fact that God might commission Christ to forgive; and also that He might commission men not to forgive, but to declare that God, after certain conditions had been fulfilled by men, did forgive. Such, in fact, was often done by the old prophets, and a declaration of God's forgiveness in Christ is an essential part of the gospel message.

8. "And straightway Jesus perceiving." He perceived it at once. Matthew, in his account, says: "Wherefore think ye evil in your heart." This would show that their questioning arose not from wonder, or honest doubt, but from jealousy or ill-will. "Hearts." In your minds.

9. It should be carefully noted that the distinction is not between the case of healing and the case of forgiving; but which is easier to claim, the power to heal

or the power to forgive—the saying, I forgive; or saying, I heal.

10. “But that ye may know.” There could from the nature of the case be no ocular proof of forgiveness, but there could be of healing. He therefore did what to the scribes would seem to be the harder—heal—and so proved that He could do the other—forgive. “Power” in this passage means rather the “right” or “authority.” “Son of Man.” This is the title applied to Himself by Jesus. He uses the title “Son of God” of Himself in John 9: 35.

11, 12. “Arise.” This he had been unable to do, but now, through faith, he becomes a living witness to the compassion and power of Christ. No wonder “that they were all amazed” and “filled with fear” (Luke) and “glorified God.” This was one of the few public miracles which Christ performed; it was in direct answer to a public challenge of His authority.

PRACTICAL THOUGHTS.

1. Christ Himself forgave; the apostles declared forgiveness through Christ. (Acts 13: 38.)
2. Faith must show itself by practical fruits.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SECOND MONTH FOURTEENTH.

WHAT WILL REAL FRIENDSHIP DO?

1 Sam. 20: 1-23

Second-day, Second mo. 8.—Faithful friends. Prov. 27: 6-10.
 Third-day, Second mo. 9.—Sympathetic friends. Job. 2: 11-13.
 Fourth-day, Second mo. 10.—How to win friends. Prov. 18: 24.
 Fifth-day, Second mo. 11.—Gain of friendship. Eccl. 4: 9-12.
 Sixth-day, Second mo. 12.—A friendship begun. 1 Sam. 19: 1-7.
 *Seventh-day, Second mo. 13.—The best of friends. John 15: 13-16.

Do we really need friends, and of what use are they? The questions may seem too commercial in their point of view, but it is true that real friendship involves large outlay, and unless the returns justify it, we may be drawn to follow the teaching of Buddha: “Let no man love anything. Those who love nothing and hate nothing have no fetters?” But we think at once of the loss we would each feel if we had no story of David and Jonathan; if Aeneas had no “fidus Achates,” and Damon and Pythias were unknown.

Isolation and insulation are almost impossible, and altogether unprofitable. “One another” is the motive of practically all of Christ’s teaching, after our own acceptance with Him. To care for and serve one another is the mode of our service and of our worship and our growth.

But the rewards of friendship are of that class of gains that cannot be had by directness. If we fix our eyes on the profit, we will certainly bungle in method and miss all. The first requisite for success in the winning of the gains that come through friendship is a goodly capital of unselfishness; for, although the “more blessed” part of the promise assuredly belongs to those who give, it must be actual giving and not a calculating barter.

The word “friend,” in its Anglo-Saxon form, means loving, and that implies acquaintanceship and a meeting of the tests that that involves. Open-heartedness, truthfulness, steadiness, loyalty—these are some of the qualities that invite friendship, and there are none more admirable. To be a Christian signifies that one possesses them, or at least that he is striving toward such an ideal; for the truest Friend of all, who is our pattern, showed them in perfection.

Endeavor constitutes a special bond, and the badge is a card of introduction which Endeavorers are generally quick to recognize, so that we feel ourselves among friends,—those who call out the best from us and who offer us their best, and in this emulation and cultivation of excellences the poor and mediocre in our nature dies from neglect and overshadowing.

In measuring up with those who aspire we find our real stature, for those who “measure themselves by themselves are not wise.” From whatever standpoint, we need friends; they are our best helpers, even though they know the imperfections and the tender spots, and can give us the sharpest hurts that come into our lives. Spite of it all,

“A friend is worth all hazards we can run.”

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

PHILADELPHIA FRIENDS’ MISSIONARY ASSOCIATION.

REPORT OF THE EXECUTIVE BOARD.

At the opening of the year the Girls’ School Building in Tokyo was in ruins, and the pupils were scattered to their homes. Realizing that our dependence was upon Him who “knows the end from the beginning,” to Him we turned for wisdom and guidance in our extremity. We reverently feel that our prayers have been answered, as the work has gone forward with but slight interruption.

The problem which at that time confronted the Executive Board was a most difficult one, and yet in the providence of God it has been solved, and we trust satisfactorily to the Association.

Many letters were received in First month from the missionaries and influential educators in Tokyo urging the rebuilding of the school and assuring us of the important position it held in the community.

An appeal was made by the Board for money, which, with the insurance, would be sufficient for our needs, and a delegation of two was appointed to visit Tokyo and obtain a clear idea of the whole situation. Thanks to the generous and prompt response of Friends, in a short time a large part of the money was in hand, and the delegation, consisting of our President, Asa S. Wing, and Corresponding Secretary, Margaret W. Haines, left for the field on Second month 11th, accompanied by Mary M. Haines and Katherine Morris.

The results of this visit can never be estimated. "We went out to them," to quote from their report, submitted to the Board, "with some feeling of surrender to serve them and to minister to them. We come back with a sense that rather we have been ministered to and our own souls strengthened, but also with a deep, tender longing that our Association may unite as never before, to spread the knowledge of the gospel in Japan, so ready to receive it and so sadly needing it."

After conference with the workers, it was decided that there should be three separate buildings erected: a girls' dormitory, a home for foreign teachers and a school building, to accommodate one hundred scholars instead of sixty, with room for fifty boarders. Plans were drawn, contracts let, and at or before the specified time the buildings were entirely completed, and are now in use.

Since the return of the delegation we gratefully acknowledge the gift of a sum of money, sufficient to cover the cost of the Girls' Dormitory, a memorial to our late beloved Friend Abby A. Longstreth. In spite of the inconvenience caused by the loss of school rooms and dormitory, the work of the school has gone right on, with, at the last report, an enrollment of 76 girls. This term there have been 59 in attendance, with 27 in the dormitory. These girls come from all classes of society; one is the daughter of a carpenter, another of a steward to the Crown Prince; one is the daughter of a professor in the university, another of the president of the government Middle School. It is interesting to note that three of our native teachers are graduates of the school.

Great as has been the pressure of work upon Gilbert Bowles and all teachers as a result of the fire, drawing up of plans, overseeing, rebuilding, etc., they have continued to devote their lives to the work of leading souls to Christ with almost a super-human power.

There is a First-day morning Bible Class for young men, conducted by Gilbert Bowles, and one for young women, in charge of the foreign teachers. On First-day afternoons the older girls and teachers have four Bible Schools of children, with an enrollment of 800 in different parts of the city short distances from the Mission, and two classes are held in the meeting house conducted by young men. A mothers' meeting, under the care of Minnie P. Bowles, is held once a month at which an address is given by a physician or some other competent person on the care of children, treatment of the sick, etc., after which a Bible lesson is given. The average attendance at these meetings has been sixty-five. Once a month, also, a cooking class is held, which was so large that it has been divided, thus making two, these concluding with a Bible lesson.

Two Bible women have been employed: K. Suzuki by the British and Foreign Bible Society; the other, Shina Kaifu, supported by Indiana W. F. M. A. Thirty-five families have been visited and sixty-five people, chiefly girls and women, read to.

Edith Dillon, who for seven years has so faithfully been working at Tokyo, has this year been granted a furlough. She will return upon the opening of school in the autumn. Sara M. Longstreth offered her services for a year and was given a minute to the Japan Committee on Fourth month 17th. Her interest in the work she has undertaken seems to be great, and her services are most acceptable.

Gurney and Elizabeth Binford, supported by Canada Friends, are still earnestly carrying on their work at Mito, with M. Kato as their valuable helper. On First-day afternoons there are held in the Mission residence a class for aged women, junior classes for young men and women, and a large class for children. Two Bible readers are engaged for the work at Mito, their support coming from the British Foreign Bible Society. Classes in cooking are also held.

The last evangelistic report states that in three years of Christian work at Mito there are three times as many Christians as at first. In a letter from Margaret W. Haines from this place she spoke of attending a most interesting annual meeting at which were one hundred and seventy-eight native Christians, sixty-three of whom had accepted Christ the past year. The Japanese have already started a fund for building a meeting house of their own.

Work is also being carried on at Tsuchiura, supported by the "Earnest Workers" under the care of Benzo Kida and wife. The Japanese helper, C. Suzuki, who has been the means of bringing many souls to Christ at Ishioka, has been obliged to move to Tokyo. He is willing, however, to spend ten days each month at Ishioka until another helper can be procured.

The North School, at Ramallah, Syria, as well as one boy in the Training Home, has received support as last year from the Haverford Branch. About eighty girls have been enabled to attend school at Ras-el-Metn, Syria, and three children in the training homes.

The Haverford College Y. M. C. A. has continued its support of the day school for boys near Hoshangabad, India.

It is by the ever-increasing interest of the five branches and the six Juvenile Bands that the work of the whole Association is carried on. Their reports in detail will be printed.

The Committee on Temperance has sent the "Union Signal," "Temperance Physiology Primer," catalogues of books on temperance subjects, cards and lantern slides to the various stations. The Committee on Peace has sent to the teachers in the various fields selected scripture texts and Dymond's "Essays in Spanish" to Cuba. The Committee on Translation has collected \$171.00 for the third edition of C. Foster's "Story of the Gospel," and has sent this to Daniel Oliver, with \$20, for Barclay's Apology, which is being re-edited by him.

The Box Committee reports a well-filled trunk sent to Tokyo, with \$274.25, contributed in money for those who lost their possessions in the fire. The regu-

lar boxes were sent to Tokyo, Japan; to Ramallah, and Brumana, Syria, and Hoshangabad, India.

We feel that the past year has been one of progress; that the interest in the work of this Association has been far-reaching, and that we desire that the blessing of God may attend our efforts in the future as in the past.

EMPTY CONSECRATIONS.

Even a slight brush with Oriental life convinces one that human nature is much the same the world over. A few days before Christmas, in closing a talk with the boys in our Training Home about how true happiness is obtained by giving rather than getting, I asked the boys what they had to give away. A small boy of 11 put up his hand immediately, and when questioned he said, with beaming countenance, "my heart to God." I was a little taken back by the answer, for I had expected an answer of a different sort, but in order to see how much the boy meant by his glib reply, I said, "Yes, that is very well, but will you give your knife to some boy who hasn't one?" His countenance dropped at once, and it was very evident that, like some others, he valued what he had in his pocket more than what he had in his breast.

The incident would be laughable were it not typical of so many consecrations the world over. When stirred in our private devotions or by some fervent appeal we say, "Master, we will follow Thee whithersoever Thou goest," but when He calls for some service which really involves sacrifice, we disavow our consecration.

God speed the day when both at home and abroad there shall be greater sincerity in our professions.

Ramallah, Palestine.

A. EDWARD KELSEY.

If we bear one another's burdens shall we not also share in each other's rewards? May we not here catch a glimpse of one of the felicities of heaven?

Correspondence.

Editor of THE AMERICAN FRIEND.

Dear Friend: I was especially impressed with the article on the subject, "Are Friends Interested in Quakerism." I am sure we are not so much in earnest for our principles as we ought to be. I find many people that, when spoken to about their souls' welfare, will say, "I have tried to live a Christian life and failed." And I am confident that many of them have never known Christ in the pardon of sin. They have just been baptized in water, and have begun to "try to live a Christian life" when they have never become Christians.

Surely the handwriting of ordinances is against us. We ought to be busy telling the world that we may know Christ in the pardon of sin; we may know that we have passed from darkness to light, and that we are "complete in Christ," and have no need of carnal ordinances to save us.

If the principles of Quakerism are worth anything to us we ought to give the world the benefit of them.

Soul purity and a life hid with Christ in God is what we should teach the world by word and deed. People will have confidence in a recommendation that is backed up by a holy life. It is necessary that we not only believe in right principles, but that we prove to the world by our lives that they are right.

SAMUEL BEESON.

Editor of THE AMERICAN FRIEND.

Dear Friend: When reference was made recently to the numerical condition of the yearly meetings, I hoped it would elicit from some one or more Friends some thoughts on the reasons for such an undesirable condition. It seems to me that as men and women interested in the prosperity of our branch of the Church, we cannot but give attention to these matters, and try and find the reasons for such a condition, and see that the causes are removed, if possible. That there has been so little gain amongst so many meetings is surely cause for deep concern.

Now to bring the subject nearer we can see that if there has been no increase in one yearly meeting there must be some meetings where there has doubtless been a loss. For it is hardly likely that there are not some prosperous meetings in any yearly meeting. And if there has been loss in any meeting there must be some cause or causes. I am going to suggest what I think is one cause, with the hope that others may suggest some other causes.

We have had a custom for many years of deciding all questions in business meetings on the unity of expression, and the expressed disapproval of one or two members has been deemed sufficient to control the action of the meeting. While this practice is beautiful in theory, it seems to me that it has bred, in not a few instances, a disposition on the part of some Friends, who are so constituted, that they enjoy being leaders, to assume almost the entire control of the working policy of the meeting in which they live.

I am confident that many who read this will quickly refer in their minds to some good Friends whom they knew who almost absolutely controlled all important action of their meetings, leaving the great body of the meeting with nothing to do but to join in, or, as has often been the case (to the disgust of the clerks), to sit still and say nothing. I can conceive of no more discouraging condition into which a meeting can be placed, or one more likely to diminish the interest than that.

I have in my mind two meetings: One in which the whole church is alive and interested, and they are constantly gaining. The other is practically in the hands of two or three members, and it is constantly diminishing, all conditions in the second, except this to which I refer, being superior, with results exactly opposite.

Now, if any who read this have fallen into this way, I am hoping that it may be the cause of their so changing their action that they may be found trying to get each and every member interested, hiding themselves behind some modest Friend who has little to say and nothing to do, and thus remove one cause of decline, and for it substitute one of encouragement and growth.

AN INTERESTED FRIEND.

Things of Interest Among Ourselves.

Nathan and Mary Brown are doing good work in the meetings at Stella Academy and Pleasant Valley, Okla.

Benjamin F. Trueblood, of Boston, Mass., is booked to lecture before the Twentieth Century Club of Chicago, the 3d and 4th instant.

Josephine Hockett preached in the meeting at Union Street, Kokomo, Ind., the 24th ult. She spoke in both the morning and evening services.

Olney T. Meader, of Boston, Mass., who has been in ill health for many weeks, is very much improved, though he is still obliged to live a quiet, shut-in life.

Isaiah Joy is in the midst of a protracted effort at Hadley, Ind. He came to the work direct from Bock Creek, where the meetings were the occasions of definite blessings for a number of honest hearts.

Hannah J. Baily, of Winthrop, Me., widely known for work toward peace and temperance, has been spending some time in and about Philadelphia. She now intends spending some weeks in Washington, D. C.

Edward Grubb, editor of the "British Friend," sailed for America on the steamship "Oceanic" First month 27th, and should by this date be in New York. He expects to spend some weeks in America.

Sand Creek Quarterly Meeting was held at the Sand Creek Meeting House, near Elizabethtown, Ind., the 22d to 24th ult. Francis W. Thomas, of Dunreith, Ind., was in attendance, and was favored in preaching.

Rosa E. Virtue is laboring in a meeting in Star, Idaho. She recently conducted a meeting in a schoolhouse near that place, in which many professed conversion or renewal.

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A California Doctor With Forty Years' Experience.

"In my forty years' experience as a teacher and practitioner along hygienic lines," says a Los Angeles physician, "I have never found a food to compare with Grape-Nuts for the benefit of the general health of all classes of people. I have recommended Grape-Nuts for a number of years to patients with the greatest success, and every year's experience makes me more enthusiastic regarding its use.

"I make it a rule to always recommend Grape-Nuts and Postum Food Coffee in place of coffee when giving my patients instructions as to diet, for I know both Grape-Nuts and Postum can be digested by anyone.

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In his recent Birmingham lecture Sir Oliver Lodge asserted that the spontaneous "explosion" of the atom in radium, due to the fact that the electrons of which the atoms are composed are constantly being driven out, "constitutes a novel source of energy larger than any previously known." It affects our estimate of the probable age of the sun and the past age of the earth.

Transatlantic steamship agents at New York report an unusually heavy outward movement of first-class passengers for the season, and the bookings for late winter and early spring sailings are said to be the largest ever known. Possibly the on-coming of the St. Louis Exposition affords an explanation, in inducing people accustomed to go to Europe every summer to make the journey earlier in order to get back in time to visit the Louisiana Purchase Fair, though they are not of the class that such shows appeal to; but, in any event, it is made clear that the "rich man's panic" has not cut very deeply into the rich man's means of enjoying this common luxury.

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The Board of Managers of the American Bible Society at the close of the present fiscal year, Third month 31st, will have so far expended the funds at its disposal that, unless large contributions are received in the meanwhile, it will be imperative upon it to seriously curtail its work, and it may even be compelled in some fields to discontinue the distribution of the Bible. The benevolent receipts of the last year have fallen about \$50,000 below the average for the last ten years. The falling off has been largely due to decrease in gifts from legacies. The permanent trust funds in the hands of the society, which amount to \$522,121, yield an income only sufficient to carry on the present work of the society for a few weeks. The only other income-bearing property of the society is the Bible House, which was given for the especial purpose of making a home for the society's work. The rentals of the portion not used by the society are applied to the cost of administration, thereby in large measure relieving the benevolent funds of these expenses. The society also has as assets its plant and its stock of books at home and abroad, but these, of course, yield no income.

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THERE IS NO SUBSTITUTE

of two or three of our big Western States could advantageously utilize 12,000 to 15,000 more men than were available in the harvest fields of last year. It is now proposed that each of the seven States named perfect a labor bureau, keeping in touch with a headquarters or central distributing point, this to act as a sort of clearing house for the requirements of the several States. It is hoped the association will handle 35,000 to 40,000 men the coming season, beginning early in Sixth month and ending in Tenth month.

The Board of Managers of the American Bible Society at the close of the present fiscal year, Third month 31st, will have so far expended the funds at its disposal that, unless large contributions are received in the meanwhile, it will be imperative upon it to seriously curtail its work, and it may even be compelled in some fields to discontinue the distribution of the Bible. The benevolent receipts of the last year have fallen about \$50,000 below the average for the last ten years. The falling off has been largely due to decrease in gifts from legacies. The permanent trust funds in the hands of the society, which amount to \$522,121, yield an income only sufficient to carry on the present work of the society for a few weeks. The only other income-bearing property of the society is the Bible House, which was given for the especial purpose of making a home for the society's work. The rentals of the portion not used by the society are applied to the cost of administration, thereby in large measure relieving the benevolent funds of these expenses. The society also has as assets its plant and its stock of books at home and abroad, but these, of course, yield no income.

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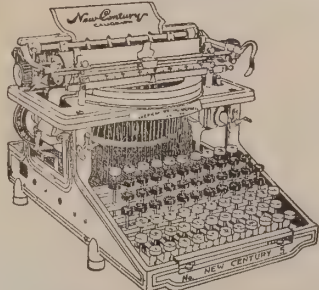
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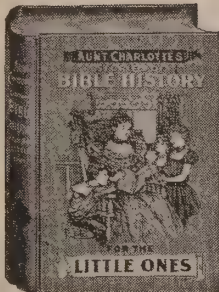
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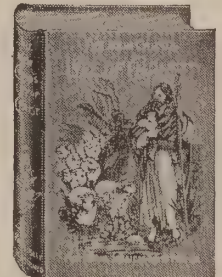
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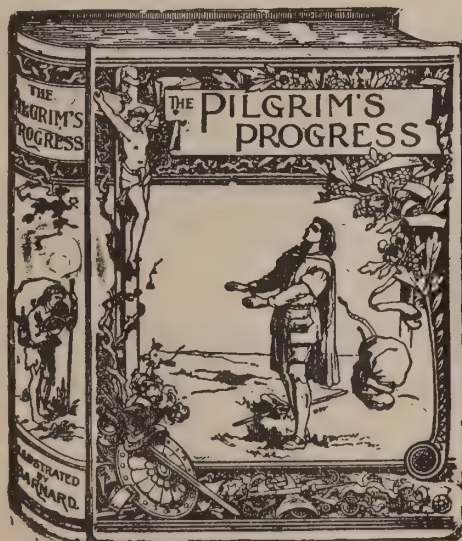
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EVENSONG.

*For songs divine half heard and half withholden,
That dropped on silver pinions down the sky ;
For visions fair, half hid and half beholden,
Compelling hopes that knew not how to die ;*

*For all ungathered roses, red as fire,
That lit my way with lavish, fragrant flame ;
For all the old sweet pain of great desire,
That led me hither captive as I came ;*

*For all, on bended knees, I make thanksgiving :
The unachieved that spurred my steps along ;
The unattained that made life worth the living ;
The unfulfilled that kept my spirit strong.*

—By H. H. BASHFORD,
in "London Outlook."

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

PHILADELPHIA, SECOND MONTH 11, 1904.

No. 6.

THE CHRISTIAN FAMILY.

As the family is regarded as the foundation of society, and the corner-stone of the highest civilization, so, too, it must be regarded as a necessary part of the Christian Church. It is a necessary part, both as a condition for religious life and as an active agency for maintaining the strength and stability of the body. Where family ties are weak we find weakness of general character, weakness of moral fiber and weakness of religious life. We are so constituted that our best physical, mental, moral and spiritual conditions are developed under the influence of the best family relations. The promises of God are rich and abundant to the family that is established and built up in Him.

While the family is founded upon the relation of husband and wife its most important work springs from the relation of parents and children. It is here that the world at large, and our social circles and the Church of Christ are chiefly influenced. It is here, we fear, there may be found the source of a weakness that undermines the Church as to membership and spiritual life and working power.

In all denominations we hear lamentations over a low spiritual life, the want of a true appreciation of individual responsibility, indifference to the attendance of public worship, and a lack of interest in the active work of the Church. We hear reasons given for all this because of our strenuous modern activities, our crowded lives and the demands thus made upon us, and because "modern religious thought" is adverse to the old notions of sanctity and the old demands for religious activities. Doubtless there are complex influences that produce the conditions we deplore, but among them we believe there is one more potent than any named above, and that is the want of true, practical Christian living in the home.

The duties of Christian parents toward their children are many and various, and call for the lively exercise of the best faculties of mind and heart. Love makes their accomplishment possible, and love always wants the best. The best, the very best, for any family is to have the love of husband and wife, of parents and children, of brothers and sisters, and the love of Christ, all, the parts of a common whole. Where this exists it produces an atmosphere that envelops each

member in its living embrace, and it is quickly perceived by every visitor with spiritual discernment.

This condition in the family does not result from any exercise of parental authority, or from much religious instruction, or from being much talked about. It is rarely ever attained after long neglect. If the marriage is undertaken in the love and fear of God, if the children are dedicated to the Lord, even before they are born; if the habit of the parents' hearts and minds is that of living prayer, the budding intelligence of the child perceives it as the sunlight and sweet air, and the fragrance of flowers and the song of birds are perceived. It becomes the great reality of the home and is the keynote of Christian living. Home is no more the place where our dear ones are than it is the place where this feeling is, for the two are inseparable. Religious duties and religious privileges are viewed alike as parts of life. The times for family Bible reading and prayer are as much matters of course as are the ordinary meals. The attendance upon public worship is never a matter of convenience. It has its undisputed hours which every interest must recognize. The work of the Church is our work, and we enter into it without question, each according to his several ability. The spirit of charity is present everywhere. The home has a light that is soft and glowing and may be felt. Here it may be truly said, "The beauty of the house is order, the blessing of the house is contentment, the glory of the house is hospitality, the crown of the house is godliness."

Such Christian families are the greatest need of the Church to-day. They are born, not made—born of prayer and love and devotion. They grow out of true Christian living. "Precept and example" are very well, but they are too much like a formula. Of course there is teaching, of course there is example, just as there is breathing and eating and sleeping and waking. From such families there come no statistics of losses of membership, except of those whose membership is transferred to the Church above. Their conversions came so early and so easily that soul and spirit grew along with mind and body into a strength that is enduring. From these come the true pillars of the Church and its steadfast workers.

J. W.

AN IMPORTANT TEMPERANCE BILL.

STATE prohibition has never had a fair trial in the United States, because by the law which regulates interstate traffic the authorities of a State have no power to seize the original packages which are shipped in over the State border. This law has always enabled ingenious liquor sellers to evade the prohibitory law. They have had their liquors put up in such form that they could be sold in the original package and thus come under the protection of the Federal law. Cocoanuts have been drained and filled with liquor and shipped into Maine in great abundance, and many other similar schemes have been tried to get liquor into the State in a form which made it illegal to seize it. Under this law it is possible for private parties to receive all the liquor they desire for their own use. The State law is powerless if a rich man wishes to fill his wine cellar with liquors shipped in from another State, so that in Maine the summer visitors have been able to get all the liquors they cared to have.

It is now proposed to have a Federal law passed which shall exempt intoxicants from the provisions of this interstate commerce act. This law would empower State authorities in prohibition States to seize liquor wherever found, whether in original packages or not, whether exposed for sale or intended for some rich man's wine cellar. The bill which aims to effect this important result is now before Congress. It is called the Hepburn-Dolliver bill. It is unquestionably one of the most important temperance bills ever before Congress. The best way to judge of the importance of any bill to check the liquor traffic is to watch the efforts which liquor men make to defeat it. They are massed in solid line against this bill. They are determined to defeat it. That means that their interests are menaced, and it means also that the passage of the bill will help our cause. We saw last winter what could be accomplished by persistent effort in making our wishes known in Congress. Here is another case which calls for strenuous activity. There are only a few prohibition States at present, but the whole question of prohibition is at stake in these few States. They should have every chance to give the principle of prohibition a real test. Every person who hates intemperance ought to want to see prohibition thoroughly tried. But it cannot be thoroughly tried until the State itself has power to seize liquor wherever it is found within the State, regardless of the kind of package it happens to be in. This is a matter in which politics have no place. It is a moral question:

Shall the State have power to protect its citizens from the danger of intoxicants? We are not asked to vote upon it, but we may use our power to induce our Representatives and Senators to vote for the Hepburn-Dolliver bill.

OPEN THE DOOR OF YOUR HEART.

Open the door of your heart, my lad,
To the angels of love and truth
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide;
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room.
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love the Master gave.
Open the door of your heart.

—Edward Everett Hale.

FOR THE AMERICAN FRIEND.

QUAKERISM.

BY AMOS SANDERS.

Quakerism had no pattern after which to form itself. It grew around a living principle, laying hold upon material of strength wherever and whenever found. It was a vitalized body capable of throwing off without harm that which it could not assimilate. It needed no one to groom it and pat it and call the attention of an onrushing world to its fine points, for it manifested these by holding a place in the front rank. He who stops to contend for his own standing will have a busy life. He may be able to say nice things about himself, but will generally have a smaller audience than the boy who puts up a good game of ball. Not what we have been, but what we are doing interests the world.

The boy who has his pockets stuffed with nut shells of a superior kind may convince a few of his fellows that he has had a good time, but he must show uncracked nuts if he expects to draw a hearty following. It is present-day vitality, not boasting of the past, that the Church needs to exhibit. It must grapple with the questions of the hour if it would succeed. It was that which made Quakerism strong in the beginning. It must find the thing to be done and adapt itself to the doing. It cannot do twentieth century deeds well with seventeenth century machinery.

The question of the hour is to get men to forsake sin and its consequences and accept the living Christ

and His benefits. Some have been taught to believe Quakerism the best means for the accomplishment of this end. Quakerism is no more nor less than "primitive Christianity revived," we are told, the principle of the cross carried forward by people who tarry until they are endued with power from on high; those who know the leadership of the Spirit so well that they are willing to follow though He leads beyond the beaten path of their ancestry; who are unwilling to profess to be His followers, and yet dictate as to when and how He shall direct; men and women who see the demands of the living Christ far transcending all notions imbibed from a former environment.

He whose message does not rise above a statement of what the Quakers have done, who feels that he must sustain their good name, point out the beauty of their theory, uphold their ancient forms or praise their lovely character has but a small contribution to his own generation. But when he exhibits in himself a man applying Quakerism with a seventeenth century zeal that through the power of Christ gathers and feeds hungry, fallen, sinful, needy men until they manifest the changed life, bringing forth the fruits of righteousness according to the ancient Quakerly spirit has a message that will draw to itself worthy commendation. It is well at proper times and in the right way to point out that which made early Quakerism "a new sharp threshing instrument having teeth," so that lessons may be gathered for present use, but the time has come when we should cease to hold these up as patterns for imitation and apply ourselves to that principle around which Fox builded, allowing, without embarrassment, the new Quakerism to be clothed with that form which the Holy Spirit may prepare for it.

Brooklyn, N. Y.

FOR THE AMERICAN FRIEND.

"STRANGERS AND PILGRIMS."

BY R. ELLA LEVERING.

In Heb. 11: 13, the writer, after calling attention to Abel, Enoch, Noah, Abraham and Sarah, who lived in faith and accomplished through faith what could be brought to pass in no other way, says of them, "These all died in faith." He further says they lived as "strangers and pilgrims on the earth," seeking a country which had been promised them, a better and heavenly country, a city which God had prepared for them. That the people of God are "strangers and pilgrims on the earth" cannot be new to any Christian people. Many passages in the Bible refer to it, and our hymn writers have woven it into our most familiar hymns.

Who that has hope in Christ does not feel his heart leap at the words,

My heavenly home is bright and fair;
No pain, nor death, can enter there!

Especially are we reminded of the pilgrim character of our lives, when death enters our households

and separates our friends from us, and we follow their lifeless bodies to the grave. Then at least we remember that the present life can continue but a short time. I am persuaded that this truth of being "strangers and pilgrims on the earth" is intended by our Lord, in a very real way, to influence the whole life of every child of God; that when rightly apprehended and accepted it will enter into all his plans, determine his occupation and the use of his time, influence his choice of a home and the investment of his means.

Not only so, but that it will put a meaning and a gladness into all these things, which otherwise they will utterly lack.

Our Lord Jesus Christ set us the example of living on the earth as a stranger and pilgrim. He did not live as though the earth were His home. He said, "I came not to do mine own will, but the will of Him that sent me"; and to the fulfilling of the purpose for which He was sent He devoted all His time and all His energies. Nothing could turn Him aside from this one thing. His life justified His words; "It is my meat and my drink to do the will of Him that sent me and to finish His work." The most determined opposition, long continued and always increasing, the desertion of friends, the wrath of enemies, nothing, swerved Him for an instant; and at the end He cried as a victor, "It is finished."

"He that saith he abideth in Him ought himself also so to walk, even as He walked," not as a citizen of the earth, but as a stranger and pilgrim, with a citizenship in heaven and a mission to fulfill; for did He not say, "As thou hast sent me into the world, so have I also sent them into the world"?

Paul was a striking example of a man who lived as a stranger and a pilgrim.

He says (Phil. 3: 20): "Our conversation (citizenship) is in heaven," and (2 Cor. 5: 20) "We are ambassadors for Christ." An ambassador is one sent to a foreign country to represent his own government, and to look after the interests of citizens of his own country who may be in that country. He must not forget his business and allow himself to be absorbed with the making of a home for himself, or with the seeking of personal interests in any way. When his errand at the foreign court is finished he gladly returns to his own country, where his affections and interests remain.

Paul was glad to know himself an ambassador for Christ, and he devoted his life to representing Him and looking after the interests of His subjects in the earth, where he himself was but a pilgrim, often ill treated (see 2 Cor. 11: 24-27), but all the while cheered with the certain expectation of an eternal home in the "many mansions." So little was Paul attached to the earth that his settled feeling was, "To depart and to be with Christ is far better." Even when confined within prison walls he felt himself not less an ambassador. Writing to the Ephesian church (Eph. 6: 18-20), he exhorts to prayer for all saints, and adds, "And for me, that utterance

may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

If you or I were in such case, would we think ourselves excused from active service, and conclude the duties and privileges of the ambassador should now pass to others? Not so Paul. Not so George Fox, whose zeal his many imprisonments and great sufferings only served to increase, and who once wrote to Friends in captivity in Algiers, "Friends, it would be well for you if you could get the Turks' and Moors' language, that you might be the more enabled to direct them to the grace and Spirit of God." What love for God and men was this, which could see in a cruel bondage an opportunity to bring "rivers of living water" to the captors?

A familiar passage of Scripture which has a direct bearing upon this matter is Matt. 6: 19-21. All Christians in a more or less distinct way, desire to lay up treasure in heaven, where they hope their eternal home will be. Less frequently do they lay to heart the command, "Lay not up for yourselves treasures upon earth"; and this whole passage seems in many cases to be construed thus, "Get and lay up for yourselves and your children all the money, lands, and such like, you possibly can; but try not to set your hearts upon these things." Do those who so construe quite forget the sentence just below, "Where your treasure is there will your heart be also"?

Have we considered the account of the rich young man as having any special application to ourselves? He came inquiring, "What shall I do that I may have eternal life?" and when referred to the commandments confessed his lack and received a stroke at his idolatry (covetousness) in the words, "Go and sell that thou hast and give to the poor," with which was coupled the assurance, "Thou shalt have treasure in heaven." In his case at least the turning of possessions to the service of the needy was the way opened for laying up treasure in heaven. A kindred passage is Luke 12: 33: "Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not."

Luke 16: 1-12 is perhaps enigmatical to many. The pith of this lesson is in verse 9: "I say unto you, make to yourselves friends of" (by means of) "the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

Mammon of unrighteousness is a term denoting possessions of money or whatever constitutes wealth, perhaps so named because the things men possess so often get between them and God, hindering or destroying their right relations to Him, and leading to unrighteousness. Though "the love of money is a root of all kinds of evil," and men's possessions so often lead them astray, yet God does not despise the mammon of unrighteousness, but counts it of great value, so much so that, as this word tells us, He expects it to be so used as to secure friends who will receive the possessor into the everlasting habitations.

Otherwise stated, when a man, instead of laying up treasure on earth, makes investment in the work of God for the salvation of the people, God puts His blessing upon the investment, making it fruitful in turning men from darkness to light, and from the power of Satan unto God, so that they receive forgiveness of sins and inheritance among the children of God. When he who made the investment "fails," or comes to the end of this life, and is himself ushered into the prepared city, he will find those who have made their way thither through God's blessing upon his investment there to receive him.

Beloved, is it not wonderful and precious that even earthly possessions can be made to yield heavenly and eternal gain? Who that knows himself to be a pilgrim and a stranger, with a citizenship in heaven, and a commission to be an ambassador for Christ, but must rejoice in so great a privilege, and feel the force of the responsibility to enter upon it, not by any means to miss the laying up of such precious "treasure in heaven"?

Maryville, Tenn.

The International Lesson.

FIRST QUARTER.

LESSON VIII.

SECOND MONTH 21, 1904.

JESUS AND THE SABBATH.

Matt 12: 1-13.

GOLDEN TEXT.—"It is lawful to do well on the Sabbath day."—Matt. 12: 12.

DAILY READINGS.

Second-day, Second mo. 15.—Jesus and the Sabbath. Matt. 12: 18.
Third-day, Second mo. 16.—Mark's account. Mark 2: 23 to 3: 6.
Fourth-day, Second mo. 17.—Mosaic law. Ex. 31: 12-17.
Fifth-day, Second mo. 18.—Blessings promised if observed. Isa. 56: 11-14.
Sixth-day, Second mo. 19.—Hypocrisy rebuked. Luke 13: 10-17.
Seventh-day, Second mo. 20.—Mosaic Sabbath abolished. Col. 2: 13-19.
First-day, Second mo. 21.—Lord's day. Rev. 1: 9, 10; Matt. 28: 1-6.

Time.—Late spring or early summer of A.D. 26. Some weeks after the time of the last lesson during the middle of the second year of Christ's preaching.

Place.—Capernaum and its neighborhood.

Parallel Accounts.—Mark 2: 23 to 3: 5; Luke 6: 1-10. Each of these should be read carefully.

The question of the origin of the Sabbath has been extensively debated. There is good ground for believing that the early Babylonians observed such a day, and many think that it came to the Hebrews through them. But whatever was its origin there is no doubt that the Sabbath of the Hebrews was on a far higher and more spiritual plane than any other similar day of other nations. The primary meaning of the word Sabbath seems to be "cessation" from business. It was one of the most valuable institutions of the law and undoubtedly did much to help the spiritual growth of the Hebrews. After the return from the exile there grew up gradually an adherence to formalism that resulted in a set of rules which became "a bye-word for extravagance and absurdity."

1. "At that season." Revised Version. "Corn-fields." Revised Version. These were wheat or bar-

ley fields. "Corn" in the Bible always means what we call grain. "An hungered." According to the rabbis there should be no eating on the Sabbath before the time of prayer in the synagogue.

2. "That which is not lawful to do upon the Sabbath." According to the Pharisees the disciples had broken the law in three ways: (1) the legalists said plucking the ears was reaping; (2) rubbing the ears was threshing; (3) eating was unlawful on the Sabbath day at that hour. It was not unlawful to pluck the ears though belonging to some one else (see Deut. 23: 25). The question was asked from a desire to entrap Christ.

3, 4. The incident referred to is in 1 Sam. 21: 1-6, and was undoubtedly familiar to the questioners. Compare Lev. 24: 5-9. The argument is that from the example of David, who clearly did something which was unlawful, it is shown that there is a higher law than outward form, excellent though it may be.

5. "Blameless." Better, as in Revised Version, "guiltless." That is to say, the law itself makes work on the Sabbath day not simply allowable, but even a duty. Compare also John 7: 22, 23.

6. Referring to Himself. He was greater than any Temple or Temple law.

7. The quotation is from Hos. 6: 6. Compare also Micah 6: 6-8. The law and all regulations are for the benefit of men—to help those who need help, and if the law or regulation is so interpreted as to injure, then the law must give way. If this was true of the Law, how much more true is it of my service, which is one of love and mercy.

8. "For the Son of man is Lord of the Sabbath." Much light on this verse is shown by the parallel account in Mark, who inserts the "golden law of the Sabbath." "The Sabbath was made for man, and not man for the Sabbath." (Mark 2: 27.) "The Sabbath rests on the needs of human nature." Man needs rest—repose for the body, and repose for the soul, and repose for the latter is not listlessness, but active communion with God. We rest, not because there is a "Day of Rest"; but there is a "Day of Rest" because man needs it. It is founded on human need.

9. This implies that the conversation took place before the synagogue service.

10. "Without." Dried up. "Is it lawful," etc. Whether it was lawful to heal on the Sabbath was a debated point, but the question was asked of our Lord not for information, but to entrap Him.

11. He asks them a question which it is difficult for them to answer, except in the affirmative, and to do this would be self-conviction.

12. He draws the conclusion from their own practice, "It is lawful to do good on the Sabbath day."

13. "Then saith he." He does not answer their question regarding healing in words, but by fact, and because He uses nothing but a word in healing the man there has been no breaking of even the letter of their own law. Note the faith of the man.

PRACTICAL THOUGHTS.

There are certain conclusions regarding the Sabbath which may be taken as settled. (1) The Jewish Sabbath is abrogated. There is nothing in the New Testament or early Christian writings to show that there was any transference of the Jewish Sabbath to the First day of the week. The Sabbath went with the other Jewish rites and ceremonies. Paul's view of the Sabbath is instructive and interesting. Compare Col. 2: 16-23; Gal. 4: 9-11; Rom. 14: 5. The abandonment of the Sabbath by Jewish Christians was gradual. It is doubtful whether the Gentile Christians ever observed it to any extent. Compare Acts 15: 19, 20, 25, 29. "During the first 300 years the Lord's Day (First day of the week) was never confounded with the Sabbath, and it was only after the third century, and then only gradually, that the Christian and the Jewish institutions were confused."

(2) The obligation of a day of rest, giving also ample opportunity for worship and spiritual refreshment, is as needful and obligatory as ever. That the early Christians should have chosen the resurrection day of Christ as their day of rest and worship was natural and fitting.

(3) "The Sabbath was made for man, not man for the Sabbath."

What is a proper observance of the First day of the week? is a question which is impossible to answer in detail. No rule can be laid down applicable to all cases or to all persons. If the observance is too strict, there is the real danger of lapsing into formalism and reversing Christ's rule. This has undoubtedly been done by earnest Christians in the past, and a few would do it now.

On the other hand, too much laxity will result in loss of spiritual power, deadening of spiritual life, decay in spiritual zeal, beside a general lowering of the morals of the whole community. It is almost needless to point out that at present the danger lies in the second of these tendencies.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SECOND MONTH TWENTY-FIRST.

SOME GOOD WAYS OF USING THE SABBATH.

Mark 1: 21-34.

Second-day, Second mo. 15.—Its origin. Gen. 2: 1-3.
Third-day, Second mo. 16.—Its commandment. Deut. 5: 12-15.
Fourth-day, Second mo. 17.—A covenant. Ex. 31: 13-17.
Fifth-day, Second mo. 18.—A holy rest. Lev. 23: 1-3.
Sixth-day, Second mo. 19.—Brings blessings. Isa. 56: 1-7.
Seventh-day, Second mo. 20.—Used for others. Luke 6: 6-10.

"The Sabbath was made for man," a specially chosen gift for his use; but it is also the day that God hallowed. "My Sabbaths," He calls them, and thus we find the day a mutual possession, a special bond and token of our oneness with Him.

Not to Abraham as father of the faithful, nor to

Moses as Jewish lawgiver, but to Adam, the progenitor of the race, was the day given; so that while Judaism and Christianity have held the day of rest as sacred, its significance is as broad as the whole need and nature of man. Mental and physical rest is peremptorily demanded on one day in seven, and it is a poor and wasteful system of applied effort that ignores this law.

How shall we rest? Christ was marvelously refreshed at the well-side in the used opportunity of helping the needy woman of Samaria. If we find our meat and drink in doing the will of our Father, a day of busy service may be found to be the best possible rest from the routine of our daily occupation.

It is a day to be glad and rejoice in, because it is God's ever-recurring reminder of Himself. Even the seven days' toiler, of whom there is an all too great and increasing number, can hardly fail of having it in some way brought to mind. The Christian community owes such men and women a special debt, and our worship of God may be an ointment of stinking savor because of our neglect toward them. The Sabbath is the church-going day to multitudes who choose to use it so, and it should always remain the day of opportunity to as many as possible by the utmost consideration of their rights and needs. It is the one day of the week on which many families find it possible to see each other in any time of restful leisure.

It is a day when we may minister by encouraging word or helpful hand extended to many whom we ourselves can reach on no other day. Remember it is given to man—all men—and not to me in any selfish sense; and if I ask others to sacrifice their Sabbath rest for me, or if I fail to bring a recreative, restful thought and spirit to one whom I might reach, I have in so far hindered God's purpose, whereas He has called me to be a worker together with Him.

And when the Sabbath has been most happily, helpfully and sacredly observed, it is but a pattern of what is appointed to us for the full circle of the weeks and months of life:

"Day of the Lord, as all our days should be."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

RECORD OF FOURTEEN MONTHS.

[Extracts from the Quarterly and Second Annual Reports of the F. A. I. M.]

Kaimosi, via Kisumu,
British East Africa, Nov. 2d, 1903.

Fourteen months ago three men came to Kaimosi and pitched their tents with the intention of establishing a work for the Lord among these neglected people of Kavirondo, many of whom had never before seen a white face, much less a Christian.

Since our report twelve months ago the blessing of the Lord has been upon the work, and where once was utter neglect and disorder we now have build-

ings, roads, shambas, an encouraging degree of order in general, and a force of three men, two women and one child to help stem the tide of heathenism and disperse the gospel light in this land of spiritual gloom. We also have the prospect of being joined by another missionary, with his wife, from the homeland.

While we feel that in some respects the past year's progress has been slow and tedious, perhaps a few comparisons of the conditions existing one year ago with those of the present may be encouraging to all of us.

Then the natives were unaccustomed to us and we to them; they quite naturally, looking upon us with a certain degree of suspicion, knowing little about us and less about our God. Now many things indicate a much greater confidence in us, many of them manifesting a respectful reverence for the God worshipped by us. For example, about seven months ago we asked permission to attend the burial of the son of a local chief, who had been shot by a Government soldier. Although friendly with us, they were not quite ready to grant such a request as this. Less than one month ago we were welcomed to the village of the same chief to attend the burial of one of his people, being assured that they were pleased to have us with them. Last week two of us were present on a similar occasion in the village of another chief about ten miles distant, and had opportunity of speaking to several hundred willing hearers, after which Dr. Blackburn ministered to their physical ailments.

Then we had a few acres of bush cut down and about two acres under cultivation. Now we have a large clearing about the station, with about four acres under cultivation. If we had one or two good American plows we could doubtless till a much greater area at less expense. The digging of shamba by hand is a large item of time and expense.

Then there were no thoroughfares about the station except crooked native paths. Now we have laid out and graded roads sixteen feet in width, and gravel walks with white stone borders about the iron house premises.

Then we had the following thatched buildings, viz.: one storehouse, 12x22; one cow and sheep house, 15x30; one chicken house, 10x12; one house for employees, 10x12, and two sanitary buildings; all other employees were housed in small, beehive, grass huts. We have since added the following, viz.: one orphanage, 14x40; one dispensary, 12x18; three houses for employees, 10x14; and one 10x24; one house for Onduso, the boy chief, and his companions, 10x21; one oval cook-house, 7x11; one same size and shape for the cook's dwelling; one sanitary building; one thatched roof, 12x20, for carpenter work shed; one thatched roof, 14x24, to shelter tent and for school work; and one small thatched roof under which stone is dressed for building purposes. On the night of October 20th, between 8 and 9 o'clock, the orphanage caught fire, through the carelessness of a boy, and burned to the ground. Several of the occupants lost clothes, food and other minor possessions. This fire seemed very unfortunate at this par-

ticular time, when we are so short of quarters for our employees. The frame for one more house, 10x14, for employees, is finished. Some of our men are still quartered in beehive grass huts. We also have the Devonshire House, 15x30, given by the English Friends, to which we have added a thatched dining room. We are hastily erecting a thatched building, 16x50, on account of the coming of Emory J. Rees and wife. It will accommodate two families and thus relieve the crowded condition of the Devonshire House.

One year ago the natives were only beginning to learn the use and value of coin, often refusing rupees or pice as of doubtful value. Now nearly every man, woman and child in this district will gladly take coin as compensation for produce or labor.

Then the surrounding country knew no distinction between days. Now a great many, even outside our station, refrain from their ordinary work on the Lord's Day, many of them coming to our gospel service.

Then a great deal of Sabbath trading was carried on between our employees and the outside natives, together with butchering of sheep and goats by our employees, nearly always accompanied by a noisy, boisterous crowd. Daily smoking was also practiced by a few of our people. Now, by patient, persistent teaching and discipline, these objectionable practices are well in hand.

Then there was no Government outpost near us. Now two have been established—one within two hours' easy march toward Kisumu, and one about three and a half hours to the northwest of us. Each station is in charge of a Swahili native, with native soldiers under him.

Thus far wheat has done very poorly here, but we shall continue to experiment, trying various seasons. Potatoes have done quite well, and we have sold fourteen loads of sixty pounds each, but our agent in Kisumu reports having realized less than half what he told us he would realize. He kept part of them on hand a long time, and finally sold them at auction for from about 64 to 72 cents per load. At this rate it will not pay us to devote much time to potato raising.

Castor oil beans appear to grow well, and may be of value when we get a larger amount. We have a patch of about 175 small plants coming on. We are experimenting with a kind of native raspberry, which grows wild here, and think with cultivation it may be a good berry for use. Many vegetables do well, and we think, with the privilege of the shamba for our own tables, we can do nicely on the salaries decided upon at your last annual meeting.

We have more than sixty orange trees several inches high, from Zanzibar seeds which we planted, also two or three mango trees, similar size, from seeds put in ourselves.

We have lived here during every month of the year, and find it a very pleasant location, with de-

lightful climate. The temperature varies from about 52 to 95 degrees Fahrenheit, according to the season and time of day. It is always comfortable in the shade, and, while the sun's rays are very piercing, the atmosphere is seldom oppressive. Since locating here we have never been more than about three weeks without rain. Now and then a few dry days, but ordinarily more or less rain falls every twenty-four hours. There has been no sickness worthy of note among the missionaries in the station during the past year.

We now have in all about fifty souls who make their homes and get their living with us. Out of this number there are eight who have been with us throughout the past year.

The work in the medical, industrial and trading departments is better systematized than one year ago, and we are greatly pleased that so many of the Kavirondo natives are willing to work. We are frequently obliged to refuse applicants in order not to go beyond our monthly allowance of expenditure. Some learn readily and others are dull. Several are settling down into reliable and useful men, in whom we take great satisfaction.

We are glad to note that Onduso, our chief boy, and his associates, are working a part of each day for us. When they first came they appeared to feel far above working, as they are all royal blood; but we think the constant object lesson of seeing us and our employees busily engaged day after day is having its effect upon them. They took to it entirely of their own accord. We pay them once a month in proportion to what they have done.

The mission now owns three cows, three calves, five bullocks and eight sheep. Four of the bullocks are broken to work, and with one man and a cart are doing what it would otherwise require several men to perform. Each yoke of bullocks can be worked only half a day, the other half being allowed for grazing.

A little school work has been carried on the past year with encouraging results, and is now under the direction of Adelaide W. Hole. The nineteen scholars are being thoroughly drilled, some on letters, some on syllables, some in words, and others on sentences.

We begin each day with our employees gathered together for Divine instruction and worship, except on Sabbath, when we have the service at 11 o'clock in the forenoon. This enables outside natives to attend. We also do Seventh-day itinerating among the people of the various chiefs about us.

It gives us great joy to be able to report one definite and very satisfactory conversion in the past month. Ahonya was the first Kavirondo native to enlist for work after we settled here. He came Ninth month 27th, 1902, and, as he knows Swahili, has served Arthur B. Chilson as "boy," and has acted as interpreter in the gospel services for about seven months. Previous to this he, with another Swahili-speaking Kavirondo native, aided Willis R. Hotchkiss in reducing the language. We had anticipated his coming to the Lord for some time, but hardly ex-

pected it so soon. He recently declared, however, of his own accord, that he was a child of God; said he knew his sins were forgiven, and that if he should die he would go to heaven to be with his Master. Close, searching questions could not cause him to waver. He said that God's Spirit and Word spoke the assurance to his heart, and he knew it was true. He made public confession of what the Lord had done for Him, and seems anxious to tell others of his new-found joy. Everything indicates a genuine change of heart, and you can imagine how we rejoice over this first fruit. We are asking the Lord to help him be so true and steadfast that he will be able to lead great numbers of his fellow men from heathendom to the "Lamb of God which taketh away the sin of the world." We believe there are others with us who are not far from the kingdom.

Some day we shall want a chapel for gospel and school work, but could not well build it now if authorized to do so. It would take a tremendous building to hold some of our Sabbath audiences, but we have sometimes thought of erecting a small thatch chapel large enough to accommodate all who attend our week-day services and school, and then simply a good-sized thatch roof with open sides for Sabbath congregations. Our people are more in need of a house for the early morning services, when the air is often cool, than for the Sabbath meetings held in the heat of the day.

Our Thursday evening prayer meetings for the missionaries which have been instituted since the second party arrived, and which we lead in turn, are seasons of refreshment to all.

We thank our heavenly Father that He ever called us to this work, and praise Him for gracious leadings, and for His protecting and preserving care. May He ever predominate in the deliberations of our Board at home, and have the pre-eminence with your missionaries on the field, is our desire and earnest prayer.

Yours for the spread of the Gospel,

EDGAR T. HOLE,
On behalf of the Mission.

Correspondence.

Reading Alice Freeman Palmer's exquisite poem, "The Butterfly," in last number of THE AMERICAN FRIEND, I am reminded of Tennyson's lines, conveying the same thought:

"Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is,"

and placing the two poems side by side, it is pleasant to feel that our New England "Laureate" does not suffer in comparison.

Amesbury, Mass.

G. W. C.

Gibara, Cuba, First month 23d, 1904.

Rufus M. Jones, Philadelphia, Pa.

My Dear Friend: Ever since THE AMERICAN FRIEND was founded I have been an interested reader of its pages, though at that time I was but a boy. Being born, nurtured and edu-

cated in the church, and now in the missionary work supported by Friends and under control of the Friends' Board, I would be unnatural were I not to feel the keenest interest in everything that pertains to the welfare of my beloved church. But, beside my natural love for Quakerism, my love for Christ and the desire for the advancement of His kingdom made me feel deeply pained when I read thy editorial in THE AMERICAN FRIEND of First month 7th on "Friends in 1903." Not but what the editorial was a true representation of the case; it is the condition that I deplore and not the editorial. Neither do I feel in my heart any desire to criticise the dear workers in the home-land, who during the past year, as in other years, have with such definite consecration upheld the banner of Christ by means of Quakerism. The joy of the Lord has been theirs. It is for another class in our church that I feel concerned. Is it not true that in our colleges, academies and churches there are hundreds, yes, thousands, of young men and women whom God has called and is calling to leave earthly pursuits in order that they may become fishers of men? And is there not also a still greater number of young people in our church whom God has called and who have consecrated themselves to honor Him in the various lines of human activity? These intelligent young people are beginning to feel the first "pressings of soul" because of the living issues before the Church of Christ. While all of these may not have been formed for martyrs, they certainly are not the kind to quail before difficulties. Out of these thousands how many are there, who, after learning our record for 1903, will not question to themselves something after this fashion, "Is the Friends' Church really dying out?" "Is Quakerism a lost cause?" "Would it not be better for me, in view of my definite call to a work in the vineyard of Christ, to unite with some body of Christians, who are a living, growing force in the world?" Be it right or wrong, a passing thought will not be enough to banish these questions from the minds of our younger Friends. Many will be the battle struggles that will take place this year on these lines. Thousands will either come through the battle victorious and gird themselves for the noble work for Christ and the Church, or will go down in defeat, losing themselves and their convictions in the current because their faith failed to grasp the vastness of the dispensations of God's providences.

Help must be given our young people in overcoming the above-suggested temptations. Ought not those whose convictions are that Quakerism is a living, potent force in the world, animate others with the same convictions? How shall this be done?

Perhaps my own youthfulness will be taken as an atonement for writing thus boldly. But I write my convictions. I offer no other apology. Let me then point to two or three things that may be worthy of further thought.

Have we not been too much given to thinking of Quakerism as something distinct from the Gospel? Do we not make this distinction, when after laboring so earnestly for the conversion of sinners to the Gospel, we so lamely present the obligation of uniting with the Friends' Church as the representative of a pure Christianity? With all Christian love for those who think differently from us, we as Friends must believe that the Friends' doctrines are the true interpretation of the Gospel, that is to say, that the Gospel is Quakerism and Quakerism is the Gospel. Some one may say that this is dogmatic and intolerant, but it is no more dogmatic and intolerant than it is to teach the doctrine of the atonement which is a Quaker doctrine, as is also the doctrine of the priesthood of believers. The doctrine of sin and redemption is a Quaker doctrine, so is the doctrine of non-resistance. We need not be afraid of teaching either the one or the other for fear of being dogmatic or intolerant. These are Quaker doctrines because they are Bible doctrines. Here in priest-ridden Cuba we do not for a moment hesitate to teach that ritualism is not only an unnecessary burden, but that it is wrong, that it dishonors God. Is not the same kind of teaching needed in the United States where priestly offices are exercised in a milder form? Perhaps we ought to cease to speak of the distinctive doctrines of Friends and call them some of the distinctive doctrines of the Gospel.

Another matter which should claim our earnest attention is the training of those whom God is calling to devote their time to the service of Christ in His Church. So far as I know we do not have a single institution of higher learning in our church which has for its primary object the training of such workers. With all due respect for those who are laboring so faithfully in the few Biblical Departments and Training Schools, we must say that they are far from meeting the need. May this year see the beginning of better things on this line.

May those whose barns are overflowing with material blessings be led to appropriate funds for this work to such an extent that every young man and woman in the Friends' Church who manifests a call to public work shall have an opportunity for a thorough training. By this I do not mean an exclusively college-educated ministry. Ministrations should come direct from the throne of God. But experience teaches us that the instruments need preparation, and all the more so now in this critical period of our church life.

Perhaps I have written much and said little, but I have tried not to do so. I shall always count it a pleasure to pray and help in every way I can, if it is possible for me to help, in thy arduous but fruitful task.

Sincerely,

SYLVESTER JONES.

DEDICATION OF FRIENDS' MEETING HOUSE AT MANTON, MICH.

Manton Meeting of Friends is a monthly meeting of Traverse City Quarterly Meeting, Indiana Yearly Meeting, and was organized as a preparative meeting about seventeen years ago by James D. Wood, who served it as its first pastor, and was succeeded by Ruth Cary, Josiah Pennington, Howard and Mary Moore, John Vintage, Leverett Rugg, and the writer, who is now serving his fourth year. When the meeting was set up the old school house was bought for a place of worship. It was a one-story building, 20x60, having two rooms, of which the front and larger was fitted for worship, while the back was partitioned off into living rooms as a home for the local minister. These were used for this purpose until four years ago this spring, when the present "minister's home" was purchased and remodeled. The house of worship was inadequate, and age was doing its sure work, which forced Friends to see the need of a new house. Accordingly last Fifth month the old one was torn down and work begun on a new one; notwithstanding all our members are poor people, and very little money was in reach, yet by persistent effort and self-sacrifice on the part of some we now have a neat and well-made building, 32x52, with a vestibule and a prayer room, 14x24 feet, with a folding partition, by means of which it may be opened into one audience room. We have it painted, papered, rostrum and center aisle carpeted, lighted with gasoline lamps and heated with a furnace, which is a necessary feature in this snowy north, and with thankful hearts, under the leadership of the Lord and His servant, Henry McKinley, of Traverse City, we opened it First month 17th, and dedicated it for the worship of God, until we succeed in paying for it, when it will be dedicated to Him.

Its total cost is \$2,000, of which \$600 has been paid and \$700 more was pledged at the opening service. This leaves \$700 yet unprovided for. Anyone desiring to help us in the struggle for the Master may remit to Solan Tyler, Manton, Mich., and it will be thankfully received.

Thine, in the love of Jesus,

WILLIS R. COOK.

Things of Interest Among Ourselves.

John and Nettie Riley have just closed a successful series of meetings in Berkeley, Cal.

More than forty members of Oskaloosa Meeting are students in Penn College this winter.

James R. Jones, of North Carolina, is laboring in evangelistic services at Kokomo, Ind.

Frank E. Jones, of South China, Maine, who has not been well of late, is now much improved.

George L. Crosman, of Saco, Maine, acceptably attended Boston Meeting on First-day, the 31st ult.

John A. Laughlin is engaged in a series of meetings at Kyle, Coffey County, Kansas. Souls are being saved.

Allen Jay has now finished his labors in the limits of North Carolina, and is staying for a time at Haverford, Pa.

Millie Lawhead labored in special meetings at New Garden, Ind., from the 17th to the 26th ult. Definite results followed.

Byron J. Rees, who has done evangelistic work in various parts of the country, is studying at Harvard University this year.

Our dear friend, John M. Watson, is still laboring in the limits of Baltimore Yearly Meeting. His last labors have been in Virginia.

J. Clarence and Anna Westenberg moved recently to San Francisco, Cal., and are regular helpers in the Friends' mission work in that city.

Prof. Charles E. Lewis, of Pacific College, Oregon, was called to Texas by the severe illness of his mother. On his arrival he found that his mother had already passed beyond.

Prof. Rosa E. Lewis, of Penn College, who expected to sail for Europe early in Second month, has been called to Texas because of the serious illness of her parents, Alistus W. Lewis and wife.

Sarah J. King, who served in the meeting at West Liberty, Ind., for three years, is now located in the meeting at Poplar Ridge, Ind., while Thomas Henderson and wife are caring for the meeting at West Liberty.

A three-weeks' revival service was recently held at Central City, Neb. More than a score took definite steps in their religious life. Many from other denominations attended the meetings, and took part in the services.

Leanah Hobson recently closed a very successful series of meetings at Traverse City, Mich., in which more than a score confessed conversion. Her postoffice address is now care Herman Hobson, 210 Pearl Street, Richmond, Ind.

Rufus M. Jones attended the meeting at Lynn, Mass., on First-day, the 31st ult. Mary Miars, who has been located at Lynn for some years, has been at her home in Ohio for a few weeks on account of the illness of her father.

Elwood Scott, of Marion, Ind., held a two-weeks' meeting at Caesar's Creek, Ohio, closing the 3d ult. Two conversions and two accessions to the meeting was a part of the results. The meeting was strengthened and built up generally.

Philadelphia Quarterly Meeting was held at the Arch Street Meeting House, the 1st inst. The usual business preparatory to the yearly meeting, which convenes in Fourth month, was transacted. An encouraging feature was the increased number of young Friends present.

Wilbur K. Thomas, who expects to graduate from the Friends' University at Wichita, Kansas, this spring, having completed the necessary college work, moved to Kansas City, First month 15th, where he is acting as local minister. His services so far have been satisfactory to the meeting.

Minnie Bassett is located in the meeting at Carmel, Ind., in Western Yearly Meeting. Her efforts are being blessed to the awakening of many members to the needs and responsibilities of the Church. She recently held meetings at Nobleville, Ind., which were a blessing to the Friends at that place.

Elwood S. Hinshaw, of Lynn, Ind., closed a ten-days' meeting at Pleasant View, in Barber's Mill Monthly Meeting, on Fifth-day evening, the 23th ult. The members were greatly helped by his earnest and practical presentation of the truth, many taking definite steps in their religious life. Five united with Friends.

A successful series of meetings closed at Buffalo, Kansas, First month 31st. J. Harry Pulland, a former cowboy, who is now a minister, was in charge. More than fifty professed conversion or renewal. Eleven united with Friends, and others will follow soon. The membership is encouraged to renewed activity.

John K. Howell, a minister from Wilmington Yearly Meeting, recently held a very successful revival meeting with Friends at Pine Woods Meeting, N. C. The work continued for two weeks with good results. More than thirty were definitely blessed, and much good was accomplished in strengthening the meeting.

John Kitterell, an evangelist from Ohio, and A. J. Hanson, the local minister, conducted a revival meeting at Lynnville, Iowa, which continued nearly two weeks. Two meetings were held each day, in which several persons professed to be specially blessed. Many persons not in the habit of attending church services came. John Kitterell went from there to Knightstown, Ind.

The annual meeting of the Board of the Friends' Africa Industrial Mission occurred in Cleveland, Ohio, First month 22d and 23d, 1904. Eight yearly meetings were represented, and letters, showing a deep interest in the work were received from absent members. The reports were encouraging, and all the business which claimed the attention of the Board was transacted in loving harmony. A report of the year's work is printed in the Missionary Department.

Indiana Friends should note that in a former notice, calling their attention to the fact that the first Sabbath in Second month was set apart as the time for taking a collection for the use of the Evangelistic and Church Extension Board of the Five Years Meeting, should send their remittances to Charles S. Carpenter, Richmond, Ind., and not to John T. Hadley, as there stated.

There is great need of some assistance to the good work which is being carried on by Friends at the Blue Ridge Mission. They need at once two dozen pair of good solid shoes for women, sizes ranging from No. 4 to No. 6, and cloth for dresses and muslin for underclothing. There is no danger that too much will be sent. Those who wish to help may send goods or money to Mahlon Lindley, Mt. Airy, N. C.

A series of meetings began the 17th, and closed the 31st ult., at Spencer, Iowa. Edwin Loft, of New Sharon, Iowa, and Thomas C. Teas, a singing evangelist of Albia, Iowa, were the principal workers. The attendance and interest was good, considering the extremely cold weather that prevailed most of the time. Fourteen were definitely blessed. The membership at large was strengthened and built up. Two united with Friends at the close of the meeting, and more will follow. Ellis A. and Clara E. Wells are ministers located in the meeting.

A very successful series of meetings closed First month 31st at Hopewell Meeting, Quaker, Ind. The meetings continued two weeks, resulting in a very decided victory for Christ. Twelve persons applied for membership with Friends. David H. Harold, of Indianapolis, assisted the local workers. A large body of young people are now organizing themselves for aggressive Christian work on several definite lines for the Church. The meeting is in a prosperous condition. About \$700 has been spent recently for repairs, new seats, furnace, etc. A strong missionary society keeps that line of work in good shape.

On the evening of Twelfth month 25th, special meetings were commenced at North Branch, Kansas. Benjamin H. Hutchins, of Indiana, ably assisted during the first part of the meetings. During the latter part Fred Coppock, of Iowa, rendered excellent service, and Stanley Coppock, of Oklahoma Territory, led the singing. Edna Goodwin, a teacher in the Academy, assisted the evangelists in their work. A number of the Academy students and some others were converted or reclaimed. The presence of God was realized throughout the meetings, and the messages were plain, so that those who would might know the truth.

Wm. H. Pilot, a Penn College student, is doing successful work in the meeting at Marshalltown, Iowa. The Sabbath services, in which is manifested an encouraging degree of spiritual life, are well attended. Additions to the membership are being made monthly. At the last monthly meeting thirty-six applied for membership—a result of the work and ministry of M. Emily Ellyson, at Nevada, a neighboring town. These, however, will soon be organized into a meeting of their own at that place. The Endeavorers are becoming more aggressive. Within the last three weeks twelve souls have been definitely blessed in their evening cottage prayer meetings.

Elwood Scott held a series of meetings at Harveysburg, O., beginning First month 4th, and continuing nearly three weeks. The last week it was held as a union meeting, and the business houses of the town were closed every evening in its interest. Though many were kept away by sickness, the interest in the meeting grew. Friends and others were much drawn by the spirit of love in which the gospel message was uniformly given. At the First-day meeting after Elwood Scott left, Mattie Hadley, who has just returned for a needed rest from her long labor of love in Alaska, was present with her father. The meeting was much interested in her account of the great opening for the gospel in the far north, and nearly every member present had a testimony of praise.

The meeting at Oskaloosa, Iowa, enjoyed a social the evening of First month 26th. A committee of young Friends had made the preliminary arrangements, sending out announcements to the non-resident members so far as their addresses were known. The faculty and students of Penn College were especially invited, and the social was held in the college chapel. Owing to the effects of a recent ice storm and subsequent cold snap few of the older Friends were able to be present, but about two hundred in all responded to the invitation. Sociability was stimulated by light refreshments. A short program occupied the latter part of the evening. Ellison R. Purdy gave an account of the origin of some of the cardinal principles

of Friends; I. W. Cook spoke of the beginnings of Oskaloosa Monthly Meeting; President A. Rosenberger outlined the relations of Church and College, and Josepha Hambleton gave a word of welcome to the attenders of the meeting who are not members of the meeting.

The Friends of Coloma Meeting, Parke County, Ind., have built a new modern meeting house with beautiful circular-seating, three class rooms, besides the main audience room, for the accommodation of the Bible School, and two cloak rooms. The largest of the class rooms can be thrown open with the main audience room when occasion requires. The building is heated by hot-air furnace. The total cost of the building, seating and furnishing, is about \$3,050, which was all paid or provided for before the day of dedication, which occurred on the 10th inst. Thomas C. Brown, superintendent of Evangelistic and Church Extension Work of Western Yearly Meeting, led in the dedicatory services, and preached a very impressive sermon. A protracted meeting was commenced immediately after the dedication, led by Jehu Reagan, of New London, Ind., assisted by the local minister, Cyrus Jones, and quarterly meeting superintendent, S. B. Woodard, and other workers, which continued for nearly three weeks, resulting in the quickening of many, and in five applications for membership with Friends.

BORN.

HAINES.—To Jesse C. and Daisy L. Haines, Waynesville, O., Twelfth month 23d, 1904, a girl, Sarah Emily.

DIED.

BAKER.—At Westfield, Ind., First month 19th, 1904, Jemima Baker, late of Rosehill, Kansas, aged 69 years.

CAREY.—At the home of his son, Benjamin Carey, at Long Beach, Cal., Twelfth month 12th, 1903, Isaac Carey, aged 79 years. He was a member of Carmel Monthly Meeting of Friends, Hamilton County, Ind. He was a birthright Friend, was converted when young, and lived a consistent Christian life.

DARBY.—At her home, near Morrowville, Kansas, First month 9th, 1904, Clara Belle, daughter of John and Liza Harworth, and wife of Asa Darby, in her 39th year. She was an earnest Christian from her early childhood.

HADLEY.—At his home, near Earlham, Iowa, First month 30th, 1904, Jesse Hadley, in the 83d year of his age. He came to Iowa from Indiana in 1856, and with his family helped to build up Smyrna Monthly Meeting of Friends in Clarke County. At the time of his death he was a member of Bear Creek Monthly Meeting.

HOCKETT.—At Kokomo, Ind., First month 24th, 1904, Asa Hockett, an aged Friend.

LEWIS.—First month 25th, 1904, at the home of her son-in-law, Manley M. Cox, League City, Texas, Nancy J. Lewis, wife of Alistair W. Lewis. Besides her daughter, Elva L. Cox, and family, and her son, Waldo E. Lewis, residing at League City, there were with her during her last hours her oldest son, T. H. Lewis, of San Antonio, Texas, and Prof. Rosa E. Lewis, of Penn College, Iowa, while her other son, Prof. Charles E. Lewis, of Pacific College, Oregon, arrived shortly after her death. Her husband was lying very low at the time of her death, but is now slowly improving. She was a lifelong member of Friends, earnest and consistent, and her relation to the work of the church was always marked by meek humility and sincere devotion.

PYLE.—At her residence, near Ogden, Clinton County, Ohio, First month 17th, 1904, Nancy F., wife of David S. Pyle, in the 81st year of her age. She was a member of Wilmington Monthly Meeting.

SMITH.—At his home, 570 Harrison Street, San Francisco, Cal., Twelfth month 14th, 1903, Barclay J. Smith, in the 70th year of his age. The deceased was senior member of Smith's cash store and a prominent Friend in San Francisco for a number of years.

STANLEY.—At his home in Carmel, Ind., First month 4th, 1904, Elam Stanley, son of George and Jemima Stanley, in his seventieth year. He was a lifelong member of Friends, and was among the early settlers in Hamilton County, having settled here in 1855. He left his family with a clear assurance of "peace."

Events and Comments.

William C. Whitney, ex-Secretary of the Navy, died the 2d inst.

It seems to be the general impression that the Senate will reach an early vote on the canal treaty.

Heavy snows in the central part of Canada and the northern part of the United States blockaded railroad traffic for a few days last week.

It is reported that the long war between the Goulds and the Pennsylvania Railroad interests is at an end, a compromise having been effected last week.

The cotton market has taken a sudden drop, and the prevailing opinion seems to be that a more normal condition will pre-

WELL TOLD.

Doctor Explains Feeding Without Medicine.

"It is a well-substantiated fact," says a Maine physician, "that a very large per cent. of the ailments of humanity are due to errors in diet causing indigestion and the myriad affections following in its train. It was Dr. Abernathy, I believe, who said, 'One-fourth of what we eat keeps us; the other three-fourths we keep at our peril.'"

"Loss of flesh from whatever immediate cause is due primarily to nutritional disturbances involving defective assimilation. With these prefatory remarks I wish to relate briefly a case of mine (not the only one by any means), in which Grape-Nuts was the connecting link between disease and health.

"It was a case of chronic gastritis, where the patient had seen the rounds of much-stereotyped treatment and where there was much depression caused by long persistence of distress at the stomach—pain, gas and burning soon after eating.

"Though I had been regulating the diet considerably while giving medicine, it occurred to me that I would try regulating it without medicine, and in looking about among the foods I soon found Grape-Nuts was the best adapted to my purpose. Starting in with Grape-Nuts alone, I allowed my patient to take it first with hot water and a very little sugar at intervals of three hours. After a few days I instructed the patient to use it with warm milk. (It should have been served with cream on the start.)

"Improvement was marked from the first. The eructations of gas were at once greatly diminished, and the terrible burning and distress were lessened in proportion, while the spirits brightened. At the end of two weeks my patient had so far improved that she was allowed some chicken broth, which digested perfectly. It has been over two months, and she has gradually increased her diet in variety, until it now includes all that is needed to avoid monotony and maintain relish.

"Grape-Nuts, however, still holds a prominent place on her table, as it will continue to do, for she realizes that it is a sheet anchor." Name of the physician given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

vail than that which has obtained for some time past.

The report comes from the Adirondacks that many deer are dying in the big woods because the snow is so deep that they cannot get any food. But few people realize how deep snow must be to cause a deer to die of starvation.

The Maryland Senatorial deadlock has been broken by the election of Isidor Rayner United State Senator to succeed Senator McComas. Rayner received the unanimous vote of the Democrats, while the Republicans stood solid for McComas.

Immigration is finally beginning to wane. Twelfth month was the first in many months to experience a decline in the number of arrivals, which was 44,682, compared with 50,291 in the same month of 1902. Nevertheless the calendar year 1903 will prove to have been a record-breaker in the volume of immigration.

Porto Rico was pushed along another step toward Statehood in the American Union this week in the House when its delegate was put upon the same footing as delegates from the regular organized Territories and admitted to a voice in the House proceedings. The unanimity and heartiness with which this was done are of great significance.

In his summary of the year 1903 in China, the London "Times's" Pekin correspondent reported: "Electric light is coming more into use in the interior. The bicycle is now in common use among the Chinese. Here in Pekin and at Tientsin, as at Shanghai, many officials drive in foreign carriages. The Dowager-Empress recently received a consignment of motor-cars."

A combination of independent plate-glass manufacturers has been perfected. It will be known as the United Plate Glass Company, and was incorporated under the laws of Delaware. The object of the company is to market the entire product of the nine concerns that compose it through offices to be established in Pittsburg. Every company outside of the Pittsburg Plate Glass Company is a member.

The inquiry undertaken by the Senate Committee on Privileges and Elections into the charges affecting the seat in the Senate of Reed Smoot, of Utah, will comprehend a much wider scope than the mere investigation of this particular case. It is the purpose to put the whole Mormon Church on trial as a dangerous political influence, and Senator Smoot's case will be but an incident of this broader, more comprehensive inquiry.

One-dollar wheat in the sample-room of the Chicago Board of Trade became an actuality one day last week. The fact that the price that has been long the dream of the farmer had again been attained gave added stimulus to the efforts of the bull leaders in the pits, and soon after the dollar mark was reached in the sample-room prices in the wheat, corn and oats pits established new records, eclipsing previous high marks for the year.

The present session of the British Parliament, which opened last week, promises to be full of interest to Americans, inasmuch as its attitude upon the

IT IS A MATTER OF HEALTH



There IS NO SUBSTITUTE

fiscal issue may vitally affect our commercial relations with our best customer. John Morley will submit early in the session his amendment declaring that any return to protective duties "will be deeply injurious to the national strength, contentment and well-being." The vote on the Morley amendment will show how far Englishmen have receded from the position they assumed more than half a century ago.

The reference in the King's address to the insufficiency of the supply of raw cotton, which is seriously affecting the textile industries of Great Britain, will doubtless provoke discussion, and possibly lead to action designed to increase the area of cotton cultivation in the British colonies. The subject of Anglo-American arbitration will receive some attention. Lord Lansdowne briefly referred to this great question, and expressed the hope that the recognition of the principle of arbitration in the Alaska boundary controversy might be reduced to treaty forms for the settlement of all Anglo-American questions.

The utilization of skim milk in the production of a hard substance resembling horn or celluloid, to which the name "galalith" (milk-stone) has been given, is described in a recent report of the United States Consul-General at Coburg, Germany. Articles made of this new substance, which were shown at the hygienic milk-supply exhibition at Hamburg, included combs, seemingly made of horn; cigar-holders, with amber-colored mouthpieces; knives and forks, with handles similar in appearance to ebony; ferrules for umbrellas and sticks, and balls, rings, chess figures, dominoes, etc.: also a small table with an inlaid marble slab, and finally a number of thick slabs and staves, with every imaginable variation of marble colors, but of considerably less weight than real marble.

No kindnesses shown in act are so important and so essential a part of friendship as prayer for our friend.—J. R. Miller, D.D.

IN SPIRIT AND IN TRUTH.

BY ISABEL R. HEATH.

This is our need, that 'twixt our souls
and God

Shall no illusions be: tho' in nice phrase
And with the best intent, before the
world,

We state our purpose to be His alone.
We must be His if we would grow in
grace.

The Spirit in our hearts, His monitor,
Approves or disapproves of all we do.
Comes Flattery often in Religion's garb,
With patting hand, commending simple
deeds

(But natural actions of a child of God),
Till we with satisfaction are puffed up
And, placid, feel "'tis with the righteous
well."

Then speaks our faithful monitor, "This
deed,

Was't thine or His who works His will
through thee,

And whose the glory?" till, recalled, we
sit

Again at Jesus' feet, our hands in His,
Content to feel "He leadeth us," and
know

That wondrous peace the world can ne'er
bestow.

Only friends can know what friendship
is.—Bishop Huntington.

SURE.

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twenty years.

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key is a great strain upon the nerves,
and after a day's work was over I would
feel nervous, irritable, run down, and to-
ward the last suffered greatly from in-
somnia and neuralgia. As I never in-
dulged in intoxicating liquors, drugs or
tobacco in any form, came to the con-
clusion that coffee and tea were causing
the gradual break-down of my nervous
system, and, having read an article in the
'Medical Magazine' on the composition
of coffee and its toxic effect upon the
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"Seeing Postum spoken of as not hav-
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coffee, I decided to give up the stimulant
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Christian heroes who have contributed
to the uplifting of the world's greatest
empire, China.

"Into All the World," by Amos R.
Wells. Published by the United Society
of Christian Endeavor, Boston. Is a
most convenient little work, covering the
entire mission field by giving a brief
sketch of the lives of many consecrated
men and women who have wrought to
bring the world to its Redeemer.

"A Short History of Christianity," by
John Horsch, published by the author,
107 University Street, Cleveland, O.,
price, \$1.50, is a presentation of the
principal facts in church history as they
appear from an American writer's point
of view.

"Behind the Bars," by Mary A. Jenks.
Published by the author, Pawtucket,
R. I. Price, \$1.50. The author of this
valuable work has been police matron at
Pawtucket, R. I., for several years, and
gives the public the benefit of her ripe
experience in its pages.

"The Lincoln Legion," by Louis Albert
Banks, published by the Lincoln Legion,
110 East One-hundred-and-twenty-fifth
Street, New York city, price, \$1.00, is a
history of the movement which began
with Abraham Lincoln and a few of his
companions in "South Fork School
House," Sangamon County, Ill., and cul-
minated in the Lincoln Legion, which
was launched by the Anti-Saloon League
in Tenth month, 1903.

"The Federation of Religions," by Hiram
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Licet Press, 42 West Coulter Street,
Philadelphia, Pa. Price, 75 cents. This
volume sets forth the scope and an-
nounces the possible achievements of
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individual as a spiritual microcosm, and
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divine by scientific methods of reasoning.

"Training with the Master Teacher,"
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Sunday School Times Company, price, 50
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Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many
eyes,
Then wilt pure light around thy path
be shed,
And thou wilt nevermore be sad and
lone.

—Lowell.

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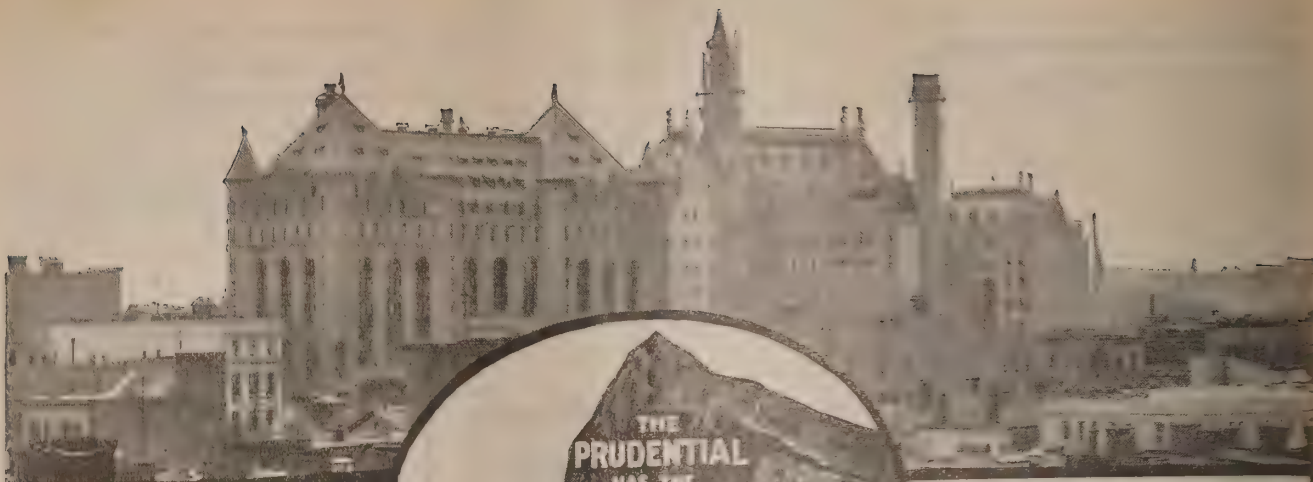
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The American Friend

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*Here, where the tide of conquest rolls
Against the distant golden shores,
The startled and stunted human souls
Are with us more and more.*

*Take to your Science, train your Art,
Your triumphs and your glories earn
To feed the hunger of their heart
And furnish of their brain.*

*Your savage deserts bordering near,
Your wastes of ignorance, evil, and shame—
Is there no room for generous here,
No field for deeds of fame?*

*Arise and conquer while ye can
The fire that in your midst resides,
And build within the mind of Man
The Empire that abides.*

—WILLIAM WATSON

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Friendship is the nearest thing we know to what religion is.—Henry Drummond.

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, SECOND MONTH 18, 1904.

No. 7.

MEN OF GOOD WILL.

WE naturally ask, when a great war breaks out, and when men set out to slaughter each other on a gigantic scale, how such an unholy thing can come to pass in a world which has listened nineteen hundred years to the gospel of the Prince of Peace. The answer is very plain and simple. Fighting and killing are as *natural* as running or breathing. It is what men have been doing ever since there were men. Primitive peoples no more thought war wrong than they thought the worship of their gods wrong. For one tribe to kill off a tribe which stood in its way was as much a matter of course as killing a rabbit for dinner, or as cutting down trees to make a path through the woods.

War was bound to go on unstopped by moral questioning until love could come to birth in the hearts of men. At first love, or fellowship, was limited to the tribe; that is to say, to the large family. The members of this tribe did not kill each other, for they had common interests, common bonds, mutual fellow-feeling. Anybody outside that group was, or might easily become, a natural enemy. Then he was to be killed, if possible. In the course of civilization the nation has taken the place of the tribe. The group is larger, fellow-feeling has greatly expanded, but still it is bounded by ranges of mountains, by rivers, by sea coasts and by imaginary boundary lines. And when the interests of one group come into collision with the interests of another group, the two groups have recourse to the primitive method of killing each other.

Now the only way to get rid of war is to get a world full of persons to whom fighting and killing are *unnatural*. It has always been unnatural for men to kill those whom they loved. They killed only where they hated, for that was the natural thing to do. As fast as the circle of love and fellow-feeling widened the area of peace widened. Inside this circle killing was unnatural; outside of it it was natural to kill for a sufficient cause. War vanishes before love just as snow vanishes before the sun, because as soon as the spirit of love prevails killing has become unnatural and impossible.

This is what the song of the angels means. They announced "Peace among men of good will," (for

that is the way it should be translated). That is an eternal truth, *there is Peace among men of good will*. A world full of persons of good will would be a world of Peace. War would be unnatural to every one of them. Christ's method, then, of abolishing war is to produce men of good will. This is the reason that the process is so slow. It means the reversal of all selfish "natural" impulses. It means the creation of a society in which love and service and helpfulness to every man of every color and race are as spontaneous and natural as it used to be to kill and destroy. It has already become so to all of us within the little circle of our family. To serve wife or child gives us more joy than to serve self. A few of us carry the idea farther. Our religious denomination is a wider family circle. Any service we can render within this circle gives us joy. We count no sacrifice too hard if it yields an increase to the members of this group. Others live a still wider life. Whatever their *country* needs they give with joy. But Christ carries us out farther still. He reveals the preciousness of man as man. Every man is a possible son of God and so a brother of all who have become actually sons of God. He aims to produce a society of "men of good will," i. e., men who practice love to all other men simply because everyone is precious to the Heavenly Father. How different this would be from our actual society in which the union men fight the non-union men, the laborer and capitalist are at war, in which torpedo boats destroy gunboats and torpedo destroyers destroy torpedo-boats, and the ingenuity of man labors to discover some destroyer to destroy the torpedo destroyers. Let us not suppose that Hague courts or arbitration councils or conciliation boards will ever change the *fact of human nature*. War springs out of natural primitive impulses. The only cure is a new kind of person who has formed the good will, who practices love, who finds it natural to serve and help. No golden society can ever be made out of leaden individuals. No shuffling of bad atoms will make a good whole. Peace comes as fast as Christ comes in men's lives. There is Peace wherever there are men of good will. It is the spirit of love which makes good families; it is the spirit of love which produces a powerful Church; it will be the prevailing spirit of love which shall finally banish war.

WOMEN IN THE MINISTRY.

It will doubtless surprise many to learn that the ministry of women is by no means confined to Friends. There are fifty-three women who are *ordained* ministers in the Congregational churches, and there are nearly as many more who are preaching without yet having been ordained. Forty-five of the fifty-three are married. Five of them were originally Friends. Some of them studied for the ministry, while others came into it more or less unexpectedly through a desire to assist their husbands. The first woman minister was ordained by a Congregational church in 1890, so that this movement is a growth, in this denomination, of only fourteen years. The number has doubled in the past nine years. Experience has plainly shown that women possess gifts and qualifications which fit them for ministry and for the work which is generally called pastoral, i. e., home visiting and the general oversight of the wide activities which properly belong to a modern church. These Congregational women ministers are distributed over twenty States and Territories, and they are as successful in New York as they are in the far West, and as successful in the latter as in the former section.

More and more it is being realized that the work of ministry in its widest range and function calls for persons of spiritual qualities, for a sympathetic heart, for quickness of appreciation, rather than for persons of sheer intellectual ability, or for theological experts. Now women are rich in just these needed qualities. The person who can guide a tender little life toward its true destiny is just the kind of person who can feel the needs of a congregation and who can make her life go out toward such as require tender shepherding. In the early Church woman had a very large place, but as the organization crystalized into a great system of ecclesiastical rulers woman's sphere became subordinate, and Paul's famous advice to Corinth was seized upon as a handy ecclesiastical law, "women must keep silent." The Protestant churches which have kept in bondage to the letter have continued this unreasonable attitude, and so have lost half their effectiveness. Friends, acting in obedience to the Spirit, at once saw that there was no sex in spiritual matters—that God conferred divine gifts on *persons*, both male and female. Margaret Fell is joint founder of our Society with George Fox, and some of the greatest ministry in our history has come from women. For a long period we were not only pioneers in this good mission, but we were practically the *only* denomination in which the ministry

of women was free and untrameled. There have been women of remarkable gifts in other denominations, but they have generally been compelled to seek other careers than the one for which they were plainly called—because there was Paul's sentence lying like an iron gate across their path. One by one, however, the churches are seeing deeper and are reaching the mind of the Spirit who has in all ages come upon women as well as men. And at present the Congregationalists are breaking down the iron gate. Let the good work go on.

FOR THE AMERICAN FRIEND.

IS NEW ENGLAND DECADENT?

BY WILMOT R. JONES.

"Populations are decreasing," "immigrants are not assimilated—a subject of melancholy comment," "thrifty, successful, contented farmers have gone west or into cities," "the hill-town confronts 'an everlasting no'!" "parishes have declined in numbers, wealth and spiritual power," "rural manufacturing has declined more rapidly than has agriculture," "New England has declined in wealth and in character," "farms present only a sad economic problem to be solved by the ages,"—these are fair samples of "popular opinion" as summarized, now from one point of view, now from another—the social, the industrial, the sectarian, or religious—concerning rural New England. Here, as always, it is easier to take the point of view of public opinion than that of fact; easier to get the fact than to see its true meaning. Is not New England worthy of a treatment more judicial and philosophical than it usually gets?

It is essential to keep in mind New England's relations to England, and not to forget the social and political unity of New England for nearly three hundred years; it is just as essential to bear in mind that, with this unity within her confined territory of hardly 70,000 square miles, she has been in constant relationship with the world. Still more important is it that writers who would interpret her life adequately should know of her geographic and geologic unity. The great tap root, agriculture, involves the whole tree. The agricultural life of New England is not to develop in spite of New England, with her northern mountains and her Southern plateau. If, as the facts show, the earlier generations attempted to make farms in the Northern belt of States just as in the Southern, and on barren hilltops and hillsides as in valleys, a later generation may seem wise in abandoning such farms for better ones at home or in the West. Nature on one side and a progressive civilization on the other, hold in the long run dominant ideas in their keeping. The point of view of this paper is that, in the large, many-sided relations of our subject, the New England of her first and second century is a very simple and a very little conception compared with the New England of her third century, little in

every way: little in her industries; little in her intellectual life, and narrow in the character and spiritual life of her people. It is in point to ask, whether it is at all in harmony with a philosophic treatment of the life of any people in any age to pronounce them "decadent" or "progressive" by the study of decades or even of generations, as we are too prone to do because of our convenient "census returns." Governments may change in a day, but the causes of their changing operate through centuries—so with industrial life. In the industrial life of England there was steady growth from the very simple farm life of the "home" to the more complex life of the "guild" period, to the still more complex life of the "domestic period"; till we find that, in turn, shading off into the ever-increasing complexity of the "factory period." With much overlapping of periods and at an accelerated pace, New England, barring the "guild period," has undergone essentially the same evolutionary process, doing in three hundred years very much of what it took England a thousand years to do.

II.

Having fixed upon a fairly high point of view, we may do well to see just where the line should fall between rural and urban New England, and to note that that line is not and cannot be fixed for a long period. We know that it took New England, while she was waiting for industrial hints from England and the rest of the world two centuries and more to build up one city of 20,000 people. When New England began making cities she, like England, had to make them out of her towns. For two centuries she spent pretty much all her time making towns, producing and using her products for the most part where they were made. For one century New England has been making cities, drawing men and products from her towns. Resting the case on fact, George F. Wells lets the line between rural and urban for Vermont fall at populations of 2,000. Towns, forty in all, with 2,000 people or more, are called urban; towns, 206 in all, with less than 2,000, are called rural. Vermont has but two towns with a population of more than 10,000; Maine but 7; Rhode Island, 8; Massachusetts, 47; New York, by way of comparison, but 45. Massachusetts has 52 towns with a population above 5,000. For all of Southern New England the line between rural and urban would fall somewhere between 5,000 and 10,000; for Northern somewhere between 2,000 and 5,000; and there are not far from 150 towns in New England that would be called urban, taking 6,000 as a probable average for all New England.

III.

Disregarding immigration for the time, it is true that as urban New England increases in population rural New England decreases. In the decade 1890-1900 60 per cent. of the forty urban towns in Vermont, 20 per cent. of all towns, and only 12 per cent. of the 206 rural towns increased 5 per cent. or more—and this Wells speaks of as a "positive in-

crease"; 32 per cent. of all towns stood still, or neither increased nor decreased as much as 5 per cent.; in 60 per cent. of the strictly rural towns there has been a positive decrease of more than 10 per cent., while the population of the whole State has increased. In 1830 in Vermont there were but three urban towns. Rural towns had their maximum populations in 1850—289,000, with only 24,600 in the urban towns. In the half century since, the change has been rapid. In 1900 the rural towns had 186,900, while the urban had 156,750. This was a period all through New England of re-adjustment and adaptation to the modern industrial civilization in which, both in extractive and transforming occupations, the machine is the dominant factor. The opening up of the West, the Civil War and the scientific method and spirit applied to industrial life, are among the causes active in producing this great change in New England. The "home" and "domestic" types of agriculture and manufacture have slowly yielded their foremost place to the industrial type. It is safe to say that the population of that part of rural New England adapted to intensive farming is increasing as rapidly as that of urban sections adapted to other typical industries. In other rural towns population has changed rapidly from country to city and many farms have run down or been abandoned altogether. The point to keep in mind is this: change does not mean decadence; change and decay are the requisites of growth.

IV.

Besides the causes already referred to as producing change, others, of secondary importance, have their place in determining the present status of the New England farm: (a) Depletion of forest, (b) neglected highways, (c) excessive taxation, (d) unwise choice of land.

(a) I use Vermont as typical for the northern group; here, in lumbering, from 1860 to 1890, there was a steady increase both in the number of plants, the number of men employed, the amount of capital invested and the value of the product. Then a sudden change took place. In 1900 the plants were 100 less; there were 2,000 fewer lumbermen, \$700,000 less capital invested, and a product \$800,000 less valuable. Since this decade was favorable for the development of this great industry—involving 55 per cent. of the area of the State—the sudden change is accounted for only by forest depletion. C. D. Howe, of the United States Bureau of Forestry, actually finds in this one State thirty-five towns whose forests were nearly or quite exhausted. It follows for the whole of Northern New England that a town whose chief industry was lumbering is practically abandoned. "If," says Wells, "the forest wealth of a lumber town is gone, little taxable property remains. The rate of taxation at once advances on the remaining property. A high rate of taxation tends to diminish the number of inhabitants, which further raises the taxation rate, until such towns have no chance for economic betterment." Moreover,

forests on foothills and hillsides keep the soil in place and tend to prevent great freshets which tear up the ~~farm~~ land, cover the low land with debris and destroy the roads with the inevitable result of still further advancing the rate of taxation and of making more sure the biennial appeal to the State Legislature to relieve the town—"to enable it to repair highways."

As may be expected, the deforestation of New Hampshire and Maine has been nearly parallel with that of Vermont. Early settlers in many places have disregarded all sense of proportion and forethought in the treatment of forests, taking the course of least resistance and using the policy that seemed to them best in the short run. The "first growth" prime forests of Maine have almost disappeared and spruce lumbering is taking the place of pine. This "short run" policy will quickly destroy any industry.

(b) The number of miles of highway in Northern New England towns ranges from 8 to 117, with an average of not far from 75 miles. The number per mile in population along these highways varies from 8 to perhaps 50 people for rural towns, with an average somewhere below 20. As a matter of fact, in the 46 urban towns of Vermont there are but 74 persons per mile of roadway, while for 114 rural towns the number is 18, and for the 86 "sub-rural," or very rural, there is an average of but 10 persons per mile. This condition prevails throughout the Northern States—greatly intensified in Maine, with her 33,000 square miles of territory. Whether this be considered a cause or an effect of decadence matters little. It certainly is within narrow limits an index of decline "positive, extensive and deplorable." Roadways are the faithful index of civilization. The isolation of the few people who still live in this "sub-rural" group of towns is almost as absolute as it would have been in the same region in the seventeenth century. I have referred already to excessive taxation, and some of its causes and results. As a result of careful study of 180 strictly rural towns of Vermont, 59, or 33 per cent., had a tax rate of \$1.75 or more to every \$100 of taxable property; 77, or 43 per cent., a rate between \$1.25 and \$1.75; and 44, or 24 per cent., with a rate of \$1.25 or less.

The 59 towns having the highest rate are the most isolated, and are on the hill and mountain sides, and from those towns "that have not," taxation is taking what they seem to have! Deforestation has undone many towns and many farms, but unwise choice of land for general farming purposes, together with roadways built just where they should not have been built, have undone many more. From lack of proper tools or proper courage, or both, thousands of early settlers in New England mistook sandhills and gravel hills for farm land! Not to abandon such farms would indicate rare degeneracy! Years ago Emerson said: "The town of Concord is one of the oldest towns in this country, and yet, in this very year, a large quantity of land has been discovered and added to the town without a murmur of complaint from any quarter! By drainage we went down to a subsoil we

did not know, and have found there is a Concord under old Concord which we are now getting the best crops from; a Middlesex under Middlesex; and, in fine, Massachusetts has a basement story more valuable and that promises to pay better rent than all the superstructure. These tiles are the text of better opinions and better auguries for mankind."

V.

Certain well-defined changes have taken place in New England, more especially since 1870. In that year in Vermont there were 33,522 farms, 68 per cent. of whose acreage was improved, and the valuation of total farm property was \$134,804,952. In 1900 there were 33,104, 45 per cent. of whose acreage was improved, and whose total valuation was \$108,451,427, a difference due, in part, to a change in classification. In this connection it is significant that the total value of farm products for 1869 was \$27,717,622, while their total value in 1879 was \$33,570,892. A change is clearly shown again by the fact that the wheat crop for 1849 was 535,955 bushels, while in 1899 it had shrunk to 34,650. The barley crop for 1849 was 42,150 bushels; in 1899 it had advanced to 380,940 bushels. The hay and forage crops show a striking increase from 866,153 tons in 1850 to 1,639,972 tons in 1900. In 1850 Vermont had 1,014,122 sheep; in 1900 it had 182,167 only. In 1850 it owned 146,128 cows; 270,194 in 1900. These figures show a stupendous change, "on the whole tending upwards." Though in the investigation of 1890 it was found there were in Massachusetts alone 1,461 abandoned farms whose average size was 86 acres, and whose average value was, with buildings, \$894; yet it was also true, from the State census of 1895, that the value of agricultural property had increased \$4,000,000 over 1885; and the value of its agricultural products from \$47,756,033 in 1885 to \$52,880,431 in 1895. It is reasonable to conclude that there was a corresponding change in crops and crop-values and in farms and farm-values throughout New England.

As to the soil of New England, Professor Shaler shows how the very coarseness of the soil elements insures permanence. "These minute pebbly fragments of rock will gradually disintegrate and yield, in soluble form, the elements needed by plants, and the soils may continue to have moderate fertility long after the soils of the Mississippi Valley are exhausted, or begin to require large use of fertilizers." And it is wholly to be desired, Brigham says further, that much of New England upland should relapse into forest. "Mountainous and glacial conditions have combined to fit this land for trees and nothing else." This, no doubt, is notably true of "Wildest Rhode Island," where it is said are seen all the features of New England rural decline. West of a line drawn through the center of the State north and south are some of the well-worn hills of New England, where in ten back townships live but 6 per cent. of the people of one of our most densely-populated States. In

five of these towns, during the last century, there was a loss of from one-third to one-half of the inhabitants. Evidently that part of Rhode Island was never fitted for farmland, and we ought to be glad that our countrymen had the good sense to see it. A forest map of Connecticut shows more green than white, and implies that nearly one-half the State is best adapted to forestry.

VI.

Looking at industrial New England of the seventeenth and eighteenth centuries, one fails to see the rose color that so often appears in the "popular idea." Adverse English legislation dragged out the "domestic period" here till 1789. The enterprising New Englander had to be a farmer, or at least belong to one of the extractive occupations. There were no large markets, and the rule was "home production for home consumption." Tools were simple and rude, the art of fertilization was quite unknown; vegetable and animal life was unimproved by breeding. Over most of the territory settled, a "reckless slashing and burning" of timber had to precede agriculture, a waste that has been repeated since, till it is now "well-nigh criminal." Fishing was next to farming, the leading industry; transforming occupations were confined to the home of the farmer. Flour was ground at the gristmill for toll; there were no roads in rural New England worthy the name; except by sea, transportation for long distances there was none; motive power was furnished, of course, by winds, animals and streams. Bridges did not come till 1675; Boston had its first coach in 1669; and "in far-away districts" chaises were a curiosity in 1755. Transportation by water was cheap, but slow and unsafe. "Barter" played a very important part in both domestic and foreign trade throughout the "domestic period." "Financial chaos prevailed." Except near a few centers, land was so cheap as to admit of no valuation if there had been a standard of value!

Rural New England of the period was practically cut off from all educational forces except such as came by an occasional visit of the doctor, the preacher, or from attendance at a distant meeting-house, or the annual town-meeting.

"The size of breeding-horses, the variety of farm products and the number of animals each man could pasture upon the 'common lands'; the size and style of houses, materials and fashion of clothing, markets, prices, wages—even a man's amusements, private conduct, religious beliefs, were proper subjects for the consideration and action of town authorities."

VII.

The age of the machine, "the Factory Period," with its clear stamp of an industrial civilization, has changed all this. "Puritan New England no longer exists in its primitive asceticism," says Gilmore. "It has been modified in many of its ways and customs by contact with less severe nationalities, but it has not surrendered its intellectual and moral leadership

of the country. By means of its children who have remained in the six Eastern States, and fully as much by means of the larger number whom it has sent out to people the Middle and Western States, making there a greater New England, the stock of the Puritans and the Pilgrims has exercised a controlling power in American history. Thus far it has been able to direct the forces of national development wisely and morally, not indeed in the name of Massachusetts or Connecticut, but in the name of Anglo-Saxon pluck and respect for right."

It is this pluck and sense of right and love of personal liberty, and sound conservatism, and sturdy enterprise, and fine love of competition, together with high public spirit and a profound kind of optimism, that stand New England in splendid stead in the stress and strain of changing from her agricultural civilization to her complex "industrial civilization."

Stamford, Conn.

A POINTER.

BOARDING HOUSE TALK.

Young Student.—(Reads an extract from grandmother's letter praying for his protection from evil, and that he will walk in his good father's steps.)

Friend.—That is very excellent. There are so many temptations to a young man in city life.

Y. S.—I was brought up to attend Sunday School and church regularly when at home.

Friend.—And do you not do so now?

Y. S.—No! I do not care to go where I am not wanted.

Friend.—That needs explanation. But admitting there is apathy and lack of regard for strangers in the churches, what remedy would you suggest?

Y. S.—Well, I have gone to hotels and boarding houses with my father, a merchant, and agents from the houses would hunt him out and beg for an appointment to show their employers' goods.

Friend.—Can you make your meaning plainer?

Y. S.—Certainly. If the agents of the churches cared for their Master's interests they would be round the hotels and boarding houses asking strangers to school and church.

Friend.—That is an idea I have waited for.

Y. S.—I will add this. In four years' absence from the influences of a good Christian home scores of people have asked me to play cards, go to the theater or saloon, but not one has ever said, "Come with me to church or prayer meeting."

Friend.—But you meet many Christian people?

Y. S.—Yes, and they speak of the temptations a young man meets, and it ends just there.

Friend.—Will you go with me to school next Sunday?

Y. S.—Yes.

Friend.—And to Friends' meeting for worship afterwards?

Y. S.—Yes. Last Sunday there were three of us here who would probably have gone if invited. As it was we lounged around the boarding house.

Friend.—Your idea is then that young people from the churches should systematically canvass the hotels and boarding houses of the city to invite strangers to school and church?

Y. S.—I believe great good might be done in that way.

ALFRED COOK.

Baltimore, Md.

INDIAN TRIBES OF NORTHERN CALIFORNIA.

The Indians east of the Rocky Mountains are now established either on reservations or in severalty allotments, and a statement recently made in the "Independent" suggests that the present Congress will be notified that further appropriations will not be needed by them. The situation of the tribes of Northern California is wholly different.

From a careful, painstaking investigation, the Indians' Aid Society of Northern California has ascertained that over 12,000 Indians are landless, although treaties granting both reservations and payment for their land were made by Congress a little before the Civil War, but failed to be ratified by the Senate. A few bands, after waiting a time, threatened the war-path and were granted the requirements of their treaties, but the majority, numbering many thousands waited in faith, believing the United States Government would fulfill its promises. Their lands were taken and they have never received a single dollar for their ownership of many thousand square miles of some of the most beautiful and valuable country. This should claim the attention of all sections of our country.

We, the Indian Aid Association, ask in behalf of our destitute and suffering brethren, whose condition has yearly become more terrible, that petitions be sent from all parts, asking Congress to make an appropriation, as suggested in the accompanying petition. These can be sent to the editor of this paper, or any one willing to attend to it, and promptly forwarded to the Representative or Senator of your district that it may be seen that public attention is roused and a hearing demanded. On behalf of the committee,

HANNAH BEAN.

Here is where many professed disciples of Jesus fail of being real disciples. They have regularly enlisted, have put on their uniform, and there they stand before the recruiting office, with knapsacks and blankets on their backs, with muskets at "carry,"—marking time to the martial music—although some of them don't even do that; and there they have stood since their enlistment, never marching a rod.—H. Clay Trumbull.

Look upon each new day which comes as an opening into a higher world and a better life. When an opportunity of doing good comes, think that God sends it. Be faithful in small things, because they also are divine duties.—James Freeman Clarke.

The International Lesson.

FIRST QUARTER.

LESSON IX.

SECOND MONTH 28, 1904.

HEARERS AND DOERS OF THE WORD.

Matthew 7: 21-29.

GOLDEN TEXT.—Be ye doers of the word and not hearers only. James 1: 22.

DAILY READINGS.

Second-day, Second mo. 22.—Hearers and doers. Matt. 7: 21-29.
Third-day, Second mo. 23.—Hearing and doing. Jas. 1: 22-27.
Fourth-day, Second mo. 24.—Obedience rewarded. Luke 12: 41-48.
Fifth-day, Second mo. 25.—God's requirements. Micah 6: 6-8.
Sixth-day, Second mo. 26.—Man's whole duty. Eccles. 12: 8-14.
Seventh-day, Second mo. 27.—Doing rewarded. Rev. 22: 10-15.
First-day, Second mo. 28.—The sure foundation. Isa. 28: 14-17.

Time—During the summer of A.D. 28 and the second year of Christ's ministry.

Place—On some mountain in Galilee, not far from the Sea of Galilee, supposed by some to be the mountain known as the Horns of Hattin, a double-peaked hill.

Parallel passage—Luke 6: 46-49.

The lesson is the concluding paragraphs of what is known as the Sermon on the Mount. Whether the discourse given in Matthew is the same as that given in the 6th chapter of Luke cannot be said with certainty. There are great differences, as well as great resemblances. Perhaps the prevailing view is that there was one discourse, but in Matthew and in Luke we have two reports; in each of these something is omitted that the other has, and in each something is added which the other has not. To the objection that one was on a mount and the other on a plain, it can be said that the word translated "plain" means rather a level platform or table land, which would not be inconsistent with Matthew's "mount." The whole of the discourse should be read carefully in order to see how closely connected the conclusion is with what goes before it. This conclusion relates to the practical carrying out of the teaching which precedes.

21. "Not every one that saith." The emphasis is on "saith," that is, a profession is not worth much unless it is carried out into practice. "Doeth the will." Christ declares that those who "do" enter into the closest relationship with Him. Compare Mark 3: 35.

22. "In that day." The last great day—the Day of Judgment. "Prophecy." Preach. "In thy name." Better as in R. V., "By thy name." So elsewhere in the verse; it means "as under thy authority."

23. "Profess." Declare openly. "I never knew you." Knew you as disciples. "Depart." Heaven is no place for such.

24. "Every one therefore that heareth these words of mine and doeth them shall be likened unto a wise man who built his house upon the rock." Amer. R. V. "Therefore." In view of what I have been saying. Both classes have heard; the difference is that the wise have put in practice the teaching they have heard. "Wise." Here, as so often in the Bible, "prudent," "far-sighted." "The rock." The bed

rock. In the East, where the houses were built of such unsubstantial material as sun-dried brick, or mud, they are easily undermined and carried away. Then, too, the streams are often dry in summer, and if the house be built near the stream, on the plain, a sudden freshet, which is no uncommon thing in that land, will carry the house away; while if the house is on the hillside—the rock—it will stand; it cannot be undermined.

25. A graphic picture of a sudden tempest.

26. In this and the following verse is the contrast. "Doeth them not." Forgets them, or does not put them into practice. "Foolish." A strong word, the exact opposite of "wise."

27. "It fell." There was nothing to resist the shock of the storm. "And great was the fall thereof." Its destruction was complete. These similes are almost parables. The houses are men's lives, and building on the rock means building the life, the character, on Christ, the Rock of Ages. (1 Cor. 3: 11). Note that the comparison is not between the good and the bad, but between those who professed and lived out their profession and those who professed and did not live out their profession.

28, 29. "Astonished at his teaching." R. V. Not only what He said, but the spirit and manner in which it was said. His appeal was not to the traditions and precedents of the Scribes, or even to the Law, but to the moral consciousness of His hearers. It was this that so astonished them.

PRACTICAL THOUGHTS.

1. Intellectual apprehension of the Gospel is not enough; knowledge about Christ is not enough; the life itself must be changed.

2. "Philosophy hopes to cure the vices of human nature by working upon the head, and Christianity by educating the heart."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SECOND MONTH TWENTY-EIGHTH.

HEROISM AND OTHER LESSONS FROM CHINA.

Acts 14: 19-23.

Second-day, Second mo. 22.—David's heroism. 1 Chron. 11: 17-19.

Third-day, Second mo. 23.—David's heroism. 1 Sam. 17: 33-51.

Fourth-day, Second mo. 24.—Jonathan's heroism. 1 Sam. 14: 1-14.

Fifth-day, Second mo. 25.—Paul's heroism. Acts 18: 5-10.

Sixth-day, Second mo. 26.—Jason's loyalty. Acts 17: 1-9.

Seventh-day, Second mo. 27.—Two sufferers. Acts 19: 23-32.

The missionary has been a hero from the very first, not sparing himself that even out of his afflictions he might be a witness of a power greater than that of any persecutor. The Chinese Christian has had examples no less conspicuous than any the world has seen, of godly men and women going into known danger, refusing to desert the post of duty which threatened and often effected the extremes of torture.

But the marvel of recent years has been the stead-

fastness of the despised Mongolian in the face of persecution of the bitterest kind. Generations of tradition and training help to hold the Caucasian to the Christian faith, but the Chinaman had nothing of this to sustain him. It was with him the word of the gospel newly brought thither by the suspected foreigner, and the witness of the Spirit to its truth; but the faithfulness of God to all His words was again abundantly confirmed in those who counted not their lives dear unto themselves in the Boxer troubles and similar persecutions to which the Chinese converts have been subjected.

The old man who asked only that he be allowed to put on his best garments before going "to meet his King," and the little child who in the near approach of death saw "a tall man with a very bright face coming to take her," were each valiant witnesses to the Truth.

Stolid as the Chinaman seems to us, a worker in China tells of seeing an entire congregation of some 350 men and women fall down in contrition and confession. Another speaks of men 50, 60 and 70 years of age accepting Christ the first time He was ever offered to them. In other places the deepest hostility and suspicion have to be overcome by long patience and great wisdom; but of Pastor Meng, who, at the call of duty, went from a place of safety into the dangers of a Boxer uprising and there met his death as a martyr, it was said by the narrator of the story of his last days, "It pays for a lifetime of toil to save one such man."

Mission work has discovered and developed these jewels, and by such instances we are anew confirmed in our belief in its importance. But may we not also learn lessons of courage and steadfastness for our own place? The witness not ashamed is needed in city, town and country; and many a boy and girl—and we older ones as well—can take as patterns the unwavering witnesses for our common Master in this great hive of the East.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

ANNUAL MEETING OF THE PHILADELPHIA MISSIONARY ASSOCIATION.

The annual meeting of the Foreign Missionary Association of Friends of Philadelphia was held on the 26th of First month. The routine of business was followed with interest. Our corresponding secretary, Margaret W. Haines, gave a touching account of the wonderful leading that had been felt by the deputation of the association as they went to the mission in Japan to give advice and aid in the re-establishing of the mission after the fire. They went out earnestly craving guidance, and it never failed them. Their souls were refreshed again and again, not only when traveling, but in the homes of the Japanese and at the mission; they marveled at the ever-pres-

ent sense of the following Presence of our Father, and their days and weeks and months seemed one long, gracious opportunity, crowned by His guiding Presence.

The meeting was also keenly interested to have present Edith Dillon, one of our missionaries to Japan. It is seven years since she went to her service there, and she is now at home for a well-earned and needed furlough. She told of some of the perplexities and also of some of the conquests of a missionary's life. She has realized great happiness in this life of service. It is her expectation to return to her post in Tokyo this summer.

A draft of an annual letter was drawn up and adopted by the meeting, addressed to the believers in Japan. This is to be presented to the annual gathering usually held in the spring. It conveyed to them an expression of loving concern and solicitude, and our Friends were encouraged to dwell in the peaceable spirit of Jesus.

The work in Syria is held in affectionate interest, and we value the reports coming from that part of the field.

Perhaps our greatest encouragement lies in the growing interest in the association's work which is shown by the liberal support it is receiving from a widening circle of Friends. The meeting was one that gave us cause for humble thanksgiving to Him who is the Father of all the nations of the earth and would gather all into His heavenly kingdom.

R. W. C.

(The following taken from a greeting sent by the Executive Committee of Friends in Japan to the Foreign Missionary Association of Friends of Philadelphia, suggests the practical application of the gospel and invites consideration.—Ed.)

Our work here is twofold. One is that we have to make every effort by the special guidance of our Lord, to keep all new converts in the continual love of God, constantly refreshing their faith in the Lord, and encouraging them to go through all kinds of sufferings and disappointments, by the kind help of our Lord Jesus Christ. The other is the work of evangelization, by which is meant the preaching of the gospel to the unchristian people and bringing them to Christ to be saved by His blood. These two great works for the Lord are now going on here, and in order to facilitate the work and secure more success in it several things have been suggested, for which it may be worth while for us to look forward in the future. We quote here some of the things which were spoken of as desirable to have if the Lord opens the way for them:

(1) To establish a Boys' School which shall help to bring men to Christ and train them in Christian faith as the Girls' School already established is found to be doing so well for girls and young women.

(2) To establish a Children's Primary School, where children are to be trained and educated under Christian influence.

(3) To encourage native Christians to do the Lord's work and shine for Him with more independent and self-supporting spirit, taking responsibility upon themselves before God.

In order to do this it is very desirable to have some Friends in your country who feel called to live in this country and open business houses, or start farming, or to engage in any other lines of work on their own responsibility and at the same time to do the work for the Lord, preaching the gospel to the people around, thus setting before the people the real true examples of self-supporting missionary business men or farmers, or whatever else anyone may be called to. We have pure missionaries whose lines are wholly given up to the Lord's service, and then we have teaching missionaries, who spend part of their time in teaching, and the rest is given up to the Lord's work. But it is still better, in addition to these, to have some self-supporting missionary business men or such to work among us, showing the people the practical examples of true Christian lives.

(4) We feel that one of our greatest needs is more evangelists to devote themselves to the work in the many open, unoccupied fields, and we desire that the way may be opened for the development of such gifts amongst us.

The above suggestions are mentioned just for your consideration, and it may be well for you and us to remember them at the time of prayer and wait patiently till the time when the Lord makes way for them. May the Lord bless you all and encourage and strengthen you with His Spirit to make you able to do the work for Christ continually.

GURNEY BINFORD, Chairman.

CHUZO KAIFU, Secretary.

Tokyo, Japan.

Educational.

EARLHAM COLLEGE.

On Seventh-day evening, Second month 6th, the students, faculty and friends of Earlham very appropriately celebrated three recent victories of the college. On the afternoon of the 5th the Earlham Basket Ball Team defeated Butler College at Indianapolis, and on the afternoon of the day following defeated DePauw University at Greencastle. On the evening of the 5th occurred the State oratorical contest, in which seven of the representative colleges and universities of the State were represented. Earlham College was represented by Luther M. Feeger, whose subject was "Gustavus Adolphus." The contest was recognized by all as being one of the best in the history of the organization, and Earlham's orator received first honors, and will represent the State of Indiana in the inter-State contest next May. During the past four years Earlham College has held the highest honors in oratory of any college in the State, having received two first places and two second places, while her closest competitor has received during the same time one first, two seconds and one third.

Professor Josiah Royce, of Harvard University, recently delivered two addresses at the college. On the evening of the 4th instant Dr. Royce addressed an exceptionally large audience of students and visitors on the subject, "Pragmatism and Truth," and at the chapel period on the 5th he delivered his address on "George Fox as a Mystic."

The "Earlham College Bulletin," containing announcements for the spring term and summer school, has just been issued. A school of nature study will be conducted by Professor Dennis, and Professor Irving King, of Pratt Institute, Brooklyn, will have charge of pedagogy. One of the new and strong features of the summer term will be the work offered by Professor Russell in Bible study. Four courses will be offered, and the work is intended for college or academy students who feel that an education is incomplete without some scholarly Bible study for Sabbath School teachers who feel the responsibilities of their positions and who wish to do more efficient work, and for ministers who are unable to take extended theological courses, but desire to add to their knowledge of the Bible.

Every day that dawns brings something to do, which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which He has given us as surely as He gives us daily bread. We should thank Him for it with all our hearts, as much as for any other gift. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

Men are wearing out their lives in worry, not in work. We must begin to live for God more thoroughly. Whose hand is on the helm of the universe? Not ours. Many of us are trying to carry the labors of the deck hand and the responsibilities of the pilot. Drop them! God never asked us to do more than we have time and strength for.—Ozora S. Davis.

Correspondence.

To the Editor of THE AMERICAN FRIEND:

Dear Friend:—"An Interested Friend," whose letter appears in a recent number of thy paper, suggests as one reason for the lack of increase in our Society that some meetings are controlled by a few Friends. Such a condition does exist, and, in so far as it is hindering us in fulfilling our mission to the world, demands speedy remedy. "An Interested Friend" has indicated the remedial action that is the duty of those who realize that they are leaders such as he describes. But most of us are not leaders. What can we do, we, "the great body of the meeting," who are left "with nothing to do but to join in, or, as has often been the case (to the disgust of the clerks), to sit still and say nothing"?

I believe we need to realize that this condition of affairs is partly, if not largely, our own fault, and is due to our lack of that whole-hearted devotion to our Society which thee pleads for in thy late editorial, "Are Friends Interested in Quakerism?" Have not those we criticize come much nearer to thy ideal than we who say we have no influence?

Our organization and our "Discipline" recognize the equality

of all members. If we have been indifferent to our rights and privileges and have not cared enough about our meeting to use our liberty to express honest opinions, but have been willing to go with the stream when we felt it was not going in the right way or have said nothing, are those Friends wholly to blame who have been willing to use their privileges and whose voice, being often the only expressed feeling of the meeting, has naturally prevailed?

I know honest opinions are sometimes expressed without apparent result at the time, but I have also seen real results follow later, and I think we should not be discouraged.

It is a growing belief of mine that if we show a singleness of purpose, sincere interest, some true understanding of the fundamental principles of Quakerism and Christianity, and a spirit of Christ-like love, we shall be met with unexpected charity from the "ruling" Friends, and that they will warmly and thankfully welcome suggestions from us, and gladly recognize and adopt whatever is good or wise. Moreover, may not our willingness and qualification to "speak to business" be in proportion to the depth of our interest?

A very practical, though not always practicable, way to strengthen our interest is to attend regularly not only our meetings for worship, but also our business meetings, from the yearly meeting down. We should also try in every other way in our power to thoroughly know our meeting and its conditions, and to study other meetings, other churches, and the present conditions and needs of the world. Such knowledge and experience can hardly fail to develop interest and wisdom.

Above all, let no one forget that the great remedy for all causes of failure in our Society is the establishment and growth in spiritual life of every individual member.

ANOTHER INTERESTED FRIEND.

Things of Interest Among Ourselves.

Walter J. Aldrich is still laboring in the meeting at Collins, N. Y.

The revival conducted by Benjamin Hutchins and Joseph Winslow at Pleasant Valley, Okla., resulted in much good.

Timothy Nicholson and wife, of Richmond, Ind., are on their way to California, where they will visit friends and relatives.

Clarence Case, of Noblesville, Ind., recently attended the meeting at Westfield. His ministry was edifying and most acceptable.

Dr. George J. Wright, who recently united with the Friends at Cherokee, Okla., is delivering temperance lectures with great success.

James Welch and wife, of Cherokee, Okla., are doing excellent work in a meeting which is held in a school house five miles east of Stella, Okla.

Henry McKinley, of Traverse City, Mich., is visiting some meetings in Indiana with an evangelistic message. He is an earnest, forceful speaker.

Elizabeth G. Underhill is holding special meetings at Clintondale, N. Y. The meetings began the 7th inst. She is also calling at the homes of Friends.

Vol. I, No. 1, of the "Friends' Messenger" has just appeared from North Carolina. It is a good local paper, and should have a real service in that yearly meeting.

About twenty accessions have recently been made to the Friends' Meeting at Westfield, Ind., and about the same number have united with the Christian Endeavor Society.

Westfield, Ind., is enjoying the blessing of a most gracious revival, carried on by a most hearty union of all the denominations in the town. More than 150 definite conversions and renewals have been professed.

A three weeks' revival meeting was held in Valley Queen Meeting, Okla., by Estella Hammond, of Neal, Mich. A number were reclaimed and converted, the church members strengthened, and six united with Friends.

The work at Stella Academy, near Cherokee, Okla., is prospering under Professors John Howard, John Casto and Gladys McClung. Fifty students are enrolled for the winter term. There are seven in the senior class and thirteen juniors.

B. H. Farquhar, who has labored for the past four years in the meeting at New River, Cal., has recently removed to Bell, a new point on the car line between Whittier and Los Angeles. There seems to be a good outlook for Friends at this point.

Ten evening services were held recently in Batavia Meeting, N. Y., in which George B. Evans was instrumental in bringing definite blessing to a number. Much more freedom and life are now manifest in prayer and testimony by the members.

J. Edward Ransome has been holding special meetings at Milton, N. Y. The meetings closed the 7th inst. There was one conversion, and several of the members testified to having been helped. He also called on nearly all the families in the meeting.

The following Friends expect to attend the World's Sunday School Convention in Jerusalem: George and L. Ella Hartley, Mead A. Kelsey, Sarah A. Lindley, Anna E. Dysart and Laura A. Winston. Do our readers know of any others who are to go on the trip?

Marion E. and Mary Reisinger commenced a series of meetings at Prairie Vale Monthly Meeting, near Coldwater, Kan., on the 29th of Twelfth month and continued nearly two weeks, holding twenty-one sessions in all. Many were definitely blessed. The meetings were a source of strength and encouragement to the believers.

Senator Proctor has introduced a bill into the United States Senate authorizing members of the Society of Friends in the District of Columbia to marry themselves according to the ancient manner of Friends. This privilege has formerly existed only by State laws, and therefore the right did not exist in the District of Columbia.

Edith Stanton, accompanied by Miriam Mendenhall, closed a very successful meeting at Bethel, a meeting seven and one-half miles from Claffin, Kan., Second month 1st. Some professed conversion or renewal. A general awakening was experienced throughout the neighborhood. Eight united with Friends and a Christian Endeavor Society was organized.

The missionaries at Holguin, Cuba, report a visit from three Friends from Philadelphia the last week in First month. A letter says: "On Thursday evening they and the McCracken family, Friends from Kansas, Luther Hill, an Iowa Friend, and we missionaries had a very pleasant and profitable parlor prayer meeting here. Our hearts were very closely knit to theirs in the short acquaintance."

Leannah Hobson, of Richmond, Ind., and Lydia Lyon, of Wichita, Kan., held a very successful two weeks' revival service at Traverse City, Mich., in First month. More than twenty souls were converted or renewed. Outsiders took an especial interest in the meetings, being present in large numbers. Further work was intended, but was prevented by illness in the evangelist's family.

A very helpful series of meetings closed the 31st ult., twenty-one sessions in all, at Farmers' Institute Monthly Meeting, Ind., where James R. and Carrie L. Jones are located and giving satisfactory service. Lydia Hoath, minister from Thorn-town, was present during the special meetings. The preaching and prayer services were especially blessed. Four gave their names for membership with Friends.

Farmington Quarterly Meeting, New York Yearly Meeting, held at Collins, N. Y., on Fourth-day, the 20th ult., was much smaller than usual, owing to stormy weather and the illness of some. The business of the meeting was transacted with much harmony. On Third-day evening George B. Evans addressed the Christian Endeavor Union on the "Christ Life," and on Fourth-day evening conducted a gospel service.

Our venerable friend, Amos Kenworthy, has just closed a series of three weeks' revival services at Whittier, Cal. The meetings were occasions of great blessing and benefit to a large number. Many were led into complete liberty and freedom in Christ, and all who attended the services were conscious of lasting benefits. His searching ministry and mental and physical vigor, combined with his personal experience and prophetic vision, make him a unique character in church work.

Levi Taylor Pennington, son of Josiah Pennington, a minister of a line of ministers, who has been engaged as city editor on a daily paper in Traverse City, Mich., accepted a call in Twelfth month to locate in the meetings at Westland and Western Grove, in Walnut Ridge Quarter, Indiana. His work so far has been marked with the seal of divine blessing. Just before his leaving his home meeting at Traverse City a First-day evening was devoted to a farewell service, and a handsome large Bible was given him by Friends.

Nathan Brown, local minister at Stella Academy, Okla., is an excellent example of Quaker thrift. He teaches a Bible class

at Stella Academy every First-day morning, then attends the meeting for worship, and drives seven miles, teaches another Bible class and attends another meeting for worship. He returns in the evening in time to be present at the evening service at the Academy. On every Fourth-day he drives eight miles to attend mid-week prayer meeting. His wife, Mary Brown, accompanies him in his labors and renders valuable assistance.

Noah K. Williams, a young Friend and a graduate of Penn College, went late last fall to Cuba as a self-supporting missionary, but purposing to work in connection with Friends' missionary work there. After spending a month at Gibara to get a little start in Spanish, he struck out to try for himself. He writes that he is located on a farm thirty miles from Holguin, which is his nearest postoffice, and that there is much room for missionary work around him; that while not yet able to speak much to the people he has opportunity and does show his colors by declining invitations to participate in their unholy amusements, disregard of the Sabbath day, etc.

On First-day morning, the 7th inst., at the regular morning hour for worship, in the Friends' Meeting in Westfield, Ind., memorial services were conducted in honor of Gideon Hunt, who died at Pasadena, Cal., First month 29th, at the age of 63 years. Westfield had been his home for many years, and many were the tributes of love spoken of him as a man, a neighbor, a friend, a church member, a consecrated Christian and an earnest advocate of fundamental truths. His body was laid to rest in beautiful Mountain View Cemetery in Pasadena, where the shadow of the pepper tree falls on his grave at noon, and the carpet of grass will cover it all the year.

A young married man, an engineer from Santiago, was engaged at Gibara, Cuba, in repairing the machinery of the ice-plant. By means of the faithful labors of a member of the mission church, a young man also employed in the ice-plant, he was induced to buy and read a Bible and hymn-book and to attend the meetings for worship, Sabbath School and Christian Endeavor. Through these various influences he was soundly converted and became a staunch advocate for Christ. The following is a translation of part of the public testimony he gave in meeting: "Oh, my dear brothers and sisters, I came to see myself as a shipwrecked man, floating in the open sea, and I sought the help of a board or something that might carry me to the shore. . . . Oh mighty Lord, Thou art my Saviour! In this temple I found help for my soul, reading Thy Word and hearing the pastor pray. . . . Lord Jesus, I worship Thee. . . . Thou Keeper of the souls of men, forgive my offenses; give me light; guide my steps that I may be useful to Thy holy cause, to society and to my country."

MARRIED.

FREDERICK—LATHROP.—At Bethel Meeting House, Barton County, Kan., Second month 1st, 1904, Joseph Frederick and Sadie Lathrop, both members of Bethel Meeting.

DIED.

CRUMLEY.—At Grand Junction, Col., First month 23d, 1904, Isaac Newton Crumley, son of I. H. and Rachel Crumley, in his 31st year. He was a member of the meeting at Pleasant Plain, Ia., and an active Christian worker.

DEAN.—In Annapolis, Parke Co., Ind., on Second month 4th, 1904, Phebe Dean, wife of Stephen Dean, past 84 years of age. She was a member of Bloomingdale Monthly Meeting of Friends.

HOBSON.—At Central City, Neb., First month 1st, 1904, Oscar Hobson, nearly 41 years old. The deceased was a member of Friends. He was a song writer, and very successful as a public singer. He was laboring in a revival service when stricken with his last illness.

MILES.—Near West Branch, Ia., Second month 1st, 1904, Elizabeth H., wife of William Miles, daughter of Jesse and Rebecca Hoover, aged 76 years. She lived a lifelong member of Friends.

PERKINS.—At her home, Pikeville, N. C., Twelfth month 1st, 1903, Patience A., wife of B. E. Perkins, aged nearly 60 years. The deceased was converted when young and traveled extensively with her husband in the ministry, helping and strengthening him with her sympathy and wise counsel. She was a member of Contentnea Quarterly Meeting, and for many years served as an elder.

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Events and Comments.

The mortality from pneumonia in New York city this winter decreases very little, and is the most serious record this disease has made, although its inroads have increased for some years, while death from tuberculosis has decreased nearly 50 per cent. There were 9,714 deaths from this disease in New York in 1903, 9,360 the year preceding, and 9,168 the year before that. These are figures of mortality—the increase of cases under treatment in the hospitals has been far larger. The assistant superintendent of Bellevue observes that when he came to the hospital in 1871 there were 5,000 cases a year, and now there are 26,000 cases a year.

A recent writer in the "Examiner" has investigated the Young Peoples' Societies in a number of Baptist congregations and secured the testimony of a number of pastors as to its helpfulness, its failures and special methods used. The results are interesting and might be suggestive. Nearly every pastor reply-

FOUND AT 70.

The Power of Food.

An Illinois lady who never knew what health was until she reached her 70th year, presents an unusually convincing case of the power of proper food. She says:

"I am 74 years old this fall, and I never had good health that I can remember since I was a child until I commenced to use Grape-Nuts four years ago.

"From the very first I could feel a vast improvement, and now in four years I have gained so that I do all my own work, and I feel I cannot say too much in favor of Grape-Nuts and what this grand food has done for me, as old as I am.

"I have recommended Grape-Nuts to several, and they all have been benefited by it." Name given by Postum Co., Battle Creek, Mich.

The power of proper food (which means food that the stomach will digest and at the same time yields the all-necessary nutriment) is almost unlimited, and that's the reason ten days' trial of Grape-Nuts often works a wonder.

Look for the famous little book, "The Road to Wellville," in each package.

ing appreciated the value of the Young People's Organization within the church, testifying that it brought in a helpful joyousness and enthusiasm in Christian experience and rebuked the formalism, doctrinal rigor and aloofness from humanity which too far had gained a foothold in the church. In cases where failures are apparent the fault was not in the nature of the organization, but in the lack of able leaders. The best results have been obtained where the Young People's Society has kept in close touch with the local church organization.

Not since the Chicago fire in 1871 has an American city been compelled to undergo such a destruction of property as Baltimore did on the 7th and 8th inst. The fire began in the wholesale business districts, and spread to the retail business and shipping sections, and did not cease until an area of 150 acres had succumbed and property loss to the amount of \$100,000,000 or \$150,000,000 was entailed. Coming on a Sabbath, as it did, in the business rather than in the residential districts, together with the careful and skillful methods used in controlling crowds, reduced the loss of life to an exceptionally small number. Cities as remote as New York and Altoona aided in fighting the fire by loaning apparatus and men. The insurance companies will lose considerable. A vastly-improved new city will be built with comparatively little assistance from outside sources. The citizens are to be commended for the heroism and efficiency with which they sustain their great loss.

Not long ago King Menes, of the first Egyptian dynasty, was believed by many scholars to have been mythical. New discoveries concerning him are coming to be so numerous that his biography may yet be written. Quite recently a stele removed from Egypt at a very early date, now in the museum at Palermo, has been deciphered. Its inscription relates to kings who preceded the time of Menes and who also survived him. It appears that in his days there were different centers of government in Egypt, with kings contemporaneous with Menes. The inscription also shows that the chronological bases of the records have to do with cycles of religious ceremonies and that these cycles overlap the cycle of kingly dynasties. The religious and the secular periods of time were independent of each other. The "period of the followers of Horus" did not terminate with the accession of Menes, the beginning of the first dynasty, but at the time of the removal of the royal capital to Memphis. This makes clear a problem which Egyptologists have studied for a long time. Another important discovery is the name of Jehovah in Hebrew, without the vowels. The date of the papyrus in which it was found is quite modern, but this is the first time the sacred name has been found in Egyptian historical records.

The long-looked-for hostilities between Russia and Japan in the Far East have begun with encouraging results for the latter. The naval engagements so far reported are decidedly one-sided. Several of the Russian vessels have been captured or sunk, while Japan's losses have been slight. Japanese troops are landing at Chemulpo on the western coast of Korea and from this point as a south-

IT IS A MATTER OF HEALTH



There is no substitute

ern basis of operation are invading the country. They are also attacking Port Arthur. On the other hand, Russia is preparing for a desperate struggle. The troops in the disputed territory, Manchuria and Korea, are being reinforced by the Asiatic reserve, and the Baltic fleet has been dispatched to Eastern waters. The Czar has ordered all troops, as well as the army and navy reserves, to arms. The United States has asked the European nations to concur in sending notes to the belligerents similar to the following: "To Russia and Japan the Washington government suggests the propriety of limiting hostilities within as small an area as possible, and of respecting the neutrality and administrative entity of China, that China may be free from disturbances and foreign interests there from menace." A number of the powers have acted favorably on the proposition, but many fear grave possibilities since they argue that the Western powers would be bound by it to participate in the struggle if there should be a Boxer uprising.

FLORIDA.

Two Weeks' Tour via Pennsylvania Railroad.

The second Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York, Philadelphia, Baltimore and Washington by special train on February 16th.

Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals en route in both directions while traveling on the special train, will be sold at the following rates: New York, \$50.00; Trenton, \$49.00; Philadelphia, Harrisburg, Baltimore and Washington, \$48.00; Pittsburg, \$53.00, and at proportionate rates from other points.

For tickets, itineraries and other information, apply to ticket agents, or to George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

DO WE FORGET?

Do we forget, because, with mute lips
pressed,
To fading pictures, all our love, un-
guessed,
Lies locked secure within our patient
breast—

Do we forget?

Because, across the widening gulf of
years,
There comes no loving word to quell our
fears
No watchful hand to brush away our
tears—

Do we forget?

Do we forget? Nay, in each heart there
lies
A secret place, where, hid from mortal
eyes,
Dwells, strong and true, a love that
never dies.

Nor can forget!

—O. H., in "Presbyterian Banner."

THE OLD PLEA.

He "Didn't Know It was Loaded."

The coffee drinker seldom realizes that
coffee contains the drug Caffeine, a seri-
ous poison to the heart and nerves,
thereby causing many other forms of
disease, noticeably dyspepsia.

"I was a lover of coffee and used it
for many years, and did not realize the
bad effects I was suffering from its use.

"At first I was troubled with indiges-
tion, but did not attribute the trouble to
the use of coffee, but thought it arose
from other causes. With these attacks
I had a sick headache, nausea and vomit-
ing. Finally my stomach was in such a
condition I could scarcely retain any
food.

"I consulted a physician; was told all
my troubles came from indigestion, but
was not informed what caused the indi-
gestion; so I kept on with the coffee
and kept on with the troubles, too, and
my case continued to grow worse from
year to year until it developed into
chronic diarrhoea, nausea and severe at-
tacks of vomiting, so I could keep noth-
ing on my stomach and became a mere
shadow reduced from 159 to 128 pounds.

"A specialist informed me I had a
very severe case of catarrh of the stom-
ach, which had got so bad he could do
nothing for me, and I became convinced
my days were numbered.

"Then I chanced to see an article set-
ting forth the good qualities of Postum
and explaining how coffee injures people,
so I concluded to give Postum a trial. I
soon saw the good effects; my headaches
were less frequent, nausea and vomiting
only came on at long intervals, and I
was soon a changed man, feeling much
better.

"Then I thought I could stand coffee
again, but as soon as I tried it my old
troubles returned, and I again turned to
Postum. Would you believe it, I did
this three times before I had sense
enough to quit coffee for good and keep
on with the Postum; the result is, I am
now a well man, with no more head-
aches, sick stomach or vomiting, and
have already gained back to 147
pounds." Name given by Postum Co.,
Battle Creek, Mich.

Look in each package for the famous
little book, "The Road to Wellville."

FOR THE AMERICAN FRIEND.

SAVED TO SAVE.

Saved but to save! Such is the motto
given
To all who would be citizens of heaven;
The lamp of life the Christian's hand
should hold
To lead some wanderers back into the
fold.

The heart that beats responsive to the
love
Of Him who calls us to the home above,
Will long that others, too, this bliss may
share
That countless souls the crown of life
may wear.

Saved but to save, for who would wish
to be
A soul self-centered on life's rugged sea?
Nor reach a hand across the stormy wave
Some fellow-voyager from wreck to save!

Where darkness reigns, how good to shed
a ray
Of light, reflected from the orb of day!
Where sorrow dwells, as oft it will do
here,
How good some fellow pilgrim's heart to
cheer!

Thus did the Saviour's heart with glad-
ness fill,
His meat and drink to do His Father's
will.

And following in His footsteps, thus
should we
Delight His messengers of peace to be!

Saved but to save! How doth the heart
rejoice

When sinners, turning, make the Lord
their choice;

When each to each a brother's hand ex-
tends,

Enjoying converse sweet as Christian
friends.

Saved but to save! May heavenly grace
be mine,

Just as a sunbeam for my Lord to shine,
And in His service humble be, yet brave,
Remembering the motto, "Saved to
save!"

WM. KITCHING.

Clevedon, England.

London bridge, which has for two
years been closed for repairs, will be
opened in Fourth month, so remodeled
as to be practically a new structure. The
bridge has been widened from 53 feet 9
inches to 65 feet, at a cost of \$500,000,
or about \$3,500 an inch, most of the
space being given to the footways, which
have been broadened from 9 feet 5 inches
to 15 feet. The bridge would have been
further widened if the approaches also
could have been enlarged. One of the
chief minor improvements was the sub-
stitution of an open-work balustrade for
the solid parapet which formerly pre-
vented the escape of dust. An effort
was made by some persons to secure a
higher railing in order to prevent sui-
cide, but the architects held that any
one bent on self-destruction would find
the means anyway, and that the effect
would be marred by too high a balus-
trade. During the work of reconstruc-
tion the public has been accommodated
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Thy fire that meets me in the night,
Is the full brightness of Thy face,
Revealing through my tears a light
That leads me to Thy dwelling-place.
—George Matheson.

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make life less difficult to each other?—
George Eliot.

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American Friend

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BE A FRIEND TO MAN.

*There are hermit souls that live withdrawn,
In the place of their self-content;
There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.*

*Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.*

*I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife,
But I turn not away from their smiles nor their tears,
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.*

—SAM WALTER FOSS.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

PHILADELPHIA, SECOND MONTH 25, 1904.

No. 8.

Forenoon and afternoon and night,
Forenoon and afternoon and night,
Forenoon and—what!
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

—E. R. SILL.

THE NEEDS OF THE MINISTRY.

THE most important and critical question now before the Society of Friends, in England at least, is that of the right development of an effective ministry. On our side of the Atlantic there is a general agreement that, if we are to be faithful to the message that has been committed to us for the world, this must be done on free and voluntary lines. We feel that we should be forfeiting our birthright if we let go the silence of our meetings for worship, in which there is "liberty of prophesying" for all who feel called to take part in it for the true help of the congregation.

But this freedom, under the stress and strain of modern life, it is not easy to maintain. Specialization is the order of the day, and it seems often difficult to exclude the spiritual realm from the prevailing "division of labor." Happily, there are signs among us that the problem is not an insoluble one. There are meetings that are growing and prospering, keeping their own young people and drawing in thoughtful persons from outside. In these there is at least some living and heart-reaching ministry, and this from men and women who are not at leisure, but are very busy.

What is there to be learned from such meetings that may serve to guide us? We may learn, I think, that while our Church can do but little to produce the ministry it needs, it can do much indirectly to bring about the right conditions, and to help and foster the ministry when it comes.

The true ministry, we believe, must be such as springs up spontaneously under the prompting of the Spirit, like flowers in the rain and sun. But we are learning that it will not arise, or, if it arises, that it will not develop, unless the conditions are favorable, and these the Church can in some degree control. The Church can strive to lead its members into such a region of spiritual experience as is likely to give

them a message for others; it can see that the tender plant of ministry, when it springs up, is not blighted by the cold blast of indifference or criticism; it can provide the conditions under which those called to take part in ministry can grow strong in understanding, and broaden their spiritual horizon with a growing knowledge of the truth.

In England there are three main elements or tendencies in the Society of Friends, as in most of the sister Churches, which may be designated as the conservative, the evangelical, and the intellectual. It will be found that while no one of these, alone, is yielding the ministry that is needed, the most hopeful congregations are those in which all three elements have free play, and where a true balance is kept between them.

1. The essential thought of old-fashioned Quakerism is that true ministry is the outcome of a personal relation with the Spirit of God, such that in some measure His mind and will is revealed, His guidance known. The root of ministry is personal communion with God, and some degree of personal illumination springing from it. We believe that this principle, the principle of "prophecy" in the early Church, must be preserved if the Society of Friends is to have any reason for continued existence. Illumination and guidance are real, and are to be known by those whose wills are surrendered, whose hearts are baptized, whose daily walk is with God.

While we need not frighten timid souls by dwelling too much on the awfulness of the impulse that must be felt before any can dare to rise and speak, we must learn and teach that true ministry is not an easy thing—a pursuit that we can take up or drop at pleasure, like golf or tennis—a line of work to which we can at any time invite good-natured, easy-going persons who are without spiritual preparation for it. Rather, it is the highest, deepest, most exacting of all services, requiring deep baptisms from God, much travail of soul for ourselves and others—it may be heavy suffering and struggle—that we may be qualified to render it. The power to draw water for others out of the wells of salvation will only be ours as we are led into deep places, where the poverty of a superficial existence is taken from us, and replaced by the riches of an inward experience. "Only he who has

can give," it has been said, "he on whom the soul descends alone can speak."

2. But the qualification for ministry involves not alone the losing of self, but the finding of Christ; not merely the stripping off of the outward, but the receiving of that which makes all things new. It is when I have a gospel myself that I can speak of it to others. We need a strong sense of the blackness and moral deformity of sin, in ourselves and others; we need equally a clear vision of Christ as the Saviour from it. And where else can we look for either than to His cross? It is here that, as with Christian in the story, our burden, of whatever kind, rolls away, and in the freshness of a new experience we can "say with a merry heart, 'He has given me rest by His sorrow, and life by His death.'" It is then we can speak at once with modesty and with assurance; and, without exalting self, can say with authority, "Come taste and see that the Lord is good."

A little of this wooing note in our ministry will go further than much scolding. Evangelical preaching, like other good things, has its special dangers; and among these is the tendency to mistake a scheme of doctrine for the gospel, to condemn every one who does not see it exactly as we do, to attempt to force all the varied souls of men into our own particular mould of experience. Paul uses the cross not as a dogma, but rather as the great moral lever by which men may be raised to a place where the duties of life can be well done.

3. The intellectual conditions of ministry are no less important. It is at our peril that we ignore or despise the intellect, which has been given us, a fragment of the Universal Mind, as our chief instrument for learning the truth. Personal illumination, unchecked by reason, is apt to degenerate into infallibility; personal experience of salvation, unhelped by a real knowledge of men and things, easily becomes emotionalism or dogmatism or both together. We need the steadiness, the stability, the unity, that come with knowledge of what is really true—true not for ourselves only, but for all. We want truth to the facts of life, truth to the real and not the fancied teachings of Scripture. We need a sound historical sense, a true view of the history of religion, of the growth of moral ideas, of the gradual stages by which God has illumined the souls of men. All this gives a strength and stability to preaching which can in no way be spared. The souls of men cannot be permanently fed with that which does not widen their mental horizon and inform their understanding.

The Church must see to it that these intellectual

conditions are met; that the religious instruction of all its members is vigorously carried on; that facilities are provided, in the shape of good books on the Bible and on religious history, for the help and strengthening of those who are called to the ministry.

And, lastly, the Church can keep steadily before its younger members the thought that ministry is the highest of all callings—that the worthiest of all ambitions is to be used by God for the spiritual help of others, and permitted to share in the glorious work of saving and restoring the wandering sons of men. It can so present Jesus Christ to their consciousness that for His sake, and for those whom He loved and died to save, they shall be willing to surrender earthly ambitions, even at the cost of appearing to narrow their lives. There is no narrowness in Him with whom is fullness of life, and whose service is perfect joy.

EDWARD GRUBB.

THE BATTLE AT HOME.

IN the Far East a desperate war is being waged. Every issue of the daily press tells us with large headlines what ships have been sunk, how many Russians and how many sons of Japan have had the life blown out of them, and we hear in full detail of the rugged fight over each strategic position. We shall soon begin to hear how much it costs each of the two countries every day to carry on the gigantic work of destruction.

We, too, have a colossal system of destruction going on here at home. It is more quiet, less spectacular, much less talked about, but no less deadly, and hardly less costly. Many readers, perhaps, will lose interest in this editorial when they discover that we are talking about such an uninteresting subject as the drink-habit. The ordinary person shies from this subject somewhat as he avoids thinking about the day of his own death. He does not want to hear about it. It does not appeal to him. But verily he shall hear about it and he must listen. He may dodge every other topic, but this one must have attention.

A recent census in Paddington, a district of London, revealed the awful fact that while the entire church attendance was 31,331, no less than 122,175 persons visited the saloons. It has a population of 142,690, with fifty-nine churches and two hundred and forty-nine saloons! This is not an American city, and conditions are not as bad as that in any reputable part of our country. But there are plenty of sections in this goodly land where two go to the saloon for every one

who goes to worship God. There are places enough where the opportunities for becoming a drunkard are more than double those for becoming a Christian citizen. It is much easier to slide down the slope to evil than it is to make goodness prevail, and just for that reason we ought to help every poor fellow in his personal struggle as far as ever we can. Are we doing so? Quite the contrary. We give him every possible opportunity to go wrong. At all the sightly street corners there are swinging doors behind which are all the appliances for the undoing of his manhood. Broad is the way, and the friction is as little as possible.

Drunkenness, incapacity, poverty, insanity, idiocy, crime, are the natural fruit of the saloon. These things have been proved as conclusively as the law of gravitation has been proved. But nevertheless the forces of this foe to our American civilization are marshaled in almost every city and in almost every township. It is a great, silent, stealthy enemy who uses no cannon, no battleships, but who *hits* all the same and maims and kills his victims.

It is alas! an uneven warfare. The enemy is almost unopposed. We do use now and then our "squirt gun on the burning pit." We throw a pebble at the giant. We strike a blow at the ravenous beast. But we never fight to kill. We never rise in righteous wrath to crush the enemy. Shall we *ever* realize the wickedness and stupidity of it all? We use many millions to educate the boys whom the saloon will at once go to work to destroy. We pay an enormous price to gather up the wreckage which the saloon makes. Why not attack in some deadly fashion the power that incessantly makes the wreckage? Will that point ever reach the minds and consciences of the American people?

THE HARRIET GREEN MEMORIAL FUND.

The subscriptions to establish a course in Bible study at Guilford College in memory of Harriet Green now amount to \$6,795.90. The last subscription, \$25.00, was received on the 12th instant. The following sentences are extracted from the letter of the subscriber:

If I were to express in any adequate manner the help and inspiration I drew from her life during the six years since I first met her, I should have to try other means than those at my command. I do most heartily wish that the memory of her brave, cheerful, victorious life may be kept green amongst us; and I rejoice at the project for increasing the facilities for effective Bible study at Guilford College.

All American members of Friends should rally to its support. Harriet Green's ability in expounding the Scriptures, which was a God-given power of remarkable discernment and vigor, makes the present effort a peculiarly fitting memorial.

We hope that many American Friends who entertain the same sentiments expressed in this letter about Harriet Green and her work in America will respond to the appeal to bring this fund up to a sum that will adequately endow a department in Bible study in Guilford College. By sending contributions to THE AMERICAN FRIEND the subject may be afresh brought to the minds of its readers; and on this anniversary of her work in North Carolina it is fitting to be reminded of this tribute of love to her memory.

FOR THE AMERICAN FRIEND.

THE EFFECTUAL PRAYER.

BY THEODORE L. CUYLER.

Does every prayer have power with God? By no means; for we are told that we shall receive nothing if we ask amiss. But there is an "effectual prayer that availeth much." In the Revised Version the passage rendered "the supplication of a righteous man availeth much in its working." True prayer is an infinitely deeper and stronger thing than the mere repetition of devout words; it is a believing soul's direct converse with God. Phillips Brooks condensed it into four words, "a true wish sent Godward." By it adoration, thanksgiving, confession of sin, and petition for mercies and favors ascend to the throne, and by means of it precious blessings are brought down from heaven. The pull of our prayers may not move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and into fuller harmony with His holy will.

(1) This is the first characteristic of successful prayer. "Delight thyself in the Lord, and He shall give thee the desires of thy heart." Too many prayers are born of selfishness and are too much like dictation or command. The indispensable quality of all right asking is a right spirit towards our Heavenly Father. When a soul feels such an entire submissiveness towards God that it delights in seeing Him reign, and His glory advanced, it may confidently pour out its desire; for then the desires of God and the desires of that humble and submissive soul will agree. God loves to give to them who love to let Him have His way. They find their happiness in the chime of their own desires with the will of God.

Two of Christ's disciples, James and John, once came to Him and made the astonishing request that He would place one of them on His right hand and the other on His left hand when He set up His royal government at Jerusalem! As long as these self-seeking disciples sought only their own glory Christ could not give them the askings of their ambitious hearts. Afterwards when their hearts had been baptized by

the Holy Spirit, and they had become so consecrated to Christ that they were in complete chime with Him, they were not afraid to pour out their deepest desires. James was the man to tell us that "the effectual prayer of a righteous man availeth much," and John declared that "whatsoever we ask, we receive of Him because we keep His commandments, and do those things that are pleasing in His sight." As soon as those two Christians found their supreme joy in serving Christ they received the desires of their hearts. If a minister prays for a revival in order that he may glorify himself by counting converts, the Lord does not commonly give him many converts to count.

(2) The second trait of effectual prayer is that it aims at a mark, and knows what it is after. When we enter a store or shop we ask the salesman to hand us the particular article we want. There is an immense amount of pointless praying done in our devotional meetings; it begins with nothing, and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner." "Lord, save me!" cries sinking Peter. "Come down ere my child die," exclaims the heart-stricken nobleman. Those men knew what they wanted. Old Rowland Hill used to say, "I like short, ejaculatory prayer; it reaches heaven before the devil can get a shot at it."

(3) In the next place, the prayer that has influence with God must be a prepaid prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the dead-letter office. There is what may be called a Dead-Prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with these conditions, or we cannot expect the blessings coupled with the promises. We must be sure that we are doing our part if we expect God to do His part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray at a missionary convention he first fumbled in his pocket, and when he had tossed a banknote into the plate he said, "I cannot pray until I have given something." He prepaid his own prayer.

When I hear requests for prayer for the conversion of a son or a daughter, I say to myself—how much is that parent doing to win that child to Christ? The godly wife who makes her daily life attractive to a husband has a right to ask God for the conversion of that husband. She is co-operating with the Holy Spirit and prepaying her heart's request. God never defaults; but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not willing to labor for, and to make any sacrifice to secure that longed-for blessing.

(4) Another essential of prevailing prayer is that it be the prayer of faith, and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in My name that will I do, that the Father may be glorified

in the Son." The chief "wrestling" that we have to do is not with any reluctance on God's part, but with the obstacles which sin and unbelief put in our pathway. What Providence orders we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or benevolent undertaking if with the divine help you can roll the blocks out of your path. The faith that works while it prays commonly conquers; for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us.

The firmament of Bible history blazes with answers to effectual prayer, from the days when Elijah unlocked the heavens on to the days when petitions in the house of John Mark unlocked the dungeon and brought the liberated Peter into their presence! The early Church was born in a prayer meeting held in that "upper room" at Jerusalem. During my own pastoral experience the most powerful revivals in my church showed the first indications of the Holy Spirit's presence when we were "gathered with one accord" in our devotional meeting. The prayer-room is the place to hang the church thermometer. That thermometer "below zero" indicates both the cause and the effect of a terrible spiritual declension. When a pastor and even a few dead-earnest members of his church begin to feel a tremendous responsibility for souls and an insatiate hunger for a descent of the Spirit, then there will be effectual praying, and the church will be under the baptism of fire from on high.

Brooklyn, N. Y.

BATTLE CRY OF TO-DAY.

BY MARY SIBBITT.

All the world knows that intemperance produces poverty, insanity, immorality and crime. All the world knows that the liquor business is the most stupendous machinery under the protection of our national government for the destruction of the home, the Church and all higher forms of social life. All the world knows that the saloon is a stench in the nostrils of every decent citizen; that it is an insult to womanhood, and is a foul vulture that feeds upon the lives of little children. It is the gateway to the house of shame and the door of anarchy. It is utterly at variance with every principle of civilization. The world knows it is all this and much more that is unutterable.

Then it is the duty of the world, or that part of it, at least, that believes in right, and especially the principles of our stars and stripes, to rise in the wrath of outraged justice and drive to death this horrible slaveholder of the land. As a patriotic citizen of this great republic, I should realize that my efforts should always be given to constructive enginery and not to destructive denunciation and unavailing sentiment. What shall be done? is the question to be answered. Never in human history was the need of loyal patriotism written so plainly as now.

Our forefathers gave the best of their lives to establish the principles of liberty (but this does not mean license); then in the 60's again our own fought bravely for the physical liberty of a race, but we, their children, in whose veins flows their blood, whose hearts throb with pride as we recount their noble deeds and sacrifices, what shall we do?

Webster tells us patriotism is love of country, but let us ask, What is our country? Is it merely the mountains which raise their rosy cheeks to be kissed by the rays of the morning sun, or the fertile plains where waves the abundant harvest, bowing to welcome the gentle zephyrs of the wind, and where roam the lowing herds? Is it the gurgling rivulet that pushes its way out from the great rock-bound hills of nature, falling in cascades, dashing around the boulders, gurgling, singing, foaming, sparkling, so glad to be free? Or, is it the great Mississippi, as, with its mighty onward sweep, it rolls into the bosom of Mother Ocean?

It is far more than all these combined. It is the moving mass of humanity who dwell in the beautiful plains, sit at the mountain's foot, behold their lofty peaks, catch their rainbow hues of life, quaff from the rivulets, health-giving streams, navigate the mighty rivers and sail on upon the ocean's stormy billows. Yes, humanity, our brothers who love this country, are willing to fight for her, even dare to die for her; these make our country. Then, what is true patriotism? Is it the principle embodied in the commandment, "Thou shalt love thy neighbor as thyself"? True patriotism teaches us the Fatherhood of God and the brotherhood of man. To do our duty by our fellowmen is a fundamental principle of civilization. What is our duty now? What will show the real true patriotic principles of our forefathers to-day? Rise in our noble, heroic manhood and destroy the enemy of our homes and nation—Rum.

The world is asking the question how to check the tide of intemperance that is pouring in from the fathomless depths of iniquity—how to put an end to this curse. For enfranchised citizens, it is found at the ballot-box. Nothing clinches like Law. Back of that stands the statute-maker, back of them the people.

The elective franchise is the most potential exponent of citizenship that is known to civilization. All words and deeds and hopes and plans are fruitless unless they are backed by a ballot, which stands for the home on election day. Our fathers in '59 thus concentrated their aims and elected the president who stood for the Union.

The Church of God is the mightiest citadel that remains yet to be captured before right triumphs over the legalized saloon.

Its present attitude of neglecting to take advantage of the God-given privilege to annihilate the liquor traffic causes it to be the object of ridicule. May God help us in the great issue of the Twentieth century, not to compromise, but stand like true patriots for our fellowmen, regardless of everything else, declare war for the extermination of Rum. Victory is

on our side. The day is dawning; awake, and be ready to shout.

Hutchinson, Kan.

LORD, TEACH US TO PRAY.

BY G. CAMPBELL MORGAN.

There is nothing the Church of Jesus Christ needs at present more than that she should gather around her Lord and breathe again in His hearing the prayer which the first disciples prayed, "Lord, teach us to pray," not "*how to pray*," but something far larger and greater, "*Teach us to pray*."

It is a very significant fact that these men never asked Christ to teach them to preach, and we never find that He taught them to preach. They never asked Him to teach them to organize, and we never read that He taught them to organize. They asked Him to teach them to pray, and in this chapter we have His immediate answer to that petition. Not merely in this immediate answer, but in all His life and work He answered that prayer.

One always feels when speaking of the things of God that the subject dealt with is the supreme and vital and final subject, and so, without doing violence to any other aspect of our Master's work, we say that the one thing He came to do was to make prayer possible for men.

I want to speak now of the facts within the coming and the mission of Christ that make prayer possible to us. I am convinced that we need nothing more to-day than a new and intelligent comprehension of what prayer is, of the laws upon which it proceeds, of the marvelous provision for prayer which God has made for us in Christ. In the last conversation I had with my beloved and glorified friend, George Macgregor, we had been talking of the condition of the church, of the condition of the world, of the need there was of some new power with which to deal with men, and suddenly rising from the chair in which he had been sitting, and pacing the room with that earnestness that characterized him, he said, "Morgan, I would rather train ten men to pray than a hundred men to preach." At the moment, perhaps, I thought the expression superlative; I have become convinced that he was right. He did not minimize the value of preaching, but he had come to understand that the supreme need is that Christian people shall know how to pray and shall be able to pray intelligently and prevailingly; and when there is so much prayer that never seems to reach beyond the roof that confines its sound, it is time to go back and study foundations.

The first fact is the revelation of the Father; the second is the mediation of the Son; and the third fact is the inspiration of the Spirit. Apart from these there can be no prevailing prayer; no one alone is sufficient; no two will be enough; the three things must be if prayer is to prevail. In Christ Jesus the full provision is made so that every member of Christ has been brought into a place where prevailing prayer is not only possible, but a privilege; not only a privilege, but a great responsibility.

The International Lesson.

FIRST QUARTER.

LESSON X.

THIRD MONTH 6, 1904.

JESUS CALMS THE STORM.

Mark 4: 35-41.

GOLDEN TEXT. — He maketh the storm, so that the waves thereof are still. — Ps. 107: 29.

DAILY READINGS.

Second-day, Second mo. 29. — Jesus calms the storm. Mark 4: 35-41.

Third-day, Third mo. 1. — Matthew's account. Matt. 8: 23-27.

Fourth-day, Third mo. 2. — Wonders in the deep. Ps. 107: 23-31.

Fifth-day, Third mo. 3. — Christ's power. Mark 6: 45-51.

Sixth-day, Third mo. 4. — God's care. Ps. 23.

Seventh-day, Third mo. 5. — Christ the Creator. John 1: 1-14.

First-day, Third mo. 6. — Our duty to fear God. Ps. 33: 6-19.

Time. — Probably a few weeks after the time of the last lesson in the autumn of A.D. 28. Towards the close of the second year of the ministry of Christ.

Place. — The Sea of Galilee.

Parallel Accounts. — Matthew 8: 18, 23-27; Luke 8: 22-25. Compare also Matthew 14: 24-33; Mark 6: 47-52; John 6: 16-21.

After the Sermon on the Mount Christ went back to Capernaum and soon afterwards began a second visit through Galilee. During this tour he performed some notable miracles, and taught by parables by the seaside. At the close of this day of teaching the lesson begins.

35. "When even was come." The Jews had two evenings; one which began when the sun began to decline, and which answered to our afternoon, and the other, which began at sunset and was what we should call evening proper. The former is the one meant here, as is implied in what follows (Mark 5: 1, 2).

36. "And leaving the multitude." Revised Version. The object was that Christ might have some rest. "Ship." Better, "boat." It was doubtless a row-boat. "Even as he was." There was no preparation made for a journey. It was immediately after He had ceased speaking. "Other boats." Revised Version. This seems to imply that there were some who would insist upon following Him.

37. "There ariseth a great storm of wind." A squall. Owing to the physical conditions of the Sea of Galilee these are common. The lake is sunk below the level of the surrounding country; there are many gorges leading from the hills to the shores; the temperature of the valley is warm, and so the wind often rushes down the gorges and causes tempests upon the water. "Was now filling." Revised Version. There was imminent danger of the swamping of the boat. That the storm was unusually severe is shown by the fear of the disciples who were experienced sailors and familiar with the lake.

38. "And he himself was in the stern asleep on the cushion." Revised Version. From very weariness of body He had fallen into a deep sleep. "The weariness showed His human nature, His treatment of the storm, His divine." "They awoke him." Their faith was strong enough to believe that he could help them, but not strong enough to believe that He would take care of them without an appeal.

"Carest thou not that we perish?" Compare the accounts in Matthew and in Luke. "We perish." Means to include Jesus also.

39. "And he awoke." Revised Version. "Rebuked." The word conveys the idea of chiding, as one might speak to a child or to a subordinate. It carries with it the idea of authority. "Be still." Be stilled and stay so. Note how the sea and the wind are separately spoken to, and the result is stated in each case. The wind ceased and the sea became calm. "A great calm." The wind might cease suddenly; but the sea will for some time continue to be rough; but in this instance, to use Mark's favorite word, straightway it became calm. This was the most striking part of the miracle. Compare Ps. 79: 8, 9. According to Matthew, Jesus first rebuked the disciples and then the sea. Mark and Luke make Him speak first to the sea and then to the disciples. Probably the blame was given both before and after the allaying of the storm. "He spoke first to them quieting with a word the tempest in their bosoms, and then, having allayed the tumult of the outward elements, he again turned to them, and more leisurely blamed them for their lack of faith in him."

40. "Why are ye fearful? Have you not yet faith." Matthew says, "O ye of little faith!" Luke, "Where is your faith?" Taken together Christ does not say they have not faith, as Mark by itself might imply, but reproaches them because they did not use the faith they had. "They had faith as the weapon which a soldier has, but cannot lay hold of at the moment when he needs it most. Their sin lay, not in seeking help of him; for this indeed became them well, but in the excess of their terror."

41. "And they feared exceedingly." Matthew says, "The men feared," but the disciples are probably meant in each case. His disciples appear to have feared often. Matt. 16: 6, 7; Mark 6: 52; John 6: 5-9; 20: 25. "Even the wind and the sea obey him." Not only had demons been cast out, and diseases healed, but now, even the elements were obedient to His will.

PRACTICAL THOUGHTS.

1. The presence of Christ in the heart does not exempt from danger, or trouble, or sorrow, or pain, but it should give confidence of being upheld.
2. "A ship in the sea is safe so long as the sea is not in the ship."

What a priceless privilege, in a life of unceasing change, to look beyond manifest good and seeming evil to the throne of love, and to feel assured that in a world not man's, but God's, our lot is ordered and our path directed by One who loves us better than we can love ourselves! — Peabody.

Nothing is lost by patience. See how long it takes the good Lord to make a fair flower out of a little seed; and He does all quietly, without bluster. Wait on him a little in peacefulness and prayer, and see what He will do for thee. — H. B. Stowe.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR THIRD MONTH SIXTH.

HOW CHRIST STILLS THE STORMS OF LIFE.

Ps. 107: 23-31.

Second-day, Second mo. 29.—Trials the lot of all. Job 3: 25, 26.

Third-day, Third mo. 1.—From our adversary. Job 6: 22-24.

Fourth-day, Third mo. 2.—When God seems afar. Ps. 22: 1, 2.

Fifth-day, Third mo. 3.—Angels afterwards. Matt. 4: 1-11.

Sixth-day, Third mo. 4.—Our Deliverer. Heb. 2: 14-18.

Seventh-day, Third mo. 5.—Paul's Deliverer. Acts 23: 10, 11.

The test of ship and crew is not in the day of calm, but when winds blow and waves buffet, so that but for utmost staunchness and skill all would go down together. A man may devise a theory of living that answers very well so long as days are fair and friends seem near and strong; but the shadowed valleys and the stripping adversities that come sometime to most if not all of us, shatter our schemes and philosophies until we know that our own wisdom is useless just at the time of greatest need.

"Carest Thou not that we perish?" was not a question of one who fully understood how He careth for us, but there was in it an appeal that the Master would not slight, and the waves were stilled.

The deliverances by which we are taught to endure and triumph are, not less but greater than the deliverances of escape. In the midst of our trials our help is at hand. "To him who wears shoes the whole earth is covered with leather." If we go with our feet shod with the preparation of the Gospel of Peace the storm will become a calm, not by escape, but by conquest.

Our storms may be largely a matter of view-point. One standing on the lower deck of a boat and looking out on the waves will be much more impressed with their height than if he were on the deck above with eyes fixed upon the beacon by which the boat is steered. Calm may be ours by looking not on the difficulty, but on the Deliverer.

How many of our storms are we responsible for? Æolus controlled the winds so long as he kept them within their cave with doors securely shut; and if, instead of giving way and indulging the storm-breeders, we control and extinguish them, as we may by Christ's help, here, too, is positive stilling of the storm.

"With tribulations." Though Christ was aboard the boat the storm beat upon it and the waves dashed into it; but a lesson of the power and love of their Lord was the memory that remained with the terrified and wondering disciples.

To be an overcomer signifies victory, but it just as surely signifies conflict. The battle is to be neither sought nor shunned; only let our fighting be where the Leader sets us.

Many indeed think of being happy with God in heaven; but the being happy with God on earth never enters into their thought.—John Wesley.

Educational.

CHRISTIANSBURG INDUSTRIAL INSTITUTION.

[The Christiansburg Industrial Institution for the training of colored youth is under the auspices of the Friends' Freedmen's Association of Philadelphia, and is of general interest since it is a successful undertaking, doing much toward the betterment of the American negro. We publish a few instructive paragraphs from the last annual report of its Board of Managers.—Ed.]

During the past few years our school has been transforming itself from a day school, which taught academic branches only, into a school which devotes itself to industrial work, and in which it is the intention to have all the students, above the primary and intermediate grades eventually boarders at the school. Your board now feels that the lines on which the school should develop itself are fairly well marked. It should teach primarily agriculture and the simple industries which find place in an agricultural community, such as carpentry, wheelwrighting, blacksmithing, printing, etc., and for girls cooking, laundry work, sewing, etc., and in addition to this the elements of a common English education. The educational system of Virginia recognizes three grades of teachers for its common schools. To pass the examination for the second and third grades a knowledge of only the common English branches, such as are taught at our school, is required. The course of study has been planned to fit students to pass these examinations, and to that extent we have a normal course. In preparing teachers for the public schools we believe we may fulfill a useful function to the community and extend the influence of our school beyond those with whom it comes immediately in contact.

In making agriculture and the simple industries associated with it the primary object of our educational efforts we believe we are working in harmony with the best ideas for the advancement of the negro race. Booker Washington remarked, after a recent visit to Europe, that the negro race in the South was the only present class to whom the owning of land is a possibility, and his observation has convinced him that agriculture offers by far the best opportunities to the Southern negro. This view is, we believe, generally shared by students of the problem. In order to make our work of lasting benefit all of our teaching must be thoroughly done, and our teachers must be men and women of character. Our teaching force should be stronger numerically than the teaching force for a white school of a similar grade. As Hugh M. Browne pointed out in a recent address, the white boy is helped in his school work by a large fund of information which he has acquired by his associations, and these associations are not open to the colored boy. The latter, consequently, has more to learn in his school course in order to fit him equally for the battle of life. In addition to this he inherits

less ability to learn, and consequently, in order to produce anything like equal results, there is much more teaching to be done, and a larger teaching force is required in a colored school than in a white school.

In looking toward our immediate future needs we believe that it is most important that we should increase and strengthen our faculty, and we hope very much that the liberality of friends will make it possible for us to move in this direction by employing, during the next year, a thoroughly trained teacher of agriculture. This will add considerably to our current expenses.

It would be most desirable if the Institution had an endowment fund which would partially support it. Three friends have kindly contributed \$1,000 each for this purpose. It is the hope of the board that the next year will see a substantial increase in this.

Since our last report an industrial building has been completed, a cottage has been made for the principal, and an excellent and substantial dormitory building has been built. The industrial building, which was started before our last annual meeting, was completed in the early summer. It cost \$846.50, and is a frame one-story building, about 80 feet long and 20 feet wide. It is divided into three parts to accommodate the trades of blacksmithing, wheelwrighting, carpentry and printing. The principal's cottage is a one-story building, having four rooms, a hall, bath room and a front porch. The dormitory is a two-and-one-half-story building, with a basement. The basement contains a laundry, dining room and kitchen. The first story, which is entered from one end of the building, and is occupied by the boys, contains a living room, 20 by 20 feet, nine bed rooms, two bath rooms and a lavatory. The second story, which is occupied by the girls, is entered from the side of the building, and there is no inside communication between the two stories. It is divided up in exactly the same way as the first story. The bed rooms are large enough to accommodate three persons. The building is heated throughout by hot water.

Our present building program being complete, our equipment consists of the substantial brick building on the hill near Christiansburg, and, on the farm, of the dormitory, the mansion house, now refitted and used as an industrial school building, the new barn, the industrial and normal school building, the principal's cottage, and several minor buildings, including two substantial slave cabins, which being well sealed inside will be found useful. Including the farm, the school property has a value of \$25,000, which is entirely free from debt.

In the internal administration of the school the establishment of a boarding department on a substantial basis is the most marked advancement of the year. In this connection our principal makes the following statement in his annual report: "The average cost of maintaining each student is a little less than 13 cents per day. The difference between the day students and the students who live at the school presents a striking contrast. The students who live

at the school are more easily managed and show more earnestness and willingness to possess themselves of what the school has to impart than do those students who live in the village. This fact alone will commend the steps of converting the Institution into a boarding school." The enrollment in all departments reached 240, with an average daily attendance of 155.

The farm, which is naturally of good soil, had been allowed to run down very much before it came into our possession. Our policy is to restore its fertility by growing nitrogenous crops and by liberal and wise expenditure for fertilizers, and not to expect very much from it for a year or two. Very satisfactory results, however, are beginning to show.

THE BIBLICAL DEPARTMENT OF PENN COLLEGE.

The 263 students who have taken more or less work, some as much as one-and-a-half to two full years, in the Biblical department, represent sixteen Christian denominations. About one-fourth are ministers of the gospel, and one-third of these are non-Friends. Many are teachers, a number are pastors and others are home and foreign missionaries, not only preaching the gospel, but establishing the schools, benevolent institutions and useful industries so essential to Christian civilization, making known to sinful, suffering pagans the most effective and helpful agencies of Christianity. One is at the head of Friends' Tokyo Mission, and four are fortifying a stronghold at Gibara, Cuba, and will occupy a field for Friends, including several towns and cities. One is a missionary in Alaska, and one in Argentine Republic. Six others have gone to the foreign field, while others are preparing to respond to the call to other fields. Two are college presidents, and in all twelve have been or are professors, and eight others instructors. Two have attained distinction in the Young Women's Christian Association; one is a Young Men's Christian Association intercollegiate secretary in Des Moines; one is evangelistic superintendent of a yearly meeting; one is evangelistic superintendent of a large quarterly meeting; one fills an important position in the Associated Charities in Chicago; one is social secretary for some 2,000 girls in a large English manufacturing establishment; one is traveling secretary of the Intercollegiate Prohibition Association, organizing the work among colleges and universities east and west; two are editors; several are physicians; two are trained nurses. Nearly all have been graduated within a few years. One is a superior student in Semitic languages at Harvard and secretary of the Harvard Semitic Club.

So much about the results hitherto. There are twenty-five students this year. Of these thirteen are in the regular Classical-Biblical course, that is, taking a full classical course in which about one-third of the work consists of Biblical history, Biblical languages and literature, Biblical exegesis, Biblical theology and Church history. The other twelve elect

portions of the work open to English students who are not prepared for the more thorough Scripture exposition. One class is doing a grade of work, now in the Epistle to the Romans, and soon to take up Colossians, such as probably has rarely been done in Friends' colleges, and from a genuine Christian and spiritual point of view seldom found in non-Friendly schools. Probably half of the number will be recorded ministers in due time, and nearly all the twenty-five are active, useful Christian workers. In almost any other body of Christians such a department would soon be developed, without additional students and with few additional studies, into a theological seminary, with three to ten regular professors. With Friends it should be continued under the modest name of Biblical department, or the Biblical Institute, with a grade and thoroughness to meet the demands of the churches, true to the basic principles of the Society of Friends, leaving no reason for any to go to non-Friendly institutions for a Biblical and theological instruction.

It should be noted that all the students of Penn College, these twenty-five included, have a recitation each week in Scripture, and that a large number are in the Bible classes of the Christian Associations and in Christian workers' classes.

Things of Interest Among Ourselves.

Prof. Elbert Russell, of Earlham College, was called recently to speak before the Y. M. C. A. of Purdue University.

Sterling Quarterly Meeting will be held at Sterling, Kansas, the 26th to 28th inst. Friends are cordially invited to attend.

Catharine J. Knowles, on account of ill-health, has had to leave her work at Unadilla, N. Y. Her address at present is Smyrna, N. Y.

Daniel Drew, formerly a resident minister of Portland Monthly Meeting, Oregon, is now located in the meeting at Chehalem Center, Oregon.

Allen Jay is still in Philadelphia engaged in raising funds for Guilford College. He finds many openings for religious service, and his visit is proving a blessing.

J. J. Danks, of Hoisington Monthly Meeting, is doing the revival work in that field. He has been very successful in the work, both in winning souls to Christ and the upbuilding of the members.

On account of the declining health of his wife, Wm. Marshall, of Le Grand, Iowa, has decided to give up his trip to the World's Sabbath School Convention at Jerusalem, and has moved to Bangor, Iowa.

Augusta Mary Tallack, wife of our friend, William Tallack, passed away on the 25th of last month, leaving this venerable Friend in great loneliness. He has the deep sympathy of a large circle of friends.

Malinda Newby, missionary to Kaak Island, Alaska, has returned to her home at Springbrook, Oregon. That climate was menacing to her health, though the work was very dear to her. It is hoped her place will soon be supplied by another.

J. C. Williamson, a minister from St. Clairsville, Ohio, has been very acceptably with Friends at Grant City Meeting, Ind., holding evangelistic services. A goodly number of souls were definitely blessed, and the meeting was edified and strengthened.

A very pleasant surprise was given to Constance Day, the local minister in La Crosse Monthly Meeting, on the 9th inst. Over forty guests gathered at her home, representing the congregation at Hillsdale, and each brought a substantial offering. A very enjoyable evening was spent, and a good testimony of the appreciation of her gospel ministry was apparent.

We have received a beautiful and comforting letter from our dear aged friend, J. Bevan Braithwaite. This sentence should be passed on for everybody to read: "My heart overflows with the precious promise of the Almightiness of the love of our God."

F. H. Tormohlen, formerly of Anderson, Ind., is now residing at Upland, Ind. He is located in the meeting at Upland, in which he has labored for more than two years. The meeting is now making arrangements to build a new meeting house.

At the last monthly meeting at Newberg, Oregon, a letter of introduction for Annie Newell from Darlington Monthly Meeting, England, was read, and she was gladly welcomed. After spending some time with two brothers in California she with two minor children will reside in Oregon.

J. Edward Ransome, who is located in Fillsom Meeting, spent nearly two weeks in special work at Milton Meeting, New York. He visited nearly every member, held cottage meetings, and evening services at the meeting house, all of which were blessed of God to the edifying of the members.

The meetings at Bethel and Mt. Zion, Barlow County, Kan., are much revived since the meeting recently held there by Edith Stanton. They greatly feel the need of a local minister. Any who may feel drawn to the field should correspond with Walter A. McNutt, Clafin, Kansas, or D. Gidley, Hargrave, Kansas.

Herbert and Sarah B. Cash, who have been located in California for the past two or three years, returned to Oregon the first of the year. Herbert Cash's health forbids him continuing active work in the ministry, and they will reside on a farm in the neighborhood of Springbrook Monthly Meeting, Oregon.

F. S. Blair attended Archdale, N. C., Bible School and Meeting on the 14th, and in the afternoon delivered a lecture on "What Can High School and College Faculties and Students Do to Forward Peace and Arbitration" in the chapel of Trinity High School. In the evening he gave the same lecture at Archdale.

A stated meeting of the Pennsylvania Auxiliary of the International Medical Missionary Society will be held Sixth-day, the 26th instant, at 3 o'clock p.m., at the residence of Lydia E. S. Richards, Merion, Pa. An address will be given by Anna Dean Wilbur, on "Medical Missions in Alaska." Friends are cordially invited to this meeting.

The day school at Friends' Mission, Va., will close the 16th of next month. The enrollment has reached 120, and while the winter has been exceptionally cold, the average attendance will be the greatest in the school's history. The meetings and Sabbath School are well attended. Traveling ministers are cordially invited to visit the mission.

Our friend, Edward Grubb, who has written for us the leading editorial this week, has been spending nearly a week in and about Philadelphia. He has delivered some valuable addresses, and has given some powerful and living messages in meetings for worship. He is now in the Southern States engaged in work as secretary of the Howard Association.

Albian and Mattie Gibson, of New Vienna, Ohio, assisted the first week by Mattie E. Hadley, a returned missionary from Kotzebue Sound, North Alaska, held an excellent series of meetings at Springfield, Clinton County, Ohio, beginning on First-day morning, First month 24th, and closing First-day evening, the 7th inst., in all twenty-six sessions. Definite work was accomplished.

President Robert L. Kelly, of Earlham College, has been invited to speak on "Moral and Religious Education in the Secondary Schools" before the High School Section of the Northern Indiana Teachers' Association, to be held in Fourth month at the Winona Chautauqua. He has also accepted an invitation to speak during the summer at the Island Park Chautauqua, Rome City, Ind.

Ferdinand Edward Ruch, whose obituary appears in this issue, was a native of Germany. He came to America with his family in 1864, and made his home for a time in Bloomington, Ill. In 1878 he emigrated to Kansas, and settled on the land which was his home until death. He was converted in his youth, and for a number of years was a member of the Methodist Episcopal Church. He and his family became convinced of the doctrines of Friends, and united with them in 1895. He was always devout and sincere, and possessed a strength of intellect and character that made him a power in the community in which he lived, and a valuable member of the meeting to which he belonged.

Five persons made application for membership with Friends at the last meeting of Springfield Monthly Meeting, N. C. These were some of the fruits of a revival recently conducted by John K. Howell, of Wilmington Yearly Meeting, Ohio. J. R. Bulla, who had been granted the privilege of a letter to New Garden Monthly Meeting twenty-one years ago, but had never taken it out, was declared a member. F. S. Blair and his sister, Marian C. Parker, were in attendance at the meeting.

Eliza P. Williams is now engaged in revival services in Alexander, Rush County, Kansas, with marked success. The people of the town made special request for her to come, and many have already been converted. Eliza P. Williams has spent over three months in the limits of La Crosse Monthly Meeting. There has been for a number of years a very urgent demand, both by Friends and others, for her to come to that field, and Friends feel that surely the hand of the Lord has directed her that way.

Bear Creek Quarterly Meeting was held at Earlham, Ia., the 12th to 14th instant. The only minister present from outside the quarterly meeting was Susan B. Sisson, of Paton, Ia. Ira D. Kellogg, of Oskaloosa, Ia., chairman of the Committee on the Suppression of the Liquor Traffic for Iowa Yearly Meeting, was also present and addressed the meeting on Sixth-day evening. He also spoke at Bear Creek and Wiscotta on First-day. A subscription of \$37 was taken to assist Ida Grove Friends in redeeming their meeting house; also a committee was appointed to propose to next meeting a plan for raising a permanent church extension fund for the use of the quarterly meeting.

On First-day evening, First month 31st, Prof. Elbert Russell opened the Indianapolis Meeting's lecture course on Peace, with a masterful address on "Peace as Related to the Christian Character." On Third-day evening, the 9th inst., Benjamin Trueblood, gave the second address on "The Development of Peace and Arbitration Among the Nations." Such a review of the movement and such a glowing prospect for the future had never been heard by an Indianapolis audience. These lectures have been very much appreciated by the Indianapolis Friends and others who heard them. The third address will be given on First-day evening, the 28th inst., by Addison Harris, of Indianapolis. These addresses are free to all, and a cordial invitation is extended to Friends, especially those near Indianapolis.

Walnut Creek Quarterly Meeting of Friends was held at North Branch, Kansas, the 12th and 13th inst. On Sixth-day afternoon a doctrinal convention was held, at which the subject, "Revelation as Taught by Scripture," was considered. The evening meeting, conducted by J. Perry Hadley, president of the Yearly Meeting's Christian Endeavor Union, was held in interest of the Endeavor work. The meeting on Seventh-day was addressed by Josiah Butler, Yearly Meeting Superintendent of Evangelistic Work, and others. In the evening the subject "Giving" was discussed, and a collection taken for foreign mission work. Large congregations were present on First-day, and the earnest appeals of several ministers were appreciated by the listeners. The afternoon service was a conference of Sabbath School workers. Each session of the meeting was a source of blessing and good seed was sown, which will doubtless bring forth fruit to the glory of God. In response to an appeal for aid in the Friends' North End Mission, Wichita, Kansas, a subscription of about \$12.00 was taken.

Spring River Quarterly Meeting of Friends, held at Timber Hills, Kan., the 12th to 14th instant, was a time of blessing to all who attended. At the meeting of ministry and oversight a spirit of unity and renewed consecration to the work of the church was manifested by those present. The Missionary and Temperance Conference was well attended, and, after reports of work done and recitations by the children, L. W. McFarland, of Lowell, gave an able address on the "Relation of the Church to the Suppression of the Liquor Traffic." Representatives from all the meetings composing the quarter except one were present. Several Friends from other meetings were in attendance, one of whom, Jeremiah Hubbard, gave a message which was well adapted to the needs of the present time. At the business session Parker Moon returned the minute granted him Eighth month last to visit in the limits of Western and Indiana and Wilmington Yearly Meetings. All hearts were warmed as he told of his work within the limits of the yearly meetings named. Seventh-day evening Charles A. Mitchel, superintendent of the Purity Industrial Home for Boys at Marionville, Mo., addressed the young people. At the Bible School Conference several questions relating to that work were

discussed. The one, "What is a miracle?" bringing out many different thoughts. The subject of the "Baptism of the Holy Spirit" was the burden of the morning meeting on First-day. The subject was presented in a forcible manner by C. A. Mitchel, followed by testimonies from several to the power of the Holy Spirit to comfort, guide and equip for service.

The membership of the Friends' Meeting at Greenfield, Ind., have formed an organization known as "Greenfield Friends' Sociable," the object being to gain an understanding of, and love for, the usages and practices of Friends, and to discuss their principles and current events in their social life. The young people will take up a study of the early history of Friends and their doctrines. So far the outlook in this undertaking is encouraging. This meeting, although not large as to numbers, is growing in spiritual strength. Daisy Barr, who has ministered to the meeting for the past two years, seems thoroughly imbued with the spirit of the Master, and is doing good work in the community. She recently closed a successful series of meetings at Maxwell, having twenty conversions and several accessions to the meeting. She expects to conduct a series of meetings in Greenfield Meeting soon. The different departments of work in the meeting are in a flourishing condition. The Bible School, under the efficient superintendency of O. R. Bruner, is one of the best in the city. The Home Class numbers ninety-five, and is managed throughout by Martha J. Elliott, a woman whose whole soul is in the work. The Young People's Christian Endeavor Societies, although small in numbers, have only active members on their rolls. The missionary society is in a prosperous condition, with a membership of thirty. Lucy H. Binford is president, and her zeal and enthusiasm in the work is an inspiration to those belonging to the society. At a recent meeting the society had the pleasure of having the company of Phariba Stevens, of Richmond, Indiana, Secretary of the Mission Board. She spoke of the work in Mexico.

Chicago Quarterly Meeting was held at Chicago, Ill., the 6th inst. The Meeting on Ministry and Oversight was held at 3.30 p.m., on Sixth-day. At this meeting Lewis E. Stout, of Plainfield, Ind., preached from the text, "Thou art near, O Lord," and that thought pervaded the succeeding meetings. A Christian Endeavor Convention was held that evening, which was addressed by George H. Moore, our yearly meeting's Christian Endeavor superintendent, especially regarding the work in our own yearly meeting. The Women's Foreign Missionary Society met at 10 a.m., Seventh-day, and Dr. Lucy A. Gaynor, who has spent some years as a medical missionary in China, addressed them. Benjamin F. Trueblood, secretary of the American Peace Society, was present at the regular meeting for worship of the quarterly meeting at 11 a.m. His sermon was considered a very strong one on "Peace with God and Among Men," and in exaltation of Christ as the author of all our benefits. Between the meetings for worship and business, lunch was served for all present. At 8 p.m. the Quarterly Bible School Conference was held. The secretary of the Cook County Sabbath School Association addressed the meeting very earnestly on "Teacher Training and Teachers' Meetings," and illustrated the need of both consecrated and well-prepared teachers. First-day opened with Bible School at 9.45 a.m. In the meeting for worship at 11 a.m. Lewis E. Stout preached from the promises of God to Abram, dwelling especially on "Thou shalt be a blessing." After the regular Christian Endeavor meeting in the evening, Willis H. Bond, of Watseka, Ill., held a meeting for the young people. He took for his text, "Is the young man Absalom safe?" and preached a timely sermon on the need of an active, honest and pure life.

BORN.

TAYLOR.—To Thomas B. Taylor and wife, of Worcester, Mass., Fourth month 29th, 1903, a daughter, Lena Marion Taylor.

TOWLE.—To Frank B. and Caroline Gifford Towle, of Worcester, Mass., First month 21st, 1904, a son, Berton Gifford Towle.

WHEELER.—To Fred and Lillian Wheeler, of Worcester, Mass., Eleventh month 2d, 1903, a son, Francis Jewett Wheeler.

DIED.

RUCH.—At his home, northeast of Hoisington, Kansas, Second month 3d, 1904, Ferdinand Edward Ruch, aged 68 years. The deceased was an influential member, and an elder of Hoisington Monthly Meeting at the time of his death.

Events and Comments.

Radium in quantities has been discovered among the mica deposits of the eastern and western provinces of Canada.

Both Russia and Japan are marshaling their land forces for a desperate struggle in the Far East, but the position has not relatively changed since last week.

Nine States—New York, Connecticut, New Jersey, Pennsylvania, Illinois, Minnesota, North Dakota, Washington and Wyoming—observed Lincoln's birthday as a legal holiday. The number is not increasing rapidly, and the general observance of the day does not seem to spread noticeably.

The Denver ballot-box frauds, which have led to Congressman Shafroth's retirement, seem to have been participated in by women, as well as men—women in Colorado having full right of suffrage. Women shared in the work of doctoring or pre-marking the ballots, and women helped in the repeating. All this is not the sort of comment on the claim that woman suffrage will tend to purify politics which we should like to hear.

The agricultural appropriation bill which passed the House recently very properly contained a clause providing for unrestricted distribution of black leg vaccine by the Agricultural Department. Secretary Wilson urged in committee that ample provision be made. "We make it here for probably one-tenth of a cent a dozen, and distribute a million and a half doses a year free to the people, and the result is that wherever we send it black leg is disappearing."

The ten monster engines of the world are now being built at the Baldwin

TIMELY CALLING.

How the Pastor Saved a Life.

A man near Fort Gay, W. Va., made an entire failure in getting strength from the kind of food he ate, and not knowing that the trouble was with the food kept on losing health until the doctors gave him up to die.

It was supposed to be consumption, because he was wasting away steadily and slowly dying. His minister called from time to time, and one day brought along a package of Grape-Nuts, thinking from what he knew of the famous food that perhaps it might help them. The sick man took to it at once, and from that day began to get well. In writing he says:

"I walked to town to-day three miles. Have gained over 40 pounds in about two months, and my neighbors don't know what to say. I frequently am told it was as if I am raised from the dead. Everybody here knows of my case, you can tell people to write to the Postmaster or Rev. L. B. Bryan. I will make a sworn statement that Grape-Nuts saved my life." Name given by Postum Co., Battle Creek, Mich.

This is another illustration that where all other food fails one can be brought back to health and strength on Grape-Nuts. "There's a reason."

Look in each package for the famous little book, "The Road to Wellville."

Works in Philadelphia, and each will be capable of pulling a greater weight than was ever before accomplished by a single locomotive. They are ordered by the Atchison, Topeka and Santa Fé Railroad on the theory that one gigantic locomotive, having the power of two of the present average type, can be operated more cheaply than two small ones. Each engine will weigh about 280,000 pounds, and the tender about 200,000 pounds. Although of the same width as the smaller engines and adapted to the same tracks, the new type is much longer and higher than the others, and when placed beside one of the old-style locomotives the latter appears a pigmy.

The estimated loss from the fire in Baltimore is considerably less than was at first supposed. It is now reported that the insurance loss will be less than \$50,000,000, and the total losses will be about \$100,000,000. Severe as the calamity is, a few years and it will be said in Baltimore as it is now said of Chicago, that the great fire was the greatest blessing that ever befell that city. Inspection of large and expensive buildings, modern in construction and using the steel skeleton, with brick and masonry sheathing, shows that a great fire and terrible heat do not affect the framework seriously; and that the old skeleton can be used at once for rebuilding. For architects, builders and owners of property this aspect of the disaster is educating in its revelations.

After a brave struggle with typhoid fever, Senator Hanna, of Ohio, passed away Second month 15th, aged 66 years. Of Irish Quaker stock, he long since identified himself with the Protestant Episcopal Church. Comparatively unknown in the country at large until the presidential campaign of 1896, his masterly management of the Republican party's interests at that time gave him a national reputation. His ability to administer affairs on a large scale, to speak cogently and with breadth of view on party policy and national problems, his sympathy for and defense of the laboring man, while at the same time he was vigilant in guarding the interests of capital, his ardent affection for men and his capacity for winning it from others—all these made him influential.

A somewhat unexpected development has occurred in the Tibetan affair. The Tibetans, probably hoping for Russian protection from a distance, have refused to pay even their usual nominal respect to Chinese advice. They have marked their disregard openly by refusing transport to the Chinese resident, and recently so irritated the Viceroy of Szechuen that he requested permission from the Throne to send an army to Lhasa and reduce the great Lamas to reason. The authorities at Peking accordingly welcome the British advance. They are aware that the government of India neither seeks nor desires the annexation of Tibet, and hope that if Colonel Young-husband can humble the Lamas their own suzerainty will be made effective. The Chinese resident will therefore visit Colonel Young-husband, and advance with him should he be compelled by Tibetan obstinacy or hostility to dictate terms in Lhasa. At present he awaits the action of the Lamas, who refuse all reply to his letters, collect troops at a place called

IT IS A MATTER OF HEALTH



THERE IS NO SUBSTITUTE

Guru, and savagely punish any Tibetans who hold communication with the barbarians. Nothing is said of reinforcements for the British; but the commissioner is diligently making roads which will render their arrival much easier. Meantime Russia has her hands full in her war with Japan, so that no interference may be anticipated from that quarter.

WOMEN'S COATS and JACKETS

The winter and spring styles are both here now—elbow to elbow. The winter Coats with their warmth and comfort, the spring novelties with their chic and freshness. Merely a few suggestions:

- At \$5.00—WOMEN'S JACKETS—of covert cloth, in the popular tan shade, and of fine chevots; lined with satin.
- At \$6.50—WOMEN'S JACKETS—of fine broadcloth, lined with satin; finished with strapped seams on shoulders.
- At \$7.50—WOMEN'S COATS—of kersey, lined with satin; 27 inches long. A graceful and perfect-fitting model.
- At \$10.00—WOMEN'S COATS—of fine montagnac; lined with satin; turnover cuffs; 26 inches long—very stylish.
- At \$12.00—WOMEN'S COATS—of chevot, lined with fine taffeta silk; silk facings and revers; 24 inches long.

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"MARY ELIZABETH'S CANDY."

There is a pointed moral in the story of the daughter of fortune who had the knack of making excellent candy. Family fortunes were reversed, and then was hatched the scheme of which the Brooklyn "Eagle" tells.

"A new sort of candy-stand was set up in the railroad station at Syracuse, N. Y., the family's home city. "Mary Elizabeth's Candy," as attractive placards described it, was packed in pretty boxes of different sizes each marked with its price, and all temptingly exhibited for sale, yet no salesman was there. By means of other placards people were invited to help themselves to the boxes, leave their money on the stand, and make their own change from a pile of small coins lying there in open sight.

"They always keep \$5 worth of small change there, but they have never yet lost more than \$10 a year as a result of letting the public help itself; and much of this loss may reasonably be charged to error in making change rather than to dishonesty.

"Whether the public was at first attracted more by this beautiful trust in its honesty than by the excellence of the candies I will not attempt to say, but the business of that little stand grew very rapidly to wonderful proportions, and the fame of Mary Elizabeth's candy spread so far that now some of the large dealers in New York city make a special advertised feature of it. Yes, and there is a plenty of reason to predict that this child will yet become the successful rival of the greatest candy manufacturers in the country."—Exchange.

DOCTOR EXPLAINS

His Article in the Medical Magazine About Coffee.

One of the most famous medical publications in the United States is the "Alkaloidal Clinic," in a recent number of which an entertaining article on coffee by a progressive physician and surgeon is published. In explaining his position in the matter this physician recently said:

"In the article in question I really touched but lightly upon the merits of Postum Food Coffee. I have had several cases of heart trouble, indigestion and nervousness where a permanent cure was effected by merely using Postum in place of coffee without any other treatment.

"In my own family I have used Postum for three years, and my children actually cry for it and will not be satisfied with any other beverage. Indeed, they refuse to eat until they have had the customary cup of Postum, and as it is a rebuilders and does nothing but good, I am only too glad to let them have it.

"To get the best results we boil the Postum at least 20 minutes, and it is then settled by adding a little cold water, then the addition of fresh cream makes a beverage I now prefer to the very best coffee." Name given by Postum Co., Battle Creek, Mich.

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BUSHIDO AND JAPAN

An Exposition of Japanese Thought, by Inazo Nitobe, A.M., Ph.D., Professor in the Imperial College, Sapporo, Japan. Price, postpaid, white leatherette cover, 75 cents; bound in cloth, \$1.00.

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Russia's extremity on the borders of the Pacific is the opportunity of Turkey. She already has repudiated one, if not more, of the conditions respecting Macedonia which she recently tardily and sullenly accepted under pressure from Russia and Austria, the mandates of the powers. The springtime approaches, when Macedonian revolutionists may operate freely again, and Bulgaria tugs at the leash eager to have a grapple with Turkey and insistent on freeing Macedonia from Turkish rule.

CONUNDRUMS.

What is larger for being cut at both ends? A ditch.

When is butter like Irish children? When it is in little pats.

What was the longest day of Adam's life? When there was no Eve.

Why are tears like potatoes? Because they spring from the eyes.

Which was the largest island before Australia was discovered? Australia.

What time is it when the clock strikes thirteen? Time the clock was fixed.

Why is Westminster Abbey like a fireplace? It contains the ashes of the grate (great).

What is the difference between a bankrupt and a feather-bed? One is hard up and the other is soft down.

If a farmer can raise 250 bushels of corn in dry weather, what can he raise in wet weather? An umbrella.

If the man on the front of an ice-cart weighs 130 pounds, what does the man on the back weigh? The ice.

If the alphabet were invited out to supper, which of the letters would get there late? All those letters which come after "t."

Why is an old man's house more easily entered than a young man's? Because his gait is broken and his locks are few.

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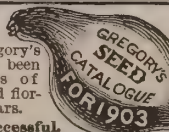
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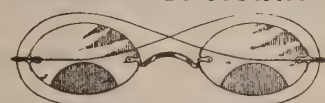
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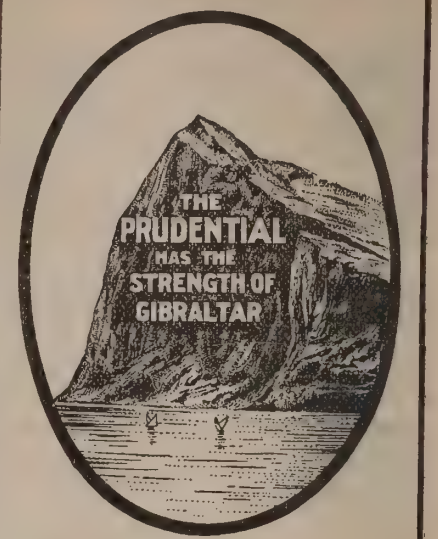
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The American Friend

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THIRD MONTH 3, 1904

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“WHEN THOU PRAYEST.”

*Be still and listen,—plain not of thy griefs,
Nor yet with blessing-greedy mouth implore;
Think calmly what thou wilt, and God above
Wills to accomplish through thee even more.*

*What wilt thou for the poor that go unfed,
Or for the staying up of fainting hands?
What for the wronged, the lonely, or the blind,
And for thy neighbor in benighted lands?*

*Remember thine own need of charity,
Of patience, and of aim; resolve the way
To win thy best desire for those beloved,—
Then ope thy casement to the East, and pray:*

*“Help me to help thee, Lord, by answering
My prayers myself at every time and place,—
Accept my heart, not as a beggar born,
But as thy soldier at the gates of Grace!”*

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*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

PHILADELPHIA, THIRD MONTH 3, 1904.

No. 9.

"SOUL FOOD."

WE occasionally receive letters requesting us to give more "soul food" and less discussion of problems. We always feel a good degree of sympathy with persons who make such requests, for they earnestly want their souls enlarged. They want it done, however, in the easiest possible way. They desire something which will give a satisfying, emotional state, and to which the inner man can quietly say, "Yes, that is what I want." It would be a pleasant task to write articles which would give our readers a happy tone of mind, and which would make them say, "How true, how satisfying!" If one really made this his aim it would not be a very difficult task. Writings which usually receive the name of "soul food" are not hard to produce.

Then why not produce them? Why not fill these columns with such "soul food"? Simply because that is not the way to make souls grow and expand. The Psalmist prays to be led by "level brooks" and in "green pastures," where the food is thick and no climbing is necessary. But before he can say, "Surely goodness and mercy shall follow me all the days of my life," he has climbed mountains and walked deep valleys; he has had his table set in the presence of enemies; he has found his cup full and running over even when he faced the arduous difficulties of actual life. There is no easy, comfortable way of feeding souls. Nice little articles which say pretty things and which demand no mental effort will not do it. On the contrary, in time, they will well nigh unfit them for any true expansion. It is too much like bringing up children on predigested food so that the digestive organs shall have no strain. It is such easy food to assimilate. Yes, but by it the digestive apparatus will be destroyed by lack of opportunity to function.

Souls grow and enlarge by grappling with the actual situations of life in honest, earnest, manly fashion. Spirituality is not something which can be supplied from the outside. It is not something apart from life—something to be picked up and laid down. It is the soul's inward fiber. It is the quality and stuff of the life itself. How to get it is the question. It can be got only by going to work in Christ's name and in the power of His Spirit to help bring the Kingdom of God. But the moment you undertake to do

this you find yourself in a world full of problems. Is it better to do this, or to do that? That is a problem. Any person who wants to help a man become spiritual in the true sense must go to work to help him *see* his problems, make him see how much deeper and richer and more complex life is than he dreamed. Set him to work to straighten out some little tangle in the great web of life. Get him actually hold of life as it is with all its snarl and confusion and make him realize that he is to become spiritual by bringing order and harmony into it—by making Christ prevail in a spot where He did not prevail before.

We have no right to sit at a desk and write off reams of "soul food." It is not our call or commission. Our task is to help human beings realize their lives, to deal with these same complicated problems of the world, to take our share of the struggle and toil, and to indicate some of the ways by which we can help make Christ prevail. One of Christ's great temptations was to feed Himself by easy ways. He refused it—"Man does not live by bread alone." A disciple interrupted Him when He was doing His Father's business and offered Him food. At once the answer came, "My meat is to do the will of Him that sent me." There is no other answer for any of us. The soul is fed as it co-operates with God in the tasks which are set for it to do. If we want soul food we must learn to prize the situations which He calls upon us to conquer, the hard problems which we are here to solve, the battles which will be won as we quit ourselves like men, or lost as we lie sleeping at our posts, expecting Him to win them without us.

TALKING ABOUT "QUAKERISM."

ANOTHER gentle criticism sometimes comes to our notice—namely, that too much is said about "Quakerism." Why not talk rather of the salvation of men, of the spread of the gospel, or of the great work of reform which so urgently needs the thought of all earnest men? From one point of view this feeling is both natural and right. It is a mistake for us always to be talking about our own selves, feeling our own pulse and studying our own symptoms. We have, as a denomination, been too much concerned with our own affairs, our own standing, our peculiarities. We have held the mirror up to our own faces too much.

Then, too, it is well to realize that a religious denomination is not an end in itself—it is only a means to a larger end. It is wrong, always wrong, to make so much of one particular fold that we forget the other sheep of the Divine Shepherd, or, worse still, that we forget the great mass of men who have not yet been brought into any fold. But, on the other hand, it must be remembered that the work of the world—even God's work—must be done through some kind of organization. No satisfactory substitute has yet been discovered for the organized church. Remove that or let it fall to pieces, and at once one of the mightiest means of spiritualizing the world would vanish. Individual faithfulness is good as far as it goes, but it will not take the place of the organized spiritual group. Now these spiritual groups must be organized on some fundamental principles. It is as impossible to get a powerful church body without structural principles as it is to get an active physical body without a skeleton. There must be something there that builds the body into one, something which unifies it and gives it solidity.

That means that somebody must care very much indeed for these things. They must be talked about, examined, proclaimed, explained and magnified. Quakerism is for us Christianity. It is not a sect or party or creed, which exists alongside of Christianity. It is Christianity, as we believe it ought to be interpreted in this year of grace, 1904. If we did not believe that we should have no right to exist apart. We ought, then, to unite with a larger body which is interpreting the true Christian message better. At present we fail to discover any organization which we feel ought to supplant our own. Therefore we continue our individual existence. So long as we exist as an organization for carrying on Christ's work we are bound to become as efficient as possible and to make our work as effective as possible. Nations that expect to go to war do not talk about remote and abstract things. They talk about improving the navy, about the kind of rifle which will do the deadliest work. They count these things patriotism, and they are often on the lips of those who claim to be patriots.

Our work is salvation. Our supreme business is to spiritualize the world. But we cannot do much by talking of these things in the abstract. It is to be done through organized groups—called by us Friends' meetings. We are bound to consider how these meetings can be made effective—as our dear fathers would say how the "state of society" can be improved. We must look upon our church as a means to a great divine end. We must believe in it, work for it, plan for

it, love it and sacrifice for it, if we expect to enlarge the fold of the one Shepherd.

EDITORIAL NOTES.

THE news of the death of Professor Charles E. Michner, of Penn College, has just reached us. He was stricken down with pneumonia and taken from his important field of service with startling suddenness. The loss to Penn College and to Iowa Yearly Meeting is very great, and everybody who has come under his influence will share in the loss. He was one of that faithful band who, through storm and sun, have stood by Penn College. The love and devotion which these pillar Friends have manifested to the cause of education in Iowa would touch any sensitive heart. It is in these days of commercialism inspiring and encouraging. Nothing but death could have freed him from his service and consecration to his college, and all who know will say, "He fought a good fight."

THE "Philadelphia Ledger" has announced the death of William B. Morgan, for many years professor in Earlham College. His home was at Lowell, Kansas. He was a graduate of Haverford College, and for half a century has taken a leading part in the educational work of Friends in the Middle West. We shall give a fuller account of his valuable life later.

FOR THE AMERICAN FRIEND.

THE PROBLEM OF WORLD-WIDE EVANGELIZATION.

BY THOMAS NEWLIN.

Christianity is essentially a missionary religion. The sole object is to spread the kingdom. The problem, however, is much larger than personal salvation. The heaven must permeate and change society in all its parts. "Religion's all or nothing." Missionary work to some minds means Africa or India. The present thought is world-wide—our own neighborhood, Africa and India, and all between and beyond. When the spirit of Andrew, who immediately sought for and found his brother, and the motto of Paul, who said, "I press toward the goal,"—when this spirit possesses Christians, the problem will soon melt away and the solution will be at hand. When the great Duke was asked whether it was worth while to preach the gospel in India, his reply was: "What are your marching orders?" Wellington knew how to obey, even if it led him to death. There is no reason to believe that the plan of the ages has been changed. "Go ye" was sounded in the ears of the first disciples, and the echo has not yet died away. Indifference, disobedience and cowardice alone can defeat any local church, any missionary society or the Church at large. The timid and fearful and selfish

are asking, "Must I do this?" "*Must I go there?*" The answer comes with tenderness and sadness, "No, not *must*, you *may*." There is no personal compulsion, but we are met with a positive alternative, for if we do not occupy our proper field and do our duty, the candlestick will be removed and we will be left in darkness.

We need to take a wide survey of the field. First when we look backward to see how things used to be in the early Church, or in the history of our local meeting, or in our own experience, we will find times when we felt willing to build tabernacles, and we will see how great a work consecrated Christian service has done. Is it not now time that some of us were doing our first work?

Then we should look around us and see that every successful work, whether in commerce or politics or religion, is carried on by enthusiasm and personal supervision. Christ dealt with concrete cases and personal contact, as with Peter, Andrew, Nicodemus, the woman at the well. The world is full of opportunities for this hand-to-hand work. Nothing else succeeds when men are to be won. The politician solicits votes, the school advertises and invites pupils to attend, the commercial agent seeks his merchandise, but too often the Church puts its lamp under a bushel instead of on the lamp stand.

But we must look up also. So many Christians fail to see the stars of hope. When we look up we will see Christ to be the same sympathetic helper that history shows Him to have been when He was among men. We forget our source of strength, and, like the prophet, we fancy we alone are true, and then we go and get under a juniper tree and the work languishes. Look up; never forget that God is good and powerful, and that He comes to the rescue of every intelligent, honest effort.

We need, also, to take a forward look to see what can be done for our constituency, whether that constituency be a local church, a Sabbath School or a missionary field. The disposition to let things work themselves out, to allow circumstances to suggest methods has been the death of many a movement.

Christian work must be organized and carefully looked after, just as much as a commercial enterprise. In many places we are too afraid of organizing and equipping our work and workers. I do not fear creaturely activity nearly so much as creaturely indifference and indolence. The spirit that said "Set Barnabas and Saul apart for me for the work to which I have called them," will still through the agency of the Church, separate men and women for the work which needs to be done. In too many places those who are called and qualified for service still have to serve tables, and through necessity God's message is neglected. A division of sympathy and responsibility is splendid and apostolic, but a division of work generally results in neglected service. The corn field must belong to some person; the factory must be superintended; the flock must have a shepherd. The division of labor in the material world has forced upon us a new system in church work. The Church

is too apt to fall back on a doctrine or a testimony and ignore the facts of society around them. Our forefathers did not use electricity nor commercial fertilizer, but modern society has found a large place for these. Shall we ignore these and plead a conscience against their use? It would seem as reasonable to do so as to reject some modern methods of reaching those who take no interest in religious matters. The question should be met and answered, "What do these people need?" "What are the demands of the day?"

The field is much more comprehensive than many have yet conceived. The fundamental institutions of society are divine. The home, the State, the Church, the school and industrial life each and all present a proper sphere for Christian activity. Christian loyalty in each of these would regenerate society. It is very important to believe, in the first place, that the world is the subject of redemption. The Church is much more than a place to hear sermons, to pray, to sing and get ready to go to heaven. It is the leaven for the whole of society. Why did Christ come to earth? "That the world through Him might be saved." We must get back to the ideal of Christ and attack the problem in this faith and spirit. More must be claimed for Christ. The kingdom has come and is coming to a greater degree than has been generally recognized. If we go back to the fall of the Roman Empire, history will show us that there was then no sense of right, no idea of charity. But the Spirit who was sent to convict the world of righteousness, has been doing His work all through the ages. Homer shows Achilles to be a hero, but he would not be so considered now. Humane Titus, who is called a good ruler, crucified thousands of Jews. A good ruler would not do so now. Marcus Aurelius delighted in the arena where men and beasts fought to a finish. The second city in America stops its festivities in the holiday season; all political and commercial enterprises stop to listen to the iron tone of the funeral bells that marked the sorrow on the accidental death of a few hundred; but since the dawn of the Christian era the Roman Emperor Claudius, who personally knew of the origin of Christianity, sacrificed the lives of 19,000 innocent persons by purposefully sinking the vessels in a naval battle to gratify the brutal instinct at a holiday feast. We mourn because things are not better to-day. We surely can make no boasts of progress of righteousness, but we can rejoice that the Spirit of Jesus Christ has so permeated human society as to change the whole face of civilization.

Progress has been so slow because of the wrong conceptions of life and duty. I am glad to send this word of hope to Christian workers everywhere. I am aware of sin; I know that wickedness is rampant and bold, but I believe in God, and the purpose of Jesus Christ, and I have faith in men. Nothing less should satisfy us than satisfied Jesus Christ, "that they all may be one." We need larger ideals; we need to get visions of what can be done. We need to

face the situation in our own homes, in our own communities, organize the work, separate and equip the workers. Christian ability always accompanies religious duty. Meetings in some places are dead or dying, but God is not dead. The work of vitalizing every community where there is a nucleus of a church, with Christian activity I believe is practicable. The wonders of this marvelous age ought to inspire us with enthusiasm for the work. In many places the work of socializing will come first. Christianity cannot be organized except through social units. This will take careful and intelligent leadership. This will take the best thought of Christians. It will also take their money, their sympathy and their prayers. World-wide evangelization begins at home, but does not end there. God always helps the weak. There is danger of expecting too much victory. Life is not a victory, but a battle; and victories only come after hard fighting. We need to hurl our shields into the ranks of our enemies, and, like the ancient heroes, fight our way to them. It is not on account of our intelligence or our goodness that God is on our side, but on account of our needs. We may shirk duty and evade responsibility, but we cannot get away from God's love.

Guilford College, N. C.

FOR THE AMERICAN FRIEND.

"THAT THEY ALL MAY BE ONE."

BY E. M. B.

Readers of THE AMERICAN FRIEND will remember, or can refer to, the editorial in issue of First month 14th, asking the question, "Are Friends Interested in Quakerism?"

While this is a direct question, it hardly admits of a direct answer. We may reply, "Yes, with some exceptions," or, "Not as much as would be best." To go back to the earlier Friends in this country, it now seems, in the light of present-day toleration, that some were open to the charge of preaching Quakerism as Christianity itself, instead of as an exponent of Christianity. How often do we hear it said, as we compare the present with the past, "I used to think it was wrong to go to any other meeting but Friends." An elder among Friends said to me the other day that he never went to any other meeting till he was thirteen years old, and then, without permission, he went to a Methodist meeting; not that he cared for that or any other preaching, but because he liked to hear the singing, having none at his own meeting. He added that he "felt mean" all the time, believing the restriction to be a proper one, and that he was a truant; like a boy who runs away from school to go to a circus, he experienced a guilty pleasure.

We have grown out of all that, and in the right direction, it would seem; for what else did Christ mean when He said, "Other sheep have I which are not of this fold," and prayed that they all might be one. He taught that there were under shepherds, and He the head—all were one in Him, as He in the Father.

We of to-day understand (at least Christians of good manners do) that we are not to go to other folds and take out sheep to add to ours; but we are to go out into the wilderness and up the steep mountain sides and gather in the stray sheep. Each sheep knows the voice of his own shepherd.

Friends have been careful about proselyting, which is an unworthy form of church extension. But let them not go to the other extreme—sitting at ease and complacently ignoring all outside the charmed circle.

Loyalty to our own denomination is one thing; it is an imperative duty; yet the great Christian Endeavor movement has taught us that this loyalty is consistent with the widest fellowship and closest unity with our Christian brethren.

To the thoughtful observer, it appears, however, in many instances, that the escape from narrowness is into dangerous license. "Latitudinarianism" is a long word, but it is short in comparison with the duration of some evils, which, like the poor, we have always with us.

The interests of Zion are of the first importance. Let worldliness come in to cloud the vision and bias the judgment, and all our time-honored traditions are set at naught. Hear the voice that says, "Bring me no more vain oblations." True, it is easier to point out the evil than to provide the remedy.

One writer says that "some vices are virtues gone to seed." The vice of parsimony is economy gone to seed. May it not also be true that the habit of thinking, each for himself, which is so commendable, may tend to diversity of action, where unity is most essential? Does not the spirit of conformity to the world (a spirit so insidious in its approach) often come in the guise of concessions for the sake of keeping, as we say, our young people from straying away, defeat its own ends in countless ways? We know that in our towns and cities, where this conformity is the most prevalent, the proportion of young people to others, in attendance is less than in rural communities.

Much has been said, in our select and open meetings, urging that young people should attend the business meetings of the church. To ensure this the habit must be formed in childhood. They cannot, later, be coerced into it; they must grow into it, and learn, as they do at school, to be interested in church affairs as they are in school affairs.

My object is not to write an exhaustive article; the field of discussion is too wide for one pair of eyes. We are divinely counseled to "contend earnestly for the faith once delivered to the saints." Is Quakerism that faith? Then all other sects ought to give up their peculiar tenets in order to be defenders of Quakerism. The true and living faith in

"God the Father, God the Son,
In God the Spirit; Three in One,"

is the theme of the eleventh chapter of Hebrews, that inspired and inspiring record of victorious faith.

Do we believe that there are only two classes of persons in the world—the saved and the unsaved? Shall we answer to earthly names in the heavenly

world? No, for each will be given a new name. "And we will walk in the name of the Lord our God, forever and ever." (Micah 4: 5.)

The churches in Ephesus, in Smyrna, in Pergamos, in Sardis, each received a little praise, each an admonition. But to the one in Philadelphia was given this tribute: "Thou hast kept my word and hast not denied my name." There have been towering names in the past even since apostolic days. Like mountain peaks stand aloft the names of George Fox, John Wesley, Martin Luther. Many are their adherents, and rightly so. But "at the name of Jesus every knee shall bow." And "there is no other name given under heaven among men, whereby we must be saved."

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of human story
Gathers 'round His head sublime."

Westfield, Ind.

FOR THE AMERICAN FRIEND.

THE FAITH THAT SAVES.

BY THEODORE L. CUYLER.

"When I was in college," said Dr. B——, "one of my professors tried hard to explain faith to me. But it was a muddle until I came and trusted my soul to Jesus Christ. When I did it I understood it." It is the simplicity of faith that often puzzles people. They are discussing a doctrine, when they ought to be doing an act. They worry their brains when they ought to be yielding their hearts.

Faith is sometimes defined as an assent to the truth of the gospel which God has given us. But this is an intellectual act that is not sufficient to save a soul. Intellectual belief in the gospel is entertained by millions without the slightest penitence for sin or the least step towards following Christ. There are plenty of intellectual believers in that world of woe where "the devils also believe—and tremble!" Faith has also been defined as "taking God at His word." A very important mental act is this, too; but does any "word" of our Heavenly Father save our souls? Did the apostles ever preach "believe the word and be saved?"

Paul and Silas were confronted by the mightiest question that ever agitates a human soul, when that poor jailer of Philippi lay trembling before them. They did not stop to expound a doctrine; they enforced a deed; they did not point to a system of truth, but to a personal Saviour. To an almighty Person, a loving, compassionate Person, to a Divine Person whose atoning blood cleanseth from sin. "Believe on the Lord Jesus Christ and thou shalt be saved." Not in Christianity, but on Jesus Christ. That is what they told the jailer.

Mark that little and yet supremely great word *on*. It is not enough to believe in Christ. Millions of unconverted people believe in Jesus, just as they believe in Howard as a noble philanthropist, and in Washing-

ton as a pure patriot, and in Newton as a profound philosopher. But they do not trust their souls to Jesus. They do not rest on Him for salvation; they do not build their characters on Him as the only foundation.

One of the survivors from the terrible burning of a great hotel tells us that when he was driven back by the flames in the hall, he seized the escape-rope in his bedroom, and from an upper story he lowered himself through the smoke down to the sidewalk. He had seen that rope before, but had felt no need of it. He had a good opinion of the strength of the rope, but it was only an opinion; he put it to the test when he swung out of the window and trusted his life to it. Now that was a saving faith; he let go of everything else and committed his whole weight to those well-braided strands of hemp. And when a human soul lets go of every other reliance in the wide universe and lays hold of the sin-atoning Redeemer for salvation, that soul "believes on Christ." He entrusts himself to Jesus for pardon, for acceptance with God, for grace, for strength, for guidance, and for a full salvation.

Some anxious inquirer who reads this article may say that if Paul told the jailer to believe on Jesus Christ, the Apostle Peter had previously told a company of sinners who were "pricked in their hearts" that their first duty was to "repent." Very true; and, my friend, it is your duty also if you would have a new life here and an eternal life hereafter. But just what is genuine and Scriptural and effectual repentance? Is it sorrow for sin? Yes; but it is a vast deal more than that. It is the act of a soul that with not only a sorrow for sin, but hatred of sin, turns from it to God with an earnest endeavor to obey and follow Jesus Christ. Evangelical repentance and faith go together. They are inseparable. They are the two halves of one globe. Sorrow, shame, self-reproach will all end in nothing unless you lay hold of Him who alone can give you the new life, the new character and the new conduct. Is the Holy Spirit working upon your heart? Yes; and you must move whither He points; He is pressing you right towards Christ.

Repentance is more than a mere feeling; it is an act. Saving faith is more than an opinion, or a good resolution, or a devout purpose. It is the act of yielding your heart up to the sin-atoning and loving Saviour, and joining your soul to Him as your Redeemer and Lord. When Jesus Christ called Peter and James and John, He said to them, "Follow Me!" They did not sit down and cry; they did not consult anybody; they did not promise the Christ that they would at some future day obey Him. Straightway they left their nets and followed Him. There, my friend, is the example for you. Begin to do the first thing that the Spirit working on your conscience bids you do. When you honestly take any steps either in abandoning a sin, or in doing a duty, and do this simply to please Jesus Christ, then conversion has begun. You have changed masters. To be willing to trust on Christ, and to go with Christ even for a sin-

gle important step is the beginning of a genuine Christian life.

Have you a little faith? Use what you have and pray for more. Christ will help you when you begin to follow Him, as a child that is learning how to walk. Don't be satisfied with half-way work; no number of half-Christians can make a whole one. Make a clean break with your old sins and old self, and lay firm hold on the almighty Saviour. There was a good deal of pith in the answer of an humble servant-maid, who, when applying for admission to the church, was asked by her pastor what evidence she had of her conversion? Her reply was, "Well, for one thing, I sweep now under the rugs and the door-mats." The fatal mischief with some professors of religion is that they have left a sad amount of sin and selfishness under the door-mats. "Faith without works is dead." The only proof you can give that you are trusting on Christ and following Christ is that you begin to keep Christ's commandments.

Brooklyn, N. Y.

Some Views on Present Topics.

THE CHURCH AT PLAY.

BY MEAD A. KELSEY.

"The people sat down to eat and to drink and rose up to play." Ex. 32: 6.

An observer of the times has said that "The evil which now imperils the Church is the substitution of social forces for spiritual ones," which so accords with my own view of the present situation that I have felt prompted to speak upon this subject. What I have to say falls naturally into two parts: The Church at play for fun, and the Church at play for money.

THE CHURCH AT PLAY FOR FUN.

And now, lest my position should be misunderstood, let me say at the outset that I believe there is a social life which rightly belongs to Christian fellowship. The need was recognized under the Mosaic order in the provision for religious feasts, and in the early Church it found its satisfaction in the agape, or love feast, and kindred occasions. And in our day I not only see no harm, but positive good, in Christians meeting socially and eating together, providing, of course, that the conversation, the program, if there is one, and the conduct are becoming those professing godliness. And as regards our young people, I have always felt that good, wholesome recreation was essential to their well-being, and being aware that the devil always stands ready to snare them with an unlawful gratification of a natural desire, I hold that the Church may safely encourage wisely-conceived and wisely-directed plans for their social intermingling. But after all is said, the social adjunct needs the very best spiritual management afforded by the Church, or else we will find it running away with the very interests it was meant to conserve.

That this is true is witnessed by the condition of many churches to which we can point to-day. Be-

ginning with simple social gatherings, harmless and even healthful in themselves, they have crossed the almost indefinable line between the lawful and the unlawful, and have dashed away into the arena of worldly amusements, becoming actual rivals of the world in pursuit of fun and frolic. Things religious are excluded. They are out of harmony with the occasion, and not to the taste of the unconverted. If an occasional innovation is made it is frowned upon. What the world and worldly church members want is a jolly time, and the employments of heaven and of the redeemed are out of place.

But some one lays a hand upon me and says: "Friend, you forget that we are doing this simply to hold the unconverted, hoping that eventually we will be able to save them and bring them into the Church." I admit the possible purity of the motive, but it reminds me of a preacher in a Western city, who went to one of the leading hotels Seventh-day night and played billiards with a traveling man till a late hour. Then, turning to the man, he said: "I have played billiards with you to-night, now you come out and hear me preach to-morrow." How did the traveling man take it? Only as a huge joke to be repeated over and over again with the preacher who tried to catch him over the billiard table. Old birds are not caught with chaff, and sinners are not taken for God with the allurements of sensuous amusements. And yet by the way the churches are going into these things one would think that they must be a grand success in helping to "disciple all nations."

Take some of the churches we all know. The most that I have been able to learn about them in more than a year and a half's residence is their suppers, bazars, fairs, big clam-bakes, etc. The news columns of the papers team with items about them; large posters on bill boards and on the front and rear of the electric cars advertise them in their season. The air is full of it. Mark you, I do not charge that any of these things are sinful in themselves, but what I do charge is that the churches generally have gone into the entertainment business till it has become, to the casual observer, the most distinguishing part of their trade. And what are the results? A weak spiritual life, and little or no spiritual increase. The pastor of one of these churches told me—and he is a man I love—that there had not been a conversion in their church for seven years! In a neighboring village there are three Protestant churches, and the leading member of one of the churches told me with tears in his eyes that he did not know when there had been a conversion in their village! It was once said as descriptive of Israel's weak condition that "the children are come to the birth and there is not strength to bring forth," but it seems to be even worse than that with many, for with them there is not strength even to conceive, let alone bringing children to the birth.

Oh, I tell you, if the Church of early days had gone about the great work of evangelizing the world by the methods in use by many churches of to-day, we that are here would be sunken in heathen darkness

and superstition, if indeed we had ever been born. Look, if you will, at the church to which we owe more perhaps than to any other individual body of Christians—the church at Antioch, in Syria. What were they doing when the Holy Spirit said, “Separate me Barnabas and Saul for the work whereunto I have called them”? Were they feasting and playing? Were they baiting the world with bean suppers and pink teas? I trow not. What then? They were fasting and praying. And to that single act of fasting and prayer in just one church the world owes more to-day than to all the entertainments and social fetes of all churches in all time a million times over.

“Oh for a faith,” cried A. J. Gordon, “to abandon utterly these devices of naturalism and to throw the Church without reserve upon the power of the supernatural!” And Arthur T. Pierson has said upon

the same subject, that “Zion’s attractions are unique; like her Lord, they are not of the world—they belong to another order of beauty, ‘the beauty of holiness.’ When the Church robes herself in the charms of worldly attire and adornment, she not only fails to draw the world to herself and to Christ, but she actually takes the infection of the ‘spirits of the age,’ which, however disguised, is hostile to God. It is time all such measures were abandoned as helps to the work of evangelization. They are rather hindrances, for they destroy the peculiar character of God’s people as a separate people; they divert attention from eternal things, and they grieve the Spirit of God, on whose presence all power depends.”

Shall we not then heed the warning and avoid the pit into which so many have fallen?

(Concluded next week.)

SAMUEL DWIGGINS COFFIN.

Died, at Whittier, Cal., December 25th, 1903, Dr. Samuel Dwiggins Coffin, aged 78 years, 1 month and 13 days.

Dr. Coffin was born in New Garden, N. C., and was descended from one of several noted families who had previously settled the island of Nantucket. He was educated at New Garden Boarding School, which has since become Guilford College, and at a later period was principal of the same. He attended medical lectures at Jefferson Medical College, Philadelphia, and afterward graduated from the Miami Medical College at Cincinnati. He began medical practice in his early manhood, and followed it continuously for over forty years.

Dr. Coffin and his father, Elihu Coffin, were active members in the heroic band of North Carolina Quakers who, amid the adverse surroundings of slavery, were true to the instincts and claims of liberty, and whose homes were stations on the underground railway for helping fugitive bondmen to make their escape in the years preceding the war, their operations extending systematically as far as Cincinnati, where Levi Coffin held the terminal station, and they often incurred serious danger in their operations.

At the breaking out of the Civil War Dr. Coffin removed with his family to Bloomington, Ind., and ten years later removed to Kansas, residing in succession at Fairmount and Lawrence.

The last thirteen years he was a resident of Whittier, Cal., being identified with the establishment of California Yearly Meeting and with every movement for the progress and up-building of the Church and community.

Dr. Coffin was a steadfast and consistent Christian and a man of strong moral and religious convictions, with courage to maintain them. He was at one time



SAMUEL DWIGGINS COFFIN.

assistant clerk of Western Yearly Meeting, and for fourteen years was at the clerk's table of Kansas Yearly Meeting with Dr. William H. Nicholson.

Temperance Department.

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ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

Sweet wayside flowers their perfume shed,
Spring wakes the slumbering earth;
Thus Temperance comes where hope is dead,
And gives new pleasures birth.

—Dr. Burns.

Temperance meetings will be held in the suburban towns around Philadelphia, addressed by prominent members in our own Society. Edwin P. Sellew will speak before the Penn Literary Society, at Haddonfield, N. J. This society has met at the homes of Friends for more than a quarter of a century, and during the winter all phases of literary and philanthropic work are presented.

Heads of universities declared that moral uncleanness and intemperance were the worst pitfalls for the college boy.

Alys Pearsall Russell, sister-in-law of Earl Russell, a native of Philadelphia and graduate of Bryn Mawr College, says that what the American factory girl spends on dress the English factory girl spends on drink.

How diversified, how widespread is our work, how many different lives we touch; work reaching out to the ends of the earth and leaning forward, far into the eternities; surely we may say with grateful hearts as we lay our weary heads upon our pillow, "Lord, if we may, we'll serve another day."

The question has been raised in England whether the holders of liquor licenses who have not violated the law shall receive compensation when deprived of their licenses by magistrates. Arthur Chamberlain, in a speech at Glasgow, took the ground that licensees have no moral or legal right to compensation except so far as they may compensate themselves by mutual insurance.

The moment the wretched scheme of beer-charity was flung aside "the civilian enemies of the canteen" began to plan for the soldiers' welfare by hundreds of thousands of dollars.

This first \$500,000 was available for use for the fiscal year 1902-3, and a second \$500,000 was later appropriated, available for the fiscal year 1903-4, making in all one million dollars to give "the young soldier separated from home associations" something better than an army beer-saloon. Congress was willing to appropriate the money, and the people are willing to pay it for the real benefit of our soldier lads.

Temperance men are now demanded by railroad companies in Germany. M. de Tera, general superintendent of the roads, has issued orders that all employees who are not total abstainers will be discharged at the earliest possible moment. Moderate drinkers even cannot hold their places. Men with clear brains and steady hands are the only ones who need apply for positions. Drinking men are having an increasingly hard time in life.

An American firm making electrical appliances in Berlin kept records of the work done by its men before and after the prohibition of beer in working hours. The result was an increased product of ten per cent. The result has started a movement among German manufacturers to withhold beer from their employees, many of whom drink ten pints in the shops. The emperor has given much attention to the matter, and is convinced that beer during working hours reduces productiveness.

"The sphere of total abstinence work is one in which women can achieve particular and pronounced success. Drinking in society is an evil and woman is a power for good society. Women engaged in total abstinence work can break down the customs of society—something that now, in intemperance, at least, is working for evil in a deplorable degree.

"Drinking among women in 'high society,' so-called, is growing apace. It is doing harm and eventually is bound to do great harm if unchecked. The greatest resultant danger is that the humbler grades of society are apt to imitate the fashionable class. Unfortunately, whatever wears the stamp of fashion is a false stamp of excellence."

A TEMPERANCE SERMON.

It was on the old text in Exodus, Jehovah's call to Pharaoh, "Let my people go, that they may serve me." The preacher, Dr. Green, of the Calvary Baptist Church, Washington, D. C., spiritualized the text, and applied it to all the powers that bind the soul in slavery. He pictured graphically Gough the slave to drink, and Gough the freeman in Christ. Then he summed up in one sweeping, earnest sentence, "Through all the marts of business, through the engagements and diversions of social life, and along all the track of the accursed saloon, I hear the call, 'Let my people go, that they may serve me!'"

A depot agent, a stranger, said to me a short time ago: "What a tremendous amount of work you women put in. I am sometimes staggered when I realize its extent; and your accomplishments are comparatively so meager, are they not?" I replied, "Are you sure of that? Who of humankind ever measured a moral force? With what do you gauge results and accomplishments?" The returns are not yet. Only the coming years will reveal them in their entirety. Our returns are like the louis given in Airy Scheffer's

studio to a supposed beggar, which ten years later brought an order for 10,000 francs and this letter: "You one day gave a louis to Baron Rothschild in the studio of Airy Scheffer. He has employed it and to-day sends you the little capital with which you entrusted him, together with its interest. A good action always brings a good future. Baron James de Rothschild." For our labors there is a future return which the Lord of the investors shall present in the coming days. Till then we labor and wait. —W. C. T. U. State Secretary.

AVOIDANCE.

And hating the saloon we must avoid it, keep away from it, shun it as a pestilence, a shame, a dishonor amongst men. It is sometimes difficult to persuade even good men of the importance of thus shunning the thing we hate, and the problem is rendered more difficult by the methods and plans by which the evil obtrudes itself. We ride in a vestibule limited train, and it faces us in the buffet. We go to a good hotel, and it meets us in the hotel bar and lunch counter. We take a steamer to cross the ocean, and lo! it is there also. And we hardly know how to discriminate when we are thus beset behind and before. In all these things, I think, each man must judge for himself, being careful at the same time not to judge his brother. But the saloon proper, that is, the building or store given up to the sale of intoxicants, we must as men, refuse to enter, unless it be to persuade men, to preach (as we used to have to do in the far West on the frontier), or to save some wanderer.—Floyd W. Tomkins.

THE CANTEEN.

Permit me to quote the published words of Dr. John W. Ross, Medical Director United States Navy:

"As the same reasons and influences which led Congress to abolish the canteen are at least as strong to-day as when the abolition took place, and as it is vastly easier to defeat than to pass a bill in Congress, it would be utterly useless to attempt to induce Congress to restore the canteen, which it has so recently abolished. Representative Littlefield, of Maine, is a strong opponent of the restoration of the army canteen. By canteen is meant the alcoholic feature of the army post exchange; no one opposes the post exchange minus the alcoholic drinks."

It seems to me that any one possessed of a judicial mind who will study the present attempt to get Congress to restore the canteen in our army, and who will regard it from a strictly impartial standpoint, must inevitably arrive at two conclusions:

First. That the attempt is hopeless.

Second. That it is unnecessary.

In his address before the American Public Health Association Dr. Ross showed how the authorities had suppressed various low grogeries and dives that have sprung up around army or navy posts, particularly at Bremerton, Washington and the New York Navy

Yard, and his able argument convinces that if the navy reached a high stage of efficiency without the beer that was once allowed, the army can be, and is, benefited by the abolition of the canteen. The trouble, as everybody knows, is not because the army canteen has been abolished, but because, on the outside of the posts, abominable nuisances have been planted that ought to be, but are not, suppressed by the authorities. There is no reason why the War Department cannot do with these things just what the Navy Department did with similar nuisances surrounding certain navy yards. Unfortunately for the sake of morality, Secretary Root has never tried to do anything in these matters except to link himself with the liquor lobby, whose avowed purpose is to restore the army canteen. It is probable that one source of the War Secretary's opposition to General Miles was General Miles's open antagonism to the canteen.—R. B. McDanel, in "Public Ledger."

TEMPERANCE EDUCATION IN THE SCHOOLS THE NATION'S BULWARK AGAINST ALCOHOL.

The Committee of Fifty recently published the report of their Physiological Sub-Committee in which the latter attacks the present system of scientific temperance instruction now universally required in the public schools of this country.

The National Woman's Christian Temperance Union at its last convention adopted a reply to the above report, submitted by its Bureau of Scientific Temperance Investigation and the presidents of eleven of the largest States, and ordered for circulation a first edition of 50,000 copies.

This reply, a twenty-six-page pamphlet, shows that the grounds on which the Sub-Committee base their proposal to overthrow this system of instruction are fallacious.

First. In attempting to secure foreign opinions on this subject, the Sub-Committee misrepresented the amount of time required as 250 hours for the study of alcohol. In fact, only 330 lessons (the equivalent of about 140 hours) distributed through nine years, is the maximum requirement for the whole subject of physiology and hygiene, not more than one-fourth (and usually not more than one-fifth) of which is ever required to be given to alcoholic drinks and other narcotics.

Second. The Sub-Committee's chief criticisms upon the school literature on this subject are that it teaches total abstinence and that alcohol is not a food but a poison.

The reply shows that the Sub-Committee presents no evidence proving alcohol a food in the sense in which this word is commonly understood, that is, a substance whose nature it is when absorbed into the blood to nourish the body without injuring it. The conclusion of the Sub-Committee that alcohol is a food because it is oxidized in the body and can furnish energy, is contradicted by many authorities who

agree with Professor von Voit, of Munich, quoted in the Report of the Sub-Committee, that

"A substance may be consumed by the body and liberate energy, and yet be harmful."

Other poisons are oxidized in the body, yet are never called foods.

After briefly reviewing the other papers in the Sub-Committee's Report the reply concludes:

"The experimental and other investigations concerning the physiological action of alcohol in the Report of the Committee of Fifty do not prove the present system of temperance instruction 'unscientific' or 'undesirable,' and the opinion of the Sub-Committee that it is undesirable reveals a deplorable insensibility to the grave moral perils of that moderate drinking which the instruction the Sub-Committee recommend would encourage. The discussion which has preceded and accompanied the legislation requiring this instruction during the past twenty years has been a continuous appeal to reason which has met with as continuous a response. The American public is too intelligent, too patriotic and too conscientious to have adopted this movement hastily or to retire from it in the face of the good it is doing."

The International Lesson.

FIRST QUARTER.

LESSON XI.

THIRD MONTH 13, 1904.

DEATH OF JOHN THE BAPTIST.

Matt 14: 1-12.

GOLDEN TEXT.—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.

DAILY READINGS.

Second-day, Third mo. 7.—Death of John the Baptist. Matt. 14: 1-12.

Third-day, Third mo. 8.—Reproof of Sin. Luke 3: 15-20.

Fourth-day, Third mo. 9.—The martyr roll. Heb. 11: 32-40.

Fifth-day, Third mo. 10.—The crown of life. Rev. 2: 7-11.

Sixth-day, Third mo. 11.—Belshazzar's feast. Dan. 5: 1-7; 25-31.

Seventh-day, Third mo. 12.—Sinful feasting. Isa. 5: 8-13.

First-day, Third mo. 13.—Wise walking. Eph. 5: 6-21.

Time.—John was probably imprisoned early in the spring of A.D. 28. He was beheaded about a year later, A.D. 29.

Place.—John was confined in the castle or fortress of Macherus, east of the Dead Sea, and about 10 miles from its northern end. Jesus was in Galilee, about 90 or 100 miles from Macherus.

Place in the Life of Christ.—Not far from the beginning of the third year of his ministry.

Parallel Accounts.—Mark 6: 14-29; Luke 9: 7-9.

It is hard to keep the Herods mentioned in the New Testament distinct. The Herod of the present lesson was Herod Antipas, a son of Herod the Great (Matt. 2: 1) and a Samaritan woman. He was educated in Rome in company with his half-brother Archelaus (Matt. 2: 22). He married a daughter of Aretas, King of Petra, but seeing Herodias, the wife of his half-brother Philip, he became infatuated with her, divorced his own wife, and married Herodias, who abandoned her husband. Herodias was a granddaughter of Herod the Great. Aretas, angry at the treatment of his daughter, made war upon

Herod Antipas. John the Baptist reprov'd Herod for his conduct, and he thereupon shut up John in prison. Later Herod went to Rome to try to secure the title of King, but the Emperor banished him to Gaul. He died in exile in Spain. The only good thing known of Herodias is that she shared the exile of Herod. See Luke 3: 19; 13: 31, 32; 23: 6-11; Mark 6: 14-29.

1. "At that season." Revised Version. During the third preaching tour of Galilee. "Tetrarch." Literally, the ruler, of a fourth part, but also used for the title of a petty sovereign. "Heard the report concerning Jesus." Revised Version.

2. "He" is emphatic. "Therefore." Because he has risen from the dead. No man could do the miracles, Herod argued. John was the greatest man he had known. He believed him to have been a prophet, therefore he must have risen with greater power than before (John 10: 41). Compare also Matt. 16: 14; Mark 8: 28; Luke 9: 7-9.

3. "Prison." We learn from Josephus that this was Macherus.

4. "It is not lawful for thee to have her." Herodias was (1) his half-brother's wife; (2) she was his half-niece; (3) he had put away his own wife to marry her; (4) she had abandoned her husband to marry him. These acts were against the Levitical law (Lev. 18), in which Herod professed to believe.

5. "Feared." Killing a prophet would surely anger the people. He feared John also (Mark 6: 20). For by his influence and power he might start an insurrection. It is clear Herod Antipas had a conscience, but it was not strong enough to make him resist Herodias.

6. "Herod's birthday." Mark tells us that a great feast was given to the nobility and prominent men. "The daughter of Herodias." The daughter of Herodias and Philip. "Danced before them." In those days such feasts were exclusively for men, and no women but those of ill reputation were admitted. The dancers at these feasts were often grossly immoral in their dress and behaviour. From the whole account it would be inferred that the host and his guests were half-intoxicated.

7. Mark adds, "Unto the half of my kingdom." Compare Esther 5: 3, 6; 7: 2.

8. "And she, being put forward by her mother, saith, Give me here on a platter the head of John the Baptist." American Revised Version. This shows that Salome, the daughter, was an instrument in her mother's hands.

9. "And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him," etc. Revised Version. He was doubtless sorry, and he respected John, and he feared the people; but he feared the ridicule of his companions, and the anger of Herodias more. His oaths, probably, he would not have hesitated to break if he had wished.

10, 11. The rapidity with which the act was done implies that the feast was at Macherus. She asked that it should be given straightway. (Mark 6: 25.)

12. "And his disciples," etc. This shows some

good feeling on the part of Herod. He did not persecute John's disciples as he might have done. "Went and told Jesus." This would imply that they believed that Jesus was the Christ. It is not recorded what Jesus said to them. Herodias did not gain her ends by the murder of John, for John the Baptist dead was no less a reprover of her crimes than John the Baptist alive.

John was about 34 when thus cut off. He is one of the most striking characters in the Bible. Destined from before his birth to be a prophet, his life was worthy of his high office. Pure, unsullied, earnest, fearless, humble, he much resembled his great predecessor Elijah. Like him he was an ascetic, and like him he had his times of depression, as when he sent to Christ to ask, "Art thou he who should come or shall we look for another?" Like Elijah, also, he had his times of fearless outspokening and of reproof of kings and hypocrites. Though the Herald of the Gospel he was not himself a member of the new dispensation. (Matt. 11: 11.) He was a great reformer; he called to repentance and confession; he was "a burning and a shining light," but he was not a citizen of the new kingdom.

PRACTICAL THOUGHTS.

1. Herod was probably half-drunk when he ordered John to be beheaded. Many a man has done that when under the influence of liquor, for which he bitterly repents when sober.

2. No promise or agreement to commit sin or do a wrong is ever binding; it would be a greater sin to keep the promise than it would be to break it, for no one has the right to promise to commit sin.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR THIRD MONTH THIRTEENTH.

APPETITES THAT UNMAKE MEN.

Dan. 5: 1-5, 25-28.

Second-day, Third mo. 7.—Esau's appetite. Gen. 25: 29-34.

Third-day, Third mo. 8.—Ben-hadad's appetite. 1 Kings 20: 12-20.

Fourth-day, Third mo. 9.—Israel's appetite. Ex. 16: 2-5.

Fifth-day, Third mo. 10.—Leanness of soul. Ps. 106: 13-15.

Sixth-day, Third mo. 11.—The drunken servant. Matt. 24: 48-51.

Seventh-day, Third mo. 12.—Deforming appetites. Rom. 1: 18-25.

The battle against intoxicants is one that is being fought in so many fields and that requires such constant watchfulness along the skirmish lines that we are under deep obligations to those whose abilities and opportunities have enabled them to give special attention to the subject and bring to us the results of their labors.

Ten years ago a committee of fifty citizens of some of our Northeastern States undertook an investigation of the liquor problem, the energies of a sub-committee being directed toward a study of its physiological aspects. Some valuable results have accrued, but to most of us the work is discredited in a degree by some of its features that affect the whole. The

present system of temperance instruction prescribed by statute in every State of the Union is mentioned in the report as an "educational excrescence," which it is desirable to remove. From this report itself and from other sources, a committee of the National Women's Christian Temperance Union has prepared a "reply" * that effectively sums up the positions of the advocates and the defenders of temperance instruction.

As Endeavorers, many of whom are teachers in Sabbath and day schools, while practically all others are pupils in one or other of these schools, we cannot afford to be misinformed or uninformed on a phase of the question that is vital; for though the most solemn word that has ever been written as to the drunkard is that he shall not inherit the kingdom of God, the redemption of the body is a work that is closely related to the redemption of the spirit.

In this modest pamphlet of the temperance women may be found feathers for many arrows. We may note one point. The sub-committee above named objects to the teaching of total abstinence, maintaining that it is not true that drinking of one or two glasses of beer or wine by adults is "very dangerous." As to this class of "moderate" drinkers, Dr. Forel, eminent as an insanity expert, is quoted in the "reply" as saying, "As long as one drinks even just one glass a month one feels the irresistible need of excusing and defending that glass and unconsciously one becomes an advocate of the alcohol habit." And Dr. Bunge, of Basle, who urges the importance of overcoming "prevailing prejudices before it is too late, that is, before the young people have become slaves to alcohol," says farther that "It is a fatal mistake to suppose that slaves to alcohol are only those who lie in gutters. There are numberless men who always drink one moderate glass. To this moderate glass, however, they cling quite as inveterately as the morphinist to his syringe." A recent case has been reported of a "moderate drinker" who had, so far as known, never been intoxicated in his life, but who died of alcoholism.

Our country has suffered much, but a check hitherto has been a practically abstinent motherhood. A paragraph in a daily paper issued the day of this writing repeats what we hear all too frequently: The drink habit among women is growing; to be seen drinking in public places no longer excites the same feeling of condemnation as formerly.

I hesitate to think that a single Endeavorer needs to have these things called to mind as guards for personal conduct. This we all know, that every weapon and power that can be arrayed against the enemy ought to be so arrayed, and that we shall have to give account for the part we bore in our generation in the struggle between purity and impurity, light and darkness, good and evil.

* The "Reply" may be procured by addressing Rest Cottage, Evanston, Ill. The cost is 5 cents per copy, or \$2.00 per hundred.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

A VISIT TO THE LEPER HOME, SPANISH TOWN, JAMAICA.

"And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And being moved with compassion he stretched forth his hand and touched him, and said unto him, I will; be thou made clean. And straightway the leprosy departed from him, and he was made clean." Mark 1: 40-42.

It was about 9 o'clock on a bright, cool New Year's morning that we passed through the gate and drove past the gatekeeper's house, men's wards, hospital and women's wards, to the matron's house, situated at some little distance from the wards and surrounded by a bright little garden of its own. We went in to arrange for distributing the little treat of "Glasgow Rock" (Scotch stick candy) that my guide had brought out to the lepers as a New Year's gift. There was, of course, no fear of contagion there, as everything is strictly antiseptic; but as we stepped inside the first ward, my friend turned to me, saying, "Now be careful not to touch a thing." It was a long building with two rows of iron cot-beds, each neatly spread with red flannel blankets. On a bed at our right as we entered lay an old woman, who lifted herself on her elbows and reached up two handless wrists to receive the candy. I listened as she answered my voice for the treat, but did not feel like looking at her more.

Many of the lepers were out at their various employments, and it was only here and there we met with the bad cases in the wards. As we passed along placing a stick of candy on each cot, our care was that not so much as the tip of our finger should come in contact with the bed, the matron even asking me to keep my skirts from touching the floor. How I felt my limitations, especially when we went into the hospital, where the worst cases were, and saw the acute suffering on the faces there. Three of the women there are blind, and as we spoke a few words and saw the tears flowing from those leprosy-blinded eyes, how we longed to soothe them by a touch, and how passionately glad we were to pour out our hearts in supplication to Him who put forth His hand and touched them. And again, when all the women were called together in the workroom, and a little leprous girl was delegated to stand a foot or two to my left and front to hold her Sankey for me to sing from so I might not so much as touch it or her!

Then the song those poor women chose, "Thy will be done"—their favorite song! As I sang with them,

"Let but my fainting heart be blessed
With thy sweet Spirit for its guest,
My God to Thee, I leave the rest;
Renew my will from day to day,
Blend it with thine and take away
All that now makes it hard to say,
Thy will be done."

I felt surely theirs was a wise choice, and that is a

wise and happy woman whose prayer is, "Thy will, not mine, be done."

I realized from their joyous faces that many of them have the same priceless treasure, the same sweet Guest that makes each of our lives whose guest He is a "Glad, sweet song," and my heart said, All praise to Him who teaches us to say, "Thy will be done."

The favorite song in the men's ward is "Blessed Assurance, Jesus is Mine." Leprosy has separated them from home, friends, all that this world has to offer them, but what a strength to them and to us to hear Paul say, "Nothing shall separate me from the love of God."

In one of the wards we found a young woman sewing. I noticed her hands all bent and with some of the joints gone; but she had succeeded without the help of a thimble in sewing up several long seams. She said she could not sew on stiff cloth.

There were a few East Indians, doubly isolated from disease and language, but most were Creoles.

Johnny, a little boy nine or ten years old, who was in the hospital then, is nearly white. Such a sad, pain-marked face as he had cannot soon be forgotten. A lady from New York had, a short time before, sent him a large picture and story book, with which he was so pleased. He said the schoolmaster was reading it to him. The schoolmaster seems very intelligent and leads in the singing and in prayer.

The East Indian Maraj has leprosy in his feet, so he had to creep to the place where we were having the little service.

One man's face is a mass of leprous sores, but I refrain from telling more of their sad condition.

The nurse is a brown woman, whose unselfish life and service there attest to a beautiful and wonderful consecration. Surely her's and the matron's service is very like their Master's.

Coming away from them I felt so impressed with the comparison of sin to leprosy.

Stricken are we all with this incurable, loathsome disease. Just as one tiny leprous spot on the little finger makes one a leper, so the tiniest sin brands us as sinners, and there is only One who can say, "Be thou clean." "There is none other name under heaven given among men whereby we must be saved."

"Thanks be to God for His unspeakable gift."

SADA F. STANLEY,

Missionary of the Friends' Foreign Mission Board of Iowa Yearly Meeting.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

Amounts received by THE AMERICAN FRIEND since last report:

Elizabeth C. F. Stevens	\$5.00
Edna B. Newlin	2.00
On hand	56.00
Total	\$63.00

The following are subscriptions received by J. Elwood Cox for Harriet Green Memorial Fund since our last report:

Margaret A. Evans, Indianapolis, Ind.	\$100.00
Carrie L. Jones	5.00
Martilia Cox, Indianapolis, Ind.	2.00
Amount subscriptions by L. L. Hobbs	100.00
Eula Dixon, Snow Camp, N. C.	2.00
Rhoda Worth	2.00
A. R. Hadley, by L. L. Hobbs	25.00
A. G. Kirby, by L. L. Hobbs	10.00
C. C. McCullough, by L. L. Hobbs	10.00
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	\$256.00

Henry M. Vore is located in the meeting at Springdale, Ia.

Josiah Hackett, of Michigan, has accepted a call to locate in the meeting at Albion, Ia.

John H. Douglas was present at the morning meeting in Los Angeles on First-day, the 14th ult.

Charles and May Replogle have returned to the United States. Their address for the present is Cowan, Ind.

Timothy Nicholson and his wife have arrived in California, and they expect to remain at Whittier until Fifth month.

A recent series of meeting held at Linden, Ia., resulted in the conversion of a large number and a real uplift to the meeting.

John C. Heaton, the local minister in Elk Monthly Meeting, West Elkton, Ohio, is now engaged in a series of protracted meetings.

The annual report of the New York Colored Mission has come to us, and is, as usual, an interesting report of splendid work done.

B. J. Talbott and wife, of Iowa, held a series of meetings at Pleasant Hill Meeting, Nebraska, in which forty-four souls claimed definite blessing.

Eusebia S. Couch, who has been located in the meeting at Prairie Centre, Kansas, for some time, has moved into the limits of Sterling Monthly Meeting, Kansas.

Bayless E. Fisher, of Russiaville, Ind., a consecrated young worker, has located at Lick Creek, Paoli, Ind., and his labors are blessed of the Lord to the good of the meeting.

Eliza P. Williams has just closed a series of meetings at Alexandria, Kan. Over four score were religiously blessed. She goes to McCracken, Kan., next, to hold a series of meetings.

James R. Jones concluded a series of evangelistic services of sixteen days' duration First month at Kokomo, Indiana. The gospel was preached in all its fulness, and more than a dozen souls were definitely blessed.

Since the holidays Morton Brattain has held series of meetings at Newberry and Hill's Chapel, near Paoli, Ind. As a result many have been definitely blessed, and about twenty have applied for membership with Friends.

A new meeting has been organized at Commerce, Ia., as a result of a series of meetings held by Edwin Loft and Thomas Teas. A new house is being built. The Lord is wonderfully owning the work of these brothers this winter.

Marshalltown Meeting, Iowa, manifests a good degree of spiritual life. The members are aggressive and evince a "mind to work." Evidently Ellison R. Purdy's two years of much-appreciated work among the Friends there is yet bearing fruit.

Turner L. Abel, of Kemma Meeting, Nebraska, after closing a helpful meeting at his home meeting, was invited to the meeting at Highland in the same quarterly meeting, where he is now engaged, and where souls are surrendering to God daily.

Bloomingsdale Quarterly Meeting, Ind., was held the 20th and 21st ult. Thomas C. Brown, of Carmel, Ind., was present and preached both days. The business was transacted in harmony. The membership of the quarterly meeting is about 1,200.

The meeting at Ames, Ia., was much blessed recently under the very helpful ministry of Ellison R. Purdy in a series of meetings held there. The local minister, Minnie M. Pearson, planned and carried out a very beneficial farewell service for Mary Ellis, who goes as missionary to Cuba, Ames being her home meeting.

The following names should be added to the list of those who are going to Jerusalem to attend the World's Sabbath School Convention: Robert and A. Jennie Ridgway, of Amboy, Ind., and Josiah Morris, of Western Yearly Meeting.

Yearly meeting clerks and correspondents sending epistles or other documents to Wilmington Yearly Meeting are asked to address them to Benjamin Farquhar, yearly meeting correspondent, as the clerk of the yearly meeting has removed from its limits.

A series of meetings is now in progress at Fairfield Meeting House, near Leesburg, Ohio, conducted by the local minister, Fremont B. Milner, and Elwood Scott, of Marion, Ind. Several families have been converted and renewed, and the good work is just beginning among the young people.

Mildred Replogle, the daughter of Charles and May Replogle, has been living with Robert and A. Jennie Ridgway, of Amboy, Ind., during her parents' absence in Great Britain and Norway. She has now joined her parents at Cowan, Ind.

Ira Newlin, of Bloomingsdale, Ind., and David Commons, of Tangier, held a series of meetings at Providence, in Vigas County, eight miles south of Terre Haute, commencing 7th ult., and closing 14th—eighteen sessions in all. Quite an interest was taken in the meetings by the members and others.

Under the faithful labors and godly life of Dr. D. J. Bunce, of Nevada, Ia., seed-sowing has been going on for some years, and souls were finding Christ. Many of these, with some others who were saved during a recent series of meetings, united with Friends, and steps are being taken to organize them into a monthly meeting.

On the 7th ult. Irena Hunnicutt, of Lewisville, Ind., closed a four-weeks' series of meetings at Cadiz, Ind. Her manner of teaching was pleasant and practical, and was accompanied by the power of the Holy Spirit. Many were converted or renewed. Ten united with Friends. An effort is being made to raise money to build a new meeting house.

J. W. Elder began a series of meetings at Ringwood, O. T., First month 21st, and continued until Second month 13th, when he was joined by his wife. They continued together until Second month 21st, fifty-eight sessions in all. Eighty-nine professed conversion, renewal and sanctification; fifteen have given their names to unite with Friends, and several more will come in later. The meeting is in the best condition it has been for some time.

Amos Kenworthy recently labored in a protracted effort for two and a half weeks in the meeting at Los Angeles, Cal. He was ably assisted and much definite good was accomplished. Levi D. Barr, the local minister, is now entering upon his third year in the meeting. During his stay there the Y. P. S. C. E. has grown from a membership of four or six to twenty-five or thirty, and the Bible School averages nearly one hundred, an increase of fifty per cent. or more.

"Decision Week" was observed by the Christian Endeavorers at Raysville, Ind., 22d ult., by a week of prayer, followed by a two-weeks' meeting, held by Oscar Moon, of Knights-town, Ind., assisted by T. R. Woodard. The young people took an active part in the meetings. Some were converted and many were stirred to a more active work in the meeting, Christian Endeavor and Sabbath School. This meeting is small, and composed largely of young people, yet almost every member is faithful.

Our dear friend, Asa Hockett, whose death was recently reported, was a faithful and highly valued Friend. He was born in Clinton County, Ohio, Eighth month 1st, 1823, and passed away at the age of 80 on the 24th of First month, 1904, after an illness of ten weeks, which he bore with much resignation. He joined Friends at the age of 21, and has through his long life manifested a steady faith in the mercy of God through Jesus Christ. He was the father of Martha E. Newlin, wife of Sylvester Newlin.

A Friend who recently attended Twelfth Street Meeting, Philadelphia, and the Bible School following, writes of his appreciation of the genuine spirit of worship which pervaded the meeting, and of his gratification at seeing the excellent instruction and interest in the class in the life of Christ. He says: "How Joseph John Gurney, to whom the revival of Bible study and evangelization among Friends is due more than to anyone else, would have rejoiced to see such a class of searchers of the Holy Scriptures?"

Under the faithful labors of Cyrus Emery and wife, of Gross, Boyd County, Nebraska, a few persons have been brought into the fold. They are now building a neat little house for a meeting place, and expect soon to have an organized meeting there.

David H. Harold, of Indianapolis, labored in a series of meetings at Vermilion Grove, Ill., from the 7th to 21st ult. Our brother showed himself "apt to teach," so that under his ministry the meeting was greatly blessed. About thirty persons, nearly all young people, and many of them students of Vermilion Academy, gave themselves to the Lord. Melissa Hawthorn was also in attendance. Her service, and especially her personal work, was blessed to the help of many. It is expected that Lewis W. McFarland, of Lowell, Kansas, will locate in the meeting about 1st of Fourth month.

The contractors are working on the main room of the Friends' Meeting House in Washington, D. C., with the object in view of completing it in time for the holding of Baltimore Quarterly Meeting in that city for the first time in its history in Fourth month next. Meetings have been held for five years in the basement of the house, and resident Friends are looking forward with pleasure to the long-deferred completion of the building. Two new members were received at the last monthly meeting, both by letter, one from a Methodist congregation in Arkansas, and the other from a Lutheran congregation in the city.

George N. and L. Ella Hartley left the Shawnee missions on the 1st inst. to attend the World's Sunday School Convention at Jerusalem. They will be absent from the missions until the 1st of Sixth month. During their absence all communications in regard to the general work should be directed to John Nicholson, 1305 McCulloh Street, Baltimore, Md., or Edward M. Wistar, 908 Provident Building, Philadelphia, Pa. J. Edward Hartsuck and wife will fill their place at the missions during the time. The Friends' Meeting House is to be used for school purposes for the spring term. The children will have much more room than they had before the fire. New school buildings will likely be erected this summer.

Albert I. and Mary A. Bailey, James M. and Elizabeth Miller, Josiah W. and Laura B. Sparks, and Olive L. Welsh, members of Wilmington, Ohio, Meeting, expect to attend the Sabbath School Convention at Jerusalem. On the evening of Second month 22d a social was given in the basement of the meeting house, at which the Jerusalem delegation and the members of the Sabbath School class to which most of them belong were present, a total of fifty-six persons. Each member of the Jerusalem party was presented with a tiny silk flag as a reminder of home and native land and class No. 8. E. W. Kirk, from near Wilmington, who is a member of the same quarterly meeting with the above, will also be with the party.

Our friend Joshua L. Baily has been visiting the National Soldiers' Home at Hampton, Va., to compare its present condition with that which he described in these columns three years ago. He is gratified to discover improvement. He writes: "Helen Gould, at an expense of about \$40,000, has erected just outside the gates of Fortress Monroe a very fine and commodious building for the army Y. M. C. A. It is as complete in all its equipment as any building of its size that I know of for this purpose. It is just about completed, and is open for its beneficent work. I responded to an invitation to address the young soldiers this evening, and, notwithstanding a heavy rain, we had a fair attendance, and it was never my privilege to stand before a more attentive and appreciative audience. It interested me to find in the person of the secretary a young man named Mahlon G. Baily, of Chester County Quaker ancestry. He is filling the place with self-sacrificing and earnest devotion."

A second session of the Friends' Summer School of Religious History will be held at Haverford College, Pennsylvania, from the afternoon of Sixth month 15th to Sixth month 25th, at noon, 1904, under the care of a committee which is substantially the same as that which had charge of the session of 1900. Courses of lectures will be given on the Life of Christ, on various aspects of truth as understood by Friends, on the application of Christianity to Present-day problems, and on other topics. The lecturers will be President Isaac Sharpless, Dr. Richard H. Thomas, Professors Thomas Newlin, Rufus M. Jones, Elbert Russell, George A. Barton and others. There will also be lectures by Professor George A. Coe, of Northwestern University, and other distinguished scholars, not members of the Society of Friends. A special feature of the school will be

a series of open-air conferences on topics of vital interest in Quakerism. There will also be a daily Bible class. The afternoons will be devoted to excursions and recreation. Various points closely associated with the early history of Pennsylvania and the period of the Revolution will be visited. Board may be obtained in the halls of Haverford College at \$1.00 per day. There will be no charge for tuition. A detailed program will be issued later. Isaac Sharpless, chairman of the committee; George A. Barton, secretary.

The following is taken from the "Union Signal": "Around the shores of the eastern end of Kotzebue Sound, and just north of the Arctic Circle, are a number of villages of the Arctic Eskimos. Here there is a Quaker Mission, and a resident missionary has written Dr. Jackson of a wonderful meeting held last July on the shores of the Sound. After an hour's talk of Jesus by the shores of Galilee seeking the lost, one after another of the adult Kotzebues came forward, saying, 'We want this Jesus,' until the whole tribe had surrendered themselves to God. They have ever since given genuine evidence that 'old things have passed away and all things have become new.'

"They were extravagantly given to the drinking of whiskey and the use of tobacco—even the little children being habituated to its use. Since that memorable meeting all tobacco and whiskey have been absolutely done away with, and when, twice since, schooners loaded with whiskey and tobacco sailed up the Sound expecting, as heretofore, to reap a rich harvest, not a pint of whiskey nor a pound of tobacco was landed. These people living beyond the Arctic Circle, away from everything we deem essential to civilization, said: 'No more tobacco, no more whiskey; we God's man.'

"Dr. Jackson, with Governor Brady, of Alaska, was largely instrumental in having high license substituted for prohibition in that territory, they believing the change would be beneficial, but after four years' trial Dr. Jackson assures me that high license has not worked well, 'not even a very little bit.'"

MARRIED.

GREEN—THOMPSON.—At the home of the bride, Second month 20th, 1904, Benjamin Johnson Green to Agnes B., only daughter of R. T. Thompson, Steubenville, O. The young couple are at home at 1904 G Street, N. W., Washington, D. C.

STANLEY—BUTLER.—At the home of the bride's parents, Milton and Matilda Butler, Shadeland, Ind., Second month 18th, 1904, Justin O. Stanley and Lidia C. Butler.

DIED.

Cox.—At Union, Iowa, First month 31st, 1904, Hannah Cox, daughter of Charles and Eunice Davis, and wife of Jesse Cox, aged 50 years. The deceased was a birthright member of Friends, and at the time of her death was overseer of Stanford Monthly Meeting. She was also a valuable member of the W. C. T. U.

HOLLOWELL.—At his home at Kokomo, Ind., First month 30th, 1904, Walter Kent Hollowell, youngest son of Charles and Anna B. Hollowell, aged 21 years. He was a birthright member of the Union Street Friends' Meeting.

HOSKINS.—At her home, near Pleasant Plain, Iowa, First month 16th, 1904, Ruth Hoskins, wife of Ellis Hoskins, deceased, in the 77th year of her age. She was a lifelong member of Friends.

JEFFERIS.—At his home, near Lewisville, Ind., Second month 16th, 1904, John T. Jefferis, at the age of 71 years. He was a member of Rich Square Meeting of Friends, and an elder.

STANDING.—At the home of his parents, George and Sarah Standing, near Earlham, Iowa, Wilford George Standing, aged 6 years and 8 months. He was a member of Bear Creek Monthly Meeting.

STANFIELD.—At the home of his parents, Union, Iowa, Second month 15th, 1904, Frank Stanfield, son of David L. and Mary Stanfield, in his 25th year. He was converted when a boy and united with the Stanfield Friends about a year before his decease.

WHITE.—At her home, near Prairie Centre, Kansas, Second month 2d, 1904, Martha A. White, widow of Rowland White.

WOOLMAN.—At Cincinnati, Ohio, First month 29th, 1904, Elizabeth S. Woolman. The deceased was a beloved member and overseer of Cincinnati Monthly Meeting.

Events and Comments.

During the past year the number of ships equipped with the Marconi system of wireless telegraphy has been increased from twenty-five to fifty-four, and efforts are now being made to increase the number of land stations.

The demand of the Federal Assembly of Porto Rico for statehood or independence, by a vote of 60 to 15, is a lesson in colonialism. A subject colony with any ambition wishes to rise in the world and have some dignity.

The bill prohibiting the co-education of whites and blacks in Kentucky, which is aimed directly at Berea College, has passed the Kentucky House of Representatives by a vote of 75 to 5. Evidently it will pass the Senate and become a law.

The United States Senate ratified without amendment the Hay-Bunau Varilla Panama Canal Treaty by a vote of 66 to 14. The treaty follows the lines of the Hay-Herran convention. The most significant feature of the treaty is the guarantee by the United States to maintain the independence of Panama, which is to receive \$10,000,000 and an annual payment of \$250,000, beginning nine years from the date of the treaty.

The effort of the Department of Agriculture to induce the cotton farmers of the South, and of Texas particularly, to diversify their farming and plant less

A DOCTOR'S FOOD

Found a Food That Lifted Him Out of Trouble.

The food experience of a doctor experimenting with himself is worth knowing. He says:

"I had acid dyspepsia since I have any knowledge, from eight years old I know.

"It worked down from stomach to intestines, locating at the umbilicus in enteritis, until six years ago the agony every few days was something terrible. I have walked the floor for hours unable to eat or digest if I should eat.

"Medicine would not relieve me at all. Four years ago I began the use of Grape-Nuts, and since the first dish I have never had an attack of the old trouble. I take four tablespoonfuls once a day with my supper which is composed only of whole wheat bread and the Grape-Nuts.

"The wonderful part of my case is that I have never had an attack or even any of the dreadful symptoms since the very first meal of Grape-Nuts. Most of my patients know how suddenly and promptly Grape-Nuts cured me, and I have prescribed the food with more good results in many cases." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts is regularly prescribed in place of medicine by many physicians for stomach or intestinal trouble, lack of nourishment, brain-fag and nervous prostration. The result usually shows immediate improvement and a speedy complete cure.

Ten days' trial of Grape-Nuts in place of starchy foods works wonders.

"There's a reason."

Look in each package for the famous little book, "The Road to Wellville."

acres of cotton this year with a view to the eradication of the boll weevil is not working out as was expected. The returns to the Department indicate that the general increase all over the leading cotton districts will be at least 30 per cent.

While New York is building a subway for passenger traffic and leaving the streets to the teamsters, Chicago is building a subway for freight, and keeping the streets for the people. So quietly has the tunnel in Chicago been constructed that it is said that many residents of the city do not know of its existence. Twenty miles of subway have been built in the heart of the business district without disturbing a stone of the street pavements—another feature in which it differs from the New York subway. Not an accident has occurred during construction, and no complaint has been made to the city authorities by abutting land-owners or others.

The resignation of Representative Shafroth, of Colorado, because of evidence satisfying him that his election was illegal is a welcome and striking phenomenon; and it has its bearing on the validity of the title of other of that State's representatives in the national legislature. Here and there throughout the country journals have said that the Congressman was a fool, and that he should have hung on to his place until put out. But such opinion is exceptional, not normal. Evidence taken in this contested case shows venality among the women voters of Colorado; but some was to be expected.

Viceroy Alexieff and other military leaders of the Russian forces left Port Arthur for Harbin, in Manchuria, where the military forces of Russia will be assembled and deploy to meet the Japanese advance. This practically leaves Port Arthur and Dalny and Southern Manchuria to Japan. Not that she will secure this territory without some fighting with such Russian land forces as may now be there; but rather that it is the Russian policy to lure Japan inland, in view of present unpreparedness to make a stand either by sea or on land at points so remote from the base of supplies. Japan has negotiated a treaty with Korea, whereby the independence and integrity of Korea are assured. The Korean Government, on the other hand, has become an open ally of Japan against Russia, and has ordered its troops to join the Japanese army in the field. The port of Wiju has been declared open to the trade of the world. Reports from Lake Baikal and other points along the Siberian Railway reveal the gravity of Russia's problem of transportation and commissariat. Wisdom has been shown by committing full power over the Russian army in the East to the renowned and competent General Koropotkin, who, both as a warrior in the field and as Minister of War, has shown that he is a man of part.

Contrary to expectation, the Arbitration Tribunal sitting upon the claims of the blockading powers for preferential payment of claims against Venezuela, was unanimous in deciding that the three powers—Great Britain, Germany and Italy—have the right to a preference of 30 per cent. of the customs duties at La Guayra and Puerto Cabello, the litigants to pay their own costs in the procedure

IT IS A MATTER OF HEALTH



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and to divide equally the costs of the tribunal. A sentence in a London dispatch, stating that the United States is commissioned to carry out the decision of the tribunal regarding costs within three months caused great surprise in this country, and has led to considerable comment relative to the supposed position in which the United States is placed regarding responsibility for carrying out the decision of the tribunal. When the matter was called to the attention of the State Department it was stated that the sentence quoted was unintelligible, and that no interpretation could be safely placed on it until the full text of the decision should be received. At the same time it was distinctly declared by Secretary Hay that there was no guarantee on the part of the United States that could place this government under any obligation whatever, and that the tribunal itself could not, under any circumstances, make a decision that would impose an obligation on the United States.

WORLD'S FAIR AT ST. LOUIS.

FIRST GREAT EXCURSION.

Via Pennsylvania Railroad, May 10th.

The Louisiana Purchase Exposition will open at St. Louis April 30th, and will be in perfect condition on that date. The Pennsylvania Railroad Company will run the first low-rate coach excursion from the East to the World's Fair on May 10th, affording residents of the Eastern section an opportunity to see the great Exposition in all the glory of its pristine freshness. Tickets will be sold from all principal stations on the Pennsylvania Railroad System. The fare from New York will be \$20.00; from Philadelphia, \$18.50, with proportionate rates, approximating one cent per mile, from other points. These tickets will be good going only on special coach trains to be run on May 10th, and returning in coaches of regular trains leaving St. Louis not later than May 19th.

THIS IS WHAT THE MOTHERS DO.

Playing with the little people
Sweet old games forever new;
Coaxing, cuddling, cooing, kissing,
Baby's every grief dismissing,
Laughing, sighing, soothing, singing,
While the happy days are winging,—
This is what the mothers do.

Planning for the little people,
That they may grow brave and true;
Active brain and busy fingers
While the precious seedtime lingers,
Guiding, guarding, hoping, fearing,
Waiting for the harvest nearing,—
This is what the mothers do.

Praying for the little people
(Closed are eyes of brown and blue),
By the quiet bedside kneeling
With a trustful, sure appealing;
All the Spirit's guidance needing,
Seeking it with earnest pleading,—
This is what the mothers do.

Parting from the little people,
(Heart of mine, how fast they grow!)
Fashioning the wedding dresses,
Treasuring the last caresses;
Waiting then as years fly faster
For the summons of the Master—
This is what the mothers do.
—Mary L. C. Robinson, in "S. S. Times."

John R. Mott, who has been twice around the world in the interest of the Student Volunteer movement, has just returned from a short trip to Europe, which was attended by many of the same spiritual results that marked his work in India and Japan two years ago. His three days' meeting with the students of Edinburg University recalls the day when

DOCTOR'S COFFEE

And His Daughter Matched Him.

Coffee drinking troubled the family of a physician of Grafton, W. Va., who describes the situation briefly:

"Having suffered quite a while from vertigo, palpitation of the heart and many other derangements of the nervous system, and finding no relief from usual methods of treatment, I thought to see how much there was in the Postum argument against coffee.

"So I resorted to Postum, cutting off the coffee, and to my surprise and satisfaction have found entire relief from all my sufferings, proving conclusively the baneful effect of coffee and the way to be rid of it.

"I have found Postum completely takes the place of coffee both in flavor and in taste. It is becoming more popular every day with many of our people, and is having great demand here.

"My daughter, Mrs. Long, has been a sufferer for a long time from attacks of acute indigestion. By the dismissal of coffee and using Postum in its place she has obtained complete relief.

"I have also heard from many others who have used your Postum very favorable accounts of its good effects.

"I prescribe Postum in place of coffee in a great many cases, and I believe that upon its merits Postum will come into general use." Name given by Postum Co., Battle Creek, Mich.

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NEW SONG BOOK.—"Gold Tried in the Fire." One of the best song books on the market for church, Sunday school and evangelistic work. Bound in limp cloth and contains over 200 songs. Sells for \$15.00 per hundred. 20 cents a copy. Published by Friends. BROWN BROS., Indianapolis, Indiana.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

WANTED.—A thousand families of "Friends" and others to come west and buy land in Woods county, Oklahoma, while you can get good farms at half their value. Rich valley land near Friends' meeting, Stella Academy, railroad and good market. In the great wheat and alfalfa belt, and fruit in abundance, the best part of Oklahoma. Warm, healthy climate, with splendid society. Write us for circulars and price lists. References, Pastor "Friends'" Church, First National Bank of Cherokee. Very truly, VOTAW and SETZER, "Friends."

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A Union general when asked by another commander where he would place his troops, replied: "Anywhere; there's lovely fighting all along the line." He who is anxious to serve his Master will have no difficulty in finding his field. "There's lovely fighting all along the line."

First Russian: "You say the fight was quickly over?"

Second Russian: "Yes; it was finished before you could say Jackopolinsky Robinsonopolotowsky."—"New Orleans Times-Democrat."

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Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Hath risen, glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above;
Not from my heart, life's crystal stream,
But from the depths of Love.

—Henry van Dyke, in January "Atlantic."

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The American Friend

Vol. XI

THIRD MONTH 10, 1904

No. 10

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*There shall come from out this noise of strife and
groaning,*

A broader and a juster brotherhood ;

A deep equality of aim, postponing

All selfish seeking to the general good.

There shall come a time, when each shall to another,

Be as Christ would have him, brother unto brother.

*There shall come a time when brotherhood grows
stronger*

Than the narrow bounds which now distract the world,

When the cannons roar and trumpets blare no longer,

And the ironclads rust, and battle flags are furled ;

*When the bars of creed and speech and race, which
sever,*

Shall be fused in one humanity forever.

—SIR LEWIS MORRIS.

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The American Friend

"Truth is the highest thing a man may keep."
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VOL. XI.

PHILADELPHIA, THIRD MONTH 10, 1904.

No. 10.

"MILK FOR BABES."

THE Apostle Paul has very much to say about "spiritual babes." Some of the primitive churches seem to have been well supplied with them, and Paul regrets that he can give them only "milk," because they are not strong enough for "meat." Any one, however, who undertakes to grasp the profound messages which Paul wrote to those "spiritual babes" will be convinced that they must have been extraordinary infants. After more than eighteen hundred years of Christian civilization we still find this "milk," which he gave his "babes," about as "strong meat" as we can assimilate to-day! The truth is that "babyism" has always been a striking feature in the Church—in every branch of it. Study any period of church history and we find beliefs and practices prevailing which are so inconsistent with the revelation in the Gospel that it is hard to conceive how followers of Christ could have permitted them to grow up. But we must remember that the churches originally were made up mostly of persons who had been pagans. They brought their practices with them into the Church, and while Christianity changed them they also changed Christianity. They leveled it down to their spiritual stature. It has always remained so. Even the best churches to-day have a very *human* side to them. He who goes looking only for "meat" will be disappointed. He will discover many still in swaddling clothes, and he will be surprised at the amount of "milk" which is furnished. He will come away feeling that the church is still in the nursery stage, that most Christians are "spiritual babes." It is a fact.

Again and again attempts have been made to rise above "babyism" and to have the Church composed only of persons of spiritual stature, eager for strong meat. That would be lovely if it were possible. But such attempts always fail, because it is the mission of the Church to deal with the world as it is, to take into itself imperfect human beings who are just "babes" and nothing more.

What an awful world this would be if all of us who are grown up despised babies and helpless infants! The most beautiful thing about our world is the tenderness of men and women for little helpless creatures who have just come into being. What a pretty

sight it is to see a strong man talking baby-talk to a tiny, wee upturned face which only half understands the little monosyllables. Why doesn't this strong man teach the newcomer the mysteries of metaphysics, and tell it the latest secrets of science? Why, it's a baby. It must learn by slow stages. It needs tremendous patience. Teach it too fast and it fails to get on at all, and all development is arrested. It is a baby and it must have "intellectual milk"!

Well, the world is all full of persons who are in the baby stage spiritually. They have grasped very little of the riches of the knowledge of the glory of God. They are beginning to see; truth is just dawning; their appetite is small, their spiritual perceptions weak. What shall be done with such persons? Shall we ignore them, leave them to their fate, give them strong meat or nothing; or shall we treat them as a tender mother and speak to their condition? Surely the latter course is right. We must take men as we find them. We must start with them as they are. We must not be ashamed of swaddling clothes and "milk." We must speak in a language which our spiritual babes can understand. But let us not lose sight of the *goal and purpose*, which is to get beyond babyism and childish things just as fast as possible, and to come up to the measure of the stature of the fullness of Christ.

CHILDREN AND THE THEATER.

WE are reprinting this week from the "Congregationalist" a splendid article on "Theater-going for Children," written by an expert. The impressive teaching which this article gives may seem not to be needed by most of our readers. In a sense this is true. Friends as a people are not theater-goers themselves, and their children are not often spectators of plays. We have reprinted the article for two reasons: (1) Because these undeniable psychological facts should be clearly known by every mother for their bearing upon theater-going, and (2) because the principles set forth in the article have a very much wider bearing, and concern every mother whether there is a theater in her neighborhood or not. Few things are more important than the necessity of understanding child-nature. Children should not be treated as though they were *just like adults only*

smaller. Most of the mistakes which are made are made through this fundamental error. This article deals with the whole subject in a clear and adequate way.

THE RELIGIOUS EDUCATION ASSOCIATION.

THERE are many indications that there is a steadily-growing interest in the Bible, and that there is a great desire among earnest men and women everywhere to discover its real message to the individual and to society. Nothing in recent years has manifested the truth of these statements more conclusively than has the remarkable growth of the Religious Education Association, which was born in Chicago one year ago. Its annual sessions in Philadelphia have just come to a close. They have been attended and participated in by the leading educators of America, both men and women, and by distinguished persons from all Protestant denominations. No movement in recent years has been more full of promise, and those who read the proceedings of these three days of conference will look ahead with hope.

The Association has many aims. One of the main aims is to work out more adequate methods of teaching the Bible in Sunday School. Everybody is conscious that, important as Bible schools are, for various reasons they do not succeed in arousing the interest in the Bible or the enthusiasm for its message that its promoters have prayed and labored for. There are weaknesses and discouragements where we all yearn for strength and power. What is lacking? How can the Sunday School be made the actual training place for the great masses of young people who have no other opportunities for having the Bible opened to them? Just such questions this Association has gone to studying and has already begun to answer.

How can the public schools, from the lowest primary grade to the high school, become centers of moral and religious influences, so that they shall not only instruct the mind, but also feed the whole nature? How shall they supply not only *information*, but also *formation*, of the life itself? This is another question which the Association is trying to answer. How can the colleges and universities fulfill their great mission of ministering not merely to the intellect, but to the whole man? This is still another problem which the Religious Education Association is taking up with the serious purpose of finding an answer for it. There are altogether seventeen departments of work organized under the central Association. The

papers and addresses which were given in Philadelphia will soon be published, and they will make a solid contribution to the constructive religious literature of this generation.

FOR THE AMERICAN FRIEND.

THE SOURCE OF PEACE.

BY AMORY H. BRADFORD.

In our earlier years we seek happiness; in our later years we are grateful for peace. Where may that golden grace be found? There is none too much of it anywhere. The prevalence of murder among animals is a terrible fact. Nature is "red tooth and claw." The antagonism between human beings and the lower creation, due chiefly to man, is equally sad. Among men in business, in society, and in nations, rivalry and conflict are almost universal. Industries are pitted against one another; commercial interests are engaged in remorseless competition and governments are armed to make sure that no one gets the better of any other. What is true of nations, commerce and society is true also of individuals. What does aspiration mean? Why do we reach toward better things? The race has long been approaching perfection, but this in itself furnishes no assurance that it will continue to do so. Our hope depends upon our faith in a beneficent power behind the processes of life. We believe that events are moving toward a blessed goal, and that that goal is the perfect man; but if there is no loving personality behind, the process may sometime revert to chaos. If, on the other hand, God is, life will not cease until Tennyson's dream of the crowning race is realized.

A young man finds that his character is in ruins. He dare not go to his business, he dare not go to his home. The harmony of his life is broken. What shall be said to him? "Go out into the black night and make yourself as comfortable as you can;" or speak to him in Professor Huxley's words, "Nature never overlooks a mistake, and never makes the slightest allowance for ignorance." If that is all that can be said, such persons may as well bury themselves at once. But if they know that they are in the hands of One infinitely tender as well as infinitely just, who loves with a love passing that of friends, they will begin to look upward because there is thus offered to them the possibility of a nobler life.

All efforts to uplift and ennoble humanity depend upon a conviction that God is, that He is love, and that we are not simply in the midst of a process, in the hands of a Person.

Why do we live? Why do we suffer? Why do we die? Think of the processions of human beings which have been moving down the ages. Whence did they come? Whither do they go? What is the meaning of their aspirations and desires? Why have they been trained, disciplined, cultured? Is it possible to believe that from nothing they have come, and that to chaos they are going? Such questions knock at the doors of our minds with terrible importunity.

Whence? Whither? Why? Without God no answer is possible. He is the key which unlocks all the doors. On the hypothesis of His existence the problem of suffering and of sin, and all the mysteries of nature, may have reasonable solution. All beings who aspire, endure, rejoice, live, die, must be parts of an infinite plan because God exists. Without Him there is neither peace nor rest; with Him events come into order, and the goal at the end of the way is seen to be full of blessing. With Him every enigma is explicable; without Him nothing can be explained. If He is, humanity "with all its tears and all its hope for future years," moves on toward a great and splendid consummation in the fullness of His times, in the greatness of His purpose. One of the most beautiful spirits whom I have ever known once said to me, with an intensity which I cannot describe, "Tell me, what do you mean by God?"; and then added, "O! I would give the world if I could find Him!" It seemed to me as if in those tones I caught an echo of a far older voice exclaiming, "O! that I knew where I might find Him!"

How may the idea of God be made real to us? To this question we reply, "Do not be concerned about finding God; let Him find you." It has been said that other religions represent men as seeking God, but that Christianity represents God as seeking men. Our inner ears must hear the Spirit speak; otherwise there will be no assurance. No mere argument, however carefully formulated, could endure the fires of experience through which all have to pass. Nothing but the vision which appears in the midst of darkness can give peace and rest. My first answer to the inquiry, How may I find Him? is, Do not try to find Him, but be sure that you are willing that He should find you. If He exists, and you desire Him, He will not fail you. If He does, then He is not. The seeker after God who can say, "I would give the world if I might find Him" is sure to be found; he need never do anything except keep his mind pure, and his heart right, so that when the vision comes the eyes may see, and when the voice speaks the ears may hear.

"But," you say, "I have tried to do all that, and yet I am not sure." Are not sure? Have you not in your hours of quiet heard some one telling you of the right, and urging you to do it? Have you not in the midst of the struggle and despair caught glimpses of better things, and said, "Oh! if they only would be true I should be satisfied." Those glimpses of better things were a vision of God and His purpose. When you hear the inner voice telling you to be loyal to the right, you are listening to God. When there shines in the midnight some fair star of hope, and the heart springs toward it and says, "If it only were true!" that response is assurance enough that it is true. The Divine One makes Himself known by the hopes which He inspires and the ideals which He uplifts.

There is also a shorter and, for most persons, a better way to the realization of God. When there rises that eager cry, "I would give all the world if I could

find Him," it is needful only to point to Jesus Christ and say, He is the One whom you are seeking. Trust Him and all your problems and difficulties will go. Is one carrying secrets which he would not dare to have photographed? Let him take the Christ at His Word; live according to what He says; obey Him, and before the process can be explained there will be peace and rest. If society would be true to Him, if the nations would accept Him as Master, rivalries would cease, enmities would disappear, and in the place of conflict the day of light and love would dawn. If Jesus Christ were truly followed there would be peace in every heart and concord in every land. But how about those in darkness? How about those who are in poverty and vice? What shall we say about death? Those in poverty and vice are being led toward better things, and at the head of the dark procession, serene and patient, is the Man of Calvary, who bears griefs and carries sorrows. The Christian answer to the world's cry, "How can I find Him?" is, follow Jesus Christ; trust Him; He will dissolve doubts and bring faith and strength. The discontented, dissatisfied, disappointed, disheartened, despairing are on every hand. What may we do to ameliorate their terrible conditions? There is peace for all who have entered into a realization of God, because then they see all men and all events as He sees them.

How may we realize God? The shortest, surest, and a well-proven answer is, Trust Jesus Christ; obey Him; follow Him, and faith will give place to vision.

Then not only among individuals, but also into society, and among the nations, will come the peace which passeth all understanding, which the world cannot give and which it cannot take away. Of this we are sure because God is perfect harmony, and peace is the atmosphere in which He dwells.

Montclair, N. J.

FOR THE AMERICAN FRIEND.

THE LIGHT IN THE DESERT.

(An Allegory.)

BY CLARENCE M. CASE.

Characters and Setting.—Moses—typifying the human spirit seeking for Divine truth.

The Angel of the Lord—representing God, the Author and Essence of all Truth.

The Children of Israel—typifying the human spirit in bondage to ignorance and sin.

The desert—the soul's solitary communion.

The bush—external nature, particularly familiar objects of every-day life.

The promised land—true spiritual freedom.

Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian, being a man engrossed outwardly with the affairs of earthly existence, and bound down by the exacting duties of the shepherd life. But, impelled by the upward striving of his own soul, he lifted his earthly pursuits to the exalted plane

of devotion to the Highest, refused to be hampered by daily cares, or to forsake them, but in the midst of their faithful performance was led to the back side of the desert of spiritual communion, where every human soul sees God and Truth alone.

And the Angel of the Lord—that reflection from the Divine Author of all created things that makes each object, however common, an epitome of the universe and a source of divine inspiration—appeared unto him out of the midst of a bush. The familiar object suddenly became imbued with a new and deeper meaning. Something more beautiful and enduring than graceful twig or delicate leaf or fragrant blossom burst upon the shepherd's inmost vision. The familiar plant beneath whose shade his dog had shared the noon-day meal, around whose stem the flock had grazed, suddenly became the habitation of God, the source of a great light.

And Moses said, "I will now turn aside and see this great sight, why the bush is not burnt." Happy decision! in which for the moment heaven and earth lay in the balance; for only he findeth who seeketh, receiveth who asketh, entereth eternal life and truth who turneth aside to knock at her portals.

And when the Lord saw that he turned aside to see, God, the rewarder of them that diligently seek Him, called unto him out of the midst of the bush, and said, "Moses, Moses." And he, devoting himself to the light, said, "Here am I."

And he said, "Draw not nigh hither; seek no nearer approach in a bodily sense, nor hope by change of physical surroundings to draw closer to spiritual life. The flower in the crannied wall, the most common-place instrument of thy daily toil, may be to thee the key to unlock the secret of what God and man is. Thou art a seeker after the Highest Life; therefore put off thy shoes from off thy feet. Tread reverently thy earthly journeyings; walk thou with stiller feet beneath the skies, for, as with every seeking soul, the ground whereon thou standest is holy ground."

And Moses hid his face and worshiped, made sore afraid by the presence of that unconsuming fire that glorified with strange new light the meaning of earth, and sky, and of his own human life. And the Voice, which thus had spoken from the deeper, inmost heart of nature, from the hidden springs of real Being, wherein dwell the relations of things, thus sealed him to itself, saying:

"No longer shalt thou live to thyself alone. I have surely seen the affliction of my people which are in Egypt, land of the darkness of ignorance and sin; land where the soul gropes in the shadow of death; whence I have heard their cry by reason of their taskmasters of passion, lust and error; for I know their sorrows, against whose imprisoned souls the walls of the Unknown press in to stifle. Thou hast beheld the light of my Truth; henceforth thou art lost if not henceforth its own in true devotion. Come now, therefore. I will send thee back to men and the busy world from this place of blest communion, and thy fellows thou shalt lead up and out of the

land of darkness into a good land and a large, unto a land of light and freedom of soul, a land flowing with milk and honey."

Noblesville, Ind.

THEATER-GOING FOR CHILDREN.

BY MARY WOOD ALLEN, M.D.

The tragedy at the matinee in the Iroquois Theater was a veritable "slaughter of the innocents." It is pitiful to read the lists of the dead and their ages: "Mary, nine"; "Ethel, six"; "Harold, four"; "Margaret, twelve"; "Paul, two," and so on through hundreds of names, each one of which means a desolated home, and broken-hearted parents.

In view of the fact that so large a proportion of the audience on that dreadful day were children, the question of the advisability of theater-going as an amusement for children is being widely discussed, and from different standpoints. Much is being said both from the moral and from the physiological points of view, and there is still much that may be said from the psychological; but in order to say this wisely, we must investigate the process of psychological development in the child.

At birth the babe is blind and deaf, and, we may say, without a brain. True, he has brain cells, but they are mostly embryonic, and the principal business of his child-life is to build a brain out of these undeveloped cells. The brain-building begins at once through the sensations brought to it from the outer world. Light-waves strike upon the retina, and are transmitted to the brain and the child begins to see. Day after day the vibrations pour in, and little by little the child comes to recognize them as mother's face, or his bottle; growing slowly into a complete recognition of the objects around him.

Sound-waves pelt his tympanum and are transmitted through bony chain and perilymph to the brain, and in time differentiate themselves into his mother's voice, his rattle, the bark of a dog or the mew of a cat, until at last he has built up brain structure that recognizes all the ordinary sounds of daily life. In the same way, through a gradual unfolding or development of brain cells, he grows into an understanding of his environment, and in the same way he grows into the use of his voluntary muscles.

At first his movements are aimless and largely reflex, but gradually they become orderly and under control of his will. In order that his development may be symmetrical the various stimuli should be given in an orderly manner. That is, there should be no forcing of the process of brain building. Nature does furnish him the material for brain growth as fast as he can use it, and makes no insistent demand for attention in advance of his powers. The child left to himself in his early life will find outdoors the objects that claim his notice and interest him, and they present themselves to him as fast as he is able to receive them. In outdoor play he is happy hour after hour, and it is only when he is brought into the

restricted limits of indoor life that he becomes restless and needs to be entertained.

Parents who take their children to the theater to be amused make the mistake of judging the child-nature from the adult standpoint. Children do not need amusement. They need occupation and opportunity for self-expression. We are quite apt to consider the play of children as their amusement, whereas it is their occupation, their serious business. By means of play they are being educated into the possession of their bodies and minds.

Let us examine theater-going for children, bearing in mind these few fundamental psychological principles, viz.: What the child needs is an opportunity for brain-building through occupation and self-expression, and through the orderly presentation of the various stimuli which, suited to his comprehension, give him this opportunity.

The very young child, taken to the theater, is, in the first place, bewildered by the multiplicity of sights and sounds. His immature brain is not prepared for such a complexity of impressions. He is dazed, and not infrequently frightened. Many times parents are surprised that what they had imagined would give the child delight has only caused fear. They have fancied that the spectacular representation of a fairy tale or of some child's story would give the child the same pleasure that the simple home-telling of the story had given. As has been said, they judged the child from the standpoint of the adult. With their broader knowledge of life they could disentangle the multiplicity of sounds, the shifting panorama of colors and movements and make of them something comprehensible; while to the child, untrained and inexperienced, all is at first a chaos of noise and motion and color.

After a time he will become able to see part of that which is portrayed before him, but much of it, being incomprehensible, is by him unseen and unheard. It is true that after a series of experiences he may become able to see and comprehend the play, but this indicates that he has been stimulated to an unnatural development of brain power and that means a disturbing of the balance and consequent inharmony. He has really been subjected to a species of intoxication, from which there must come a reaction.

The theater-going child becomes nervous, irritable, demanding amusement, an unchild-like, and therefore an undesirable, condition. The normal child finds his delight in self-expression and asks only the opportunity for that expression. By the gift of elaborate and perfectly-completed toys, and by teaching him to sit still and be amused by theatrical representations, the child is educated into that most unfortunate condition of looking to outward agencies for entertainment. The result is that he loses the power of self-expression and early becomes *blasé*.

But, some may ask, Why, if it is allowable to tell these tales to the children, is it not allowable for them to see them portrayed on the stage? Is it not merely another method of telling the story with effective illustrations?

In the mere telling of the story there is no forcing of the child's mind. He is left free to exercise his own imagination, to set the tale to pictures of his own making; so the story-hearing becomes to him an opportunity for self-expression. Each child illustrates the tale according to his own mental acquirements.

In the stage presentation there is nothing for him to do. He is left simply passive. But is there not something for his imagination to work on as he recalls the various scenes? Unfortunately, yes. He has been introduced to an unreal world in such a way that it seems real, and knowing nothing of real life he is led to imagine that what he has seen is real; so false ideas may have been engendered which may eventuate later in wrong conduct. In telling a story to a child you can omit, or add, or qualify, as you see his special need would indicate, and so make the tale a medium for communicating to him some lesson.

Even the portrayal of virtues may have undesirable results. It is a well-known axiom of educators that to have the emotions of pity and generosity aroused with no opportunity for their active employment is detrimental. The child may see fictitious woes and weep over them, with the only result that he is satisfied to see, and do nothing.

This constant arousing of emotions, even though they be desirable in themselves, tends to create an unbalanced condition, a nervous state that borders upon hysteria. This is a poor preparation for approaching adolescence, that time when, because of the endowment of new powers, the youth is brought into a world of strange emotions, and when he needs all possible self-control to help him over this crisis.

If the theater is objectionable for the child who is approaching puberty, how much more undesirable is it for the growing boy and girl who is passing through this great change! This is the period when the feelings have dominion, when emotions rule. To add to their power through the influence of the drama is to add to the dangers of this critical time. Now, if ever, should the youth be led away from thoughts of romance into the domain of facts. Now is the time for intellectual pursuits, for study of nature, for a quiet, wholesome life, free from excitement, free from all the meretricious surroundings of society life, either on the stage or off; the time for early hours, simple food, pure air and the light of day; instead of late bedtime and late rising, unwholesome eatables at unreasonable hours, vitiated air and the glare of artificial lights.

The theater managers in Chicago are clamoring for permission to reopen their places of amusement, urging as a reason, not the present loss by closure, but the fact that people are learning to be entertained at home. The tide that has turned so strongly towards the theater is, through its closing, ebbing away from their doors, and will not readily be induced to return to its former channels. We sincerely trust that this opinion may prove a true prophecy, and that, for the sake of the children and youth, the home and family circle may be rediscovered as the true theater of enjoyment.—From the "Congregationalist."

Some Views on Present Topics.

THE CHURCH AT PLAY.

BY MEAD A. KELSEY.

(Concluded from last week.)

THE CHURCH AT PLAY FOR MONEY.

Not content with simple amusement and sociability some one conceived the idea of making these occasions sources of revenue. The new virus took and the infection spread rapidly. In fact, it is a question if the amusement problem would ever have become a very serious one to the church if it had not been discovered that there was money in it. This has greatly multiplied and intensified the evil.

"But pray tell us, what is the harm in charging an admission fee to a social? or in putting a price upon a supper? And what is the difference between selling a dish of oysters and giving the money to the Lord, and selling a horse on the market and giving all or part of the proceeds into the Lord's treasury?" These and many similar questions come thick and fast. We answer:

1. As to the social fee or tax, it is opposed to good taste. Suppose that a husband and wife were to get up a social event, and either because it was beyond their means or else to help on some good work entrusted to them, perchance the rearing of their children, they should put a price upon the refreshments! Would not people say at once that it was a peculiar arrangement? "Who ever heard of such a thing? Churches and societies have pay-socials, but who ever heard of a family getting up an affair of the kind?" Well, I never did, but what is the difference, except that people have gotten used to one and not to the other? To me, at least, it seems self-evident that in the pay-social we have the mixing of two things that ought forever to be kept separate.

2. But this method of raising money for the church also mixes other things that ought to be kept distinct. As the editor of "The Sunday School Times" has so aptly said, "Trading is trading, and giving is giving; and there is a moral loss in any movement or practice that tends to obliterate this distinction."

And another writer, R. F. Campbell, speaking to the same point, says: "There is a great want of discrimination in the thinking of many people along this line. It is urged that the merchant and farmer make by trading, the money which they give to the Lord's cause, and that those who conduct church fairs make theirs likewise by trading; and it is asked, what is the difference? If the money made by trading can be properly given to the Lord's cause in the one case, why may it not be just as properly given in the other?"

"The answer may be found in this simple consideration: In the one case the trading and the giving are kept distinct; in the other they are so intertwined that it is impossible to separate them one from the other." And, to quote further from "The Sunday School Times," "If a grocer puts a notice in his shop

window that Christians would do well to buy goods of him, because he gives a percentage of his profits into the Lord's treasury, there is a vicious element thereby introduced into the dealings between the buyer and the seller in such a case."

But "there can be no valid objection to the selling of oysters, or ice cream, or of potatoes, or of firewood, or of tinware, or of fancy articles, at a reasonable price, and in a proper place, as a means of raising money, apart from the question of the use to be made of the money thus raised. All this is simply reputable peddling, or honorable trading.

"And when money has been honestly earned in this way its owner has an undoubted right to give it to the missionary cause, or for church repairs. But it is not a fair and direct method of trading or peddling to ask any man to buy and eat a dish of ice cream, or a dozen oysters, or a loaf of cake; or to ask any woman to buy a handkerchief-case, or a bed-quilt, or a dozen painted plaques, on the ground that the money for which an equivalent is supposed to be given is to be applied to the promotion or sustenance of a religious cause. The outside buyer ought to buy as a matter of trade, and to give as a matter of beneficence, without being led to think that he is doing the latter when he is merely doing the former." *

And I say that it is positively wrong to delude people into thinking they are doing a worthy deed to help on some good cause, when they are primarily spending their money for their personal, if not selfish, gratification.

3. Again, this way of getting money is educating people away from the scriptural standard of giving. The Word says: "Give, hoping for nothing in return," but all of these devices promise something in return as an inducement to the individual to cast into the treasury. But more than this, giving is represented in the Scriptures as a fruit of the Spirit. It is also spoken of as a grace in which we should abound, and in which we should grow. And besides these we are also taught that giving is an act of worship.

Now, tell me, if you will, when I have eaten a dish of ice cream to help on the Lord's work at home or abroad, how is that act to be scripturally classified? Is it a fruit of the Spirit, or a Christian grace, or an act of worship? Oh that our eyes may be opened to see what a monstrous hybrid of worldly wisdom and Christian benevolence the Church has reared within her sacred precincts!

4. Another potent objection to this system of raising money is, that it takes time and strength from the direct spiritual work of the Church. My eyes were opened to this during my second pastorate, and I was led to see clearly that the Church was weakened by the withdrawal of the forces necessary to carry on the entertainments and frequent social functions of the church, all of which were for the purpose of increasing the revenues.† As one of our poets has said:

* "Sunday School Times," March 23d, 1889.

† This was not a Friends' meeting.

"Were half the money spent on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals and forts,"

so we may say that were half the time devoted to fairs and ecclesiastical amusements, given in the direct work of soul-saving, and building the church up spiritually, there would be no need of any strange devices to help the God of all the earth make up enough to carry on His work.

5. This method also invites sneers and criticism from the outside.

Said an infidel to a minister of the gospel, "I think your God must be in great need of money by the tricks which the churches practice to get it for Him." And a man of affairs said, "I think every time I see a rummage sale that the Lord of all the earth has gone into bankruptcy."

Says a secular paper: "The Church is not a trader, though its members may be. It is appointed to a mightier work than dabbling in tapes and pin-cushions. Its appointment is to divine communion and the saving of souls. It has a psalm to sing whose volume reaches the throne, but it has no groceries to sell. There is not a command, allowance, or example in all the Holy Scriptures that makes the Church a merchant, or tells it to pay its way by holding a fair."

O Church of Christ, wouldst thou be prosperous? Wouldst thou renew thy youth? Wouldst thou have "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness"? Listen, for the mouth of the Lord hath spoken it:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it."

Pottersville, Mass.

The International Lesson.

FIRST QUARTER.

LESSON XII.

THIRD MONTH 20, 1904.

JESUS FEEDS THE FIVE THOUSAND.

Matthew 14: 13-23.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life. John 6: 35.

DAILY READINGS.

Second-day, Third mo. 14.—Feeds the five thousand. Matt. 14: 13-23.

Third-day, Third mo. 15.—Four thousand fed. Mark 8: 1-9.

Fourth-day, Third mo. 16.—Dull of understanding. Mark 8: 10-20.

Fifth-day, Third mo. 17.—The widow's meal. 1 Kings 17: 8-16.

Sixth-day, Third mo. 18.—Enough and to spare. 2 Kings 4: 38-44.

Seventh-day, Third mo. 19.—Hungry filled. Ps. 107: 1-9.

First-day, Third mo. 20.—Blessing makes abundance. Mark 6: 30-44.

Time.—Some time in the spring of A.D. 29, about the time of the Passover.

Place.—The plain near Bethsaida (Luke 9: 10), not far from the shore of the Sea of Galilee. From John it would be inferred the place was near Tiberias.

Parallel Accounts.—Mark 6: 30-46; Luke 9: 10-17; John 6: 1-15. Read also the discourse following the miracle given in John 6: 22-71. This is the only one

of the miracles which is given by all four of the evangelists.

Christ had sent out the twelve (Mark 6: 7-13); they had now returned, probably, to Capernaum. Followed by multitudes, and needing rest, Jesus, with His disciples, went by water to a quiet, uninhabited place near the shore of the lake. But the multitudes are aware of this and follow Him on foot around the head of the lake.

13. "Departed thence." From Capernaum, probably. "Desert place." Uninhabited, not desert in the modern sense of the word. See verse 19.

14. "Went forth." From his retirement. "Compassion." No matter how weary Christ was, He was always ready to help those who needed help. Mark adds, "Because they (the multitudes) were as sheep not having a shepherd."

15. "When even was come." The Jews had two evenings, one which answered to our afternoon, beginning about 3 o'clock, and the other beginning about 6 o'clock. Here the first is meant, and in verse 23 the second. "His disciples came to Him." By comparing all four accounts a clearer picture can be obtained. From this examination it would appear that Jesus first suggested the idea of feeding the multitudes (John 6: 5), and later the disciples came to Jesus, having reached the conclusion that nothing could be done but to send the people away.

16. "Give ye them to eat." The surprise of the disciples is more strongly brought out in the other accounts.

17. "We have here," etc. John says, "There is a lad here which hath five barley loaves and two fishes." But this does not conflict with the others, for the disciples had doubtless engaged them from the boy. From the word used by John we know that the fishes were probably dried or pickled of the kind often eaten with bread. Barley bread was the cheapest and poorest bread.

18. "Bring them to me." Whatever is really brought to the Lord will be made a source of blessing in some way.

19. "To sit down." Mark says, "in ranks by hundreds and by fifties." This was for greater ease in making the distribution, and that everything might be done in an orderly manner. "Blessed." It was probably the thanksgiving which every devout head of a Jewish family gave at the beginning of every meal. Compare Luke 24: 30. "Gave the loaves to the disciples." God often, perhaps generally, makes use of human instrumentalities in dispensing His special blessings, particularly to individuals. There is a double blessing in this—it blesses him that gives and him that takes; it inculcates a feeling of brotherhood; it helps those who are instruments to become better instruments. The five loaves and two fishes were ridiculously insufficient for the multitude. Well might Andrew say, "What are these among so many?" But when brought to the Lord they became more than a sufficiency. What we are and what we have are not to be measured by what we can do alone.

but by what God is pleased to do by us and through us.

20. "And they did all eat, and were filled." It was no scanty meal, but one so bountiful that all had more than enough. "They took up that which remained over of the broken pieces twelve baskets full." Revised Version. John adds that this was done at the command of Jesus, "that nothing be lost." The fragments or broken pieces were not what the people had left, but of the broken bread which remained undistributed because the people had already enough. The number implies that each disciple filled his basket. These were small wicker or rush baskets specially for the purpose of carrying food.

21. The number is given to show the greatness of the miracle. With the exception of raising from the dead this is the greatest of the miracles which Jesus performed. It must be accepted or rejected. There is no middle ground. It cannot be explained in any other way than as a miracle.

22. Jesus sends away His disciples that he may gain an opportunity for complete retirement and prayer.

PRACTICAL THOUGHTS.

1. Philippians 4: 19.
2. "Give ye them to eat."
3. God sometimes commands men to do what seems impossible, and then of His grace makes it possible. (Phil. 4: 13.)

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR THIRD MONTH TWENTIETH.

LITTLE THINGS THAT CHRIST MAKES GREAT.

1 Cor. 1: 25-29.

Second-day, Third mo. 14.—Little but wise. Prov. 30: 24-28.

Third-day, Third mo. 15.—A little stone. 1 Kings 17: 12-15.

Fourth-day, Third mo. 16.—Some little victors. Josh. 24: 11, 12.

Fifth-day, Third mo. 17.—A little lad. John 6: 9-13.

Sixth-day, Third mo. 18.—Paul's young deliverer. Acts 23: 12-22.

Seventh-day, Third mo. 19.—One saves a multitude. Acts 27: 31-44.

The promoter of to-day is a man with a capacity for evolving or adopting some scheme by which those who take part in it will gain wealth or power. After his alluring prospectus is drawn up, the next step is to secure the use of some prominent names to impress the general public whose financial or other support is desired. An impressive beginning is thought to be the only promising one, but if nature has any lesson for us along these lines, it is that what is quickly great quickly perishes.

"The foolish things" of which Paul speaks were only so in the estimates of the foolishly wise, and the "weak things" were in reality the mightiest of all that is earthly, because there was in them no false and deceiving self-sufficiency to keep them from falling back for their support on the one Source of strength.

The story of Christianity is the story of the little leaven that leavened the whole lump. No elaborate system or royal patronage gave it worldly promise of success; and indeed we find that when it has thus been taken up, the result has unfailingly been a weakening and a corruption of the "pure religion and undefiled" for which Christ's life and teaching stand.

When Robert Raikes started his Sunday Schools in 1781, it would have required great presumption or great faith to foresee the more than seventeen millions that would gather into them from week to week in all parts of the world before a century should pass.

That a shoemaker should be a pioneer among missionaries, and by his influence and example set the whole Christian Church anew at the fulfillment of its Great Commission, would appear most unlikely did we not know the story of William Carey.

Sixty years ago the mind of George Williams conceived the idea of the Young Men's Christian Association, and what it has come to be, with its correlative, the Young Women's Christian Association, is to be seen in almost every city and large town, and promises to be a permanent feature of the social and religious life of Christendom.

The Woman's Christian Temperance Union also comes in the class of mighty agencies, arising amidst opposing circumstances; and our own Christian Endeavor, so widely welcomed and prospered, sprang from its little beginning in a modest Maine church within the lifetime of multitudes of its members who are yet young.

We may none of us be founders of such far-reaching movements, but the things that we do have their enduring influence, and the little that is done by one becomes the great when it is built into the enduring temple which, in God's plan, includes as essential the work of each, and is to be completed only in the summing up of the work of all.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

FRIENDS' AFRICA INDUSTRIAL MISSION.

(Extracts of the Quarterly Report, First month, 1904.)

For several weeks we have been bending our efforts toward preparing a home to be occupied by Emory J. Rees and wife and Edgar T. Hole and family. There is considerable work yet to be done before the house can be occupied. We are making and burning bricks with which we expect to build the two chimneys of the new thatched house now under construction. If we can succeed in producing a suitable brick and roofing tile, such building material may be found to be most practicable for us to use; however, we are not beyond the first stages of experiment in this line. Men not employed in connection with the building of the thatched house or the making of brick, are working in the shamba or cutting the grass

and bush about the station. The vegetation grows with such rapidity that unless often cut down we should soon find ourselves again in a wilderness of bush, long grass and weeds.

Since our last quarterly report we have succeeded in having two Waganda saw some logs into forty or fifty very irregular planks; few, if any, are at all uniform in thickness, and many are mere slabs, but all are valuable to us for one purpose or another. Two houses for employees have been built in the past three months, but our native quarters are still crowded. Since the burning of our orphanage on Tenth month 20th, some poles have been cut for a new building, but not enough to go far toward its construction.

We will press the evangelistic feature here on the station, and outside as well, by means of itinerating. Permission to locate out-stations appears to depend on our ability to make the industrial feature at Kaimosi pleasing to the officials with whom we have to do. We ourselves feel that in order to accomplish one of our objects here, namely, that of rightly training natives to be useful artisans in various lines, we must have a much fuller equipment than at present.

In addition to our gospel services on the station daily, we usually do Seventh-day itinerating, two of our party frequently going separately to different districts. During the past quarter four native burials have been attended, at three of which messages were given for the Lord. The last one, only five days ago, was that of a young man who had worked for us more than a year, but was dismissed a few weeks ago. He died from the effects of a grievous arrow wound in the abdomen, after which he lived only three days; but the day before he passed away he realized he must die, and prayed earnestly and intelligently for pardon and a home in heaven. We believe he is now safely home with his Saviour, "to go no more out forever," probably as the first representative of this tribe who has sought and gained heaven through the precious blood of the Lamb. How we rejoice to believe that we have one already in heaven, as well as the one converted here in Tenth month, as fruit of our feeble efforts.

School work continues with a present enrollment of twenty-four pupils.

In the medical department 634 cases have been treated during the past quarter.

From Eleventh month 28th to Twelfth month 6th our station was guarded by a Hindu sergeant, with twelve soldiers, on account of some trouble the government was having with the Nandi Tribe, immediately east of us. We should much prefer to have been without the soldiers, but the government officials could not feel right to have us unguarded.

In the past month we have purchased four bullocks, which were greatly needed in our work.

With one slight exception, we have had no rain since Twelfth month 16th, and this porous soil is becoming very dry. We are doubtless entering upon a dry, hot season of longer or shorter duration. A very perceptible earthquake shock was felt and made

our iron house rattle late in the evening of Twelfth month 30th.

On Twelfth month 19th Arthur B. Chilson left for a trip to Mombasa and intermediate points for a much-desired change and rest of two or three weeks, after close application to duties here ever since locating the mission. He hopes to visit F. W. Krieger and family, near Nairobi, and the Africa Inland Mission beyond, as well as to attend to some matters in the interest of this work.

After the 9 o'clock gospel service on Christmas Day, we had one bullock and three sheep killed, and, with potatoes, sem sem and salt, distributed to the people living on the station, numbering about fifty. We gave them Christmas Day and the day following as holidays.

EDGAR T. HOLE.

AT BANES, CUBA.

(Taken from a letter from Raymond S. Holding.)

In the early part of last month we were called to have charge at three funerals, a line of service to which we had not before been invited. The first funeral took place under circumstances of much opposition. The Catholic priest tried hard to thwart our efforts by threats and denunciation, and even resorting to court proceedings, thus frightening the people who had accepted our services. But the Lord was manifestly with us, giving us the victory, and it has made us many friends. I went to the house of the deceased early in the morning and stayed until all was ready; then led the procession to the church. As the law here forbids the taking of a corpse into the church, we were obliged to hold the services outside. A large congregation gathered, and we conducted our first funeral service according to Protestant customs. As we were leaving the meeting house the priest came rushing down the street in a fit of anger, denouncing the Protestants. He had tolled his bell and prepared his incense to burn, etc.; he probably felt uncomfortable and so sought vengeance through the courts, but he was unable to effect anything.

On the following day the little one-year-old boy of Henrique Alvarez, one of our members, died, and we had a Christian funeral. We spared no pains to make the occasion as impressive as we could. It was a time of blessing for the church. The entire membership was present, and many realized as never before, probably, what it means to be a Christian at such an hour, and how death should be regarded. Some of our little Sabbath School girls sang a beautiful song and acted as pall-bearers.

I had never been to the cemetery until we had the first funeral, and did not know what a neglected, ugly place it was. Weeds, briars, bushes and unsightly vegetation had taken entire possession. Many of the graves were hidden from view. We began working up on the subject preparatory to doing the work of cleaning up the cemetery. The members seemed willing, and the following Monday morning with hoes, machetes and pick-axes, we went to the

cemetery. They worked valiantly all day, but when night came we had not accomplished more than one-fourth of the job. That night I was again called to preach a funeral. A Jamaican had died under circumstances that rendered burial as soon as possible necessary. The services were held at 10 o'clock at night, and the burial took place early next morning. . . . The rain prevented our continuing the work in the cemetery till the next Monday, when all, or about twenty men, responded again. Grubbing and pulling out the bushes was slow, hard work, and not till Tuesday, the third day of work, did we finish. Now all are pleased to think they helped. The work would have cost at least \$100 by contract, so it was a victory for Christ and the Church, not only in Banes, but it is quoted elsewhere as an example of the practical Christianity we preach and practice. An article noticing this cleaning up of the cemetery at Banes appeared in a Holguin paper, which was very commendatory of the Friends and their teaching. A man will probably be placed in charge of the cemetery now, and it will be kept up at the expense of the city hereafter.

Piety is the genius of the entire matter; but piety when it fronts sin has got to become grit.—C. H. Parkhurst.

FRIENDS' EDUCATIONAL ASSOCIATION

will meet, the 19th inst., at 140 North Sixteenth Street, Philadelphia, at 2.30 p.m.

PROGRAM.

Alfred C. Garrett, "Some Features of the Late Educational Association."

Walter W. Haviland, "Some Practical Applications to Present-day School Needs."

Mary Ward, "Scripture Studies."

General discussion will follow. All interested are cordially invited.

Correspondence.

DEAR FRIENDS:

Quite recently it was my privilege to attend four of the quarterly meetings in the southern part of New York to visit some of the meetings on the Sabbath, and to hold a few others by appointment. I wish for the encouragement of Friends to speak of the earnest helpful spirit which pervaded all the services.

The attendance at the quarterly meetings was very good, particularly of young people, compared with the numbers present, and their interest in the business and work of the Church in general certainly gives promise for the future. It is not often we find more real consecration to the Lord and His cause than was manifested in these meetings by many.

We are so prone to look on the dark side, to dwell on discouraging features, that I am glad to bring this hopeful word.

The plan pursued by some of our quarterly meetings of having a printed program of the exercises seems to work well. When circulated widely they have something of the effect of a personal invitation to those who are not Friends, and by this, knowing just when gospel services are to be held, Bible School interests, mission work, peace and temperance are to be presented. If they cannot be present through the entire session, they can come when matters in which they are most interested are being considered.

The meeting on ministry and oversight at New York Quarterly Meeting was made interesting and helpful by a paper on prayer which was prepared and read by an earnest young man. It was thoughtful and reverential, and the same spirit characterized the remarks which followed.

It is possible—yes, it would be easy, if some thought were

given to the matter—to make all our meetings for business interesting and attractive even to our young people. We are democratic, our theory is right, if we would only get it into practical operation; but we are learning, and shall do better by and by.

We cannot estimate the influences for good which have been set in operation by our branch of the Church, and the end is not yet. Let it be our purpose now

"To serve the present age,

Our calling to fulfill.

Oh, may it all our powers engage

To do our Master's will."

MARY J. WEAVER.

Batavia, N. Y.

BUREAU OF MISSIONS,

Bible House, Fourth Avenue,

New York, Second month 15th, 1904.

THE AMERICAN FRIEND,

718 Arch Street, Philadelphia, Pa.

Gentlemen: The trustees of the Bureau of Missions have elected as corresponding secretary of the Bureau Henry Otis Dwight, LL.D., who was for thirty-four years a missionary of the A. B. C. F. M. in Turkey.

Dr. Dwight has given much time to the study of missions and their methods throughout the world; he took a leading part in editing the report of the Ecumenical Conference on Foreign Missions and in revising Bliss's "Encyclopedia of Missions," of which a new edition is shortly to be published under the auspices of the Bureau, and is the author of "Turkish Life in War Time," "Constantinople and Its Problems," "The Treaty Rights of American Missionaries in Turkey," and numerous lesser writings on Turkey and the Mohammedan religion. He will make it a point to give cordial attention to any who may apply to the Bureau of Missions, Room 81, Bible House, New York, for information respecting the foreign missionary enterprise in any of its parts.

Yours sincerely,

W. I. HAVEN,
Vice-President.

ABOUT THE PIUTE INDIANS.

I believe it will be right to state in the columns of THE AMERICAN FRIEND that there are large numbers of Piute Indians in and around Bishop, Inyo County, Cal., who are much neglected in a religious way, as I understand they never have had an opportunity of hearing the gospel preached. A Methodist lady, who has taught their school as a government employee for seven years, says they are sadly neglected, and would like for some minister to come and devote his time among them in a religious way.

I have labored among Indians of the Indian Territory and Alaska, but I never have seen a better opening for Friends to labor among them than in Owens Valley of this county. My prayer is, that some suitable person may be divinely led to this place. These Indians are civilized, and some of the younger ones are educated in a small degree. I will be glad to assist in opening this work, and if any one feels led in this way and wishes more information concerning it, please let me know.

E. W. WEESNER.

FRIENDS IN ST. LOUIS.

Editor THE AMERICAN FRIEND.

Dear Friend: We have had it in mind to write thee of the situation here in regard to Friends. There is no organization of Friends here. My wife and I have been here nearly a year and miss the association of our chosen people. Our membership is in Des Moines (Iowa) Monthly Meeting. No doubt there are many Friends in the city; if we knew who and where they were we could interest them in some tangible organization, possibly for social and religious benefits. I would suggest thee would request in the FRIEND that any Friends living here, or any one knowing of Friends living here, or any Friends coming into the city I should be pleased to hear from them, or meet them, at my office address. I am glad to note the active evangelical interest in the churches, and the special efforts being made for the World's Fair crowds to minister to their spiritual needs.

I am, very respectfully, thine,

D. WHEELER SMITH,
601 Burlington Building, 810 Olive Street.

St. Louis, Mo.

Things of Interest Among Ourselves.

THE AMERICAN FRIEND will be sent to a new subscriber from now until First month 1st, 1905, for \$1.00.

Samuel H. Hodges will labor in the meeting at South Glens Falls, N. Y., for a time.

Amos Sanders, of Brooklyn, has for some weeks been confined to his house. His many friends are hoping for his speedy return to health and to his field of service.

President Robert L. Kelly, who had expected to attend the sessions of the Religious Education Association last week in Philadelphia, was prevented from coming by an attack of la grippe.

Emily Underhill Burgess, of Highland, N. Y., has been doing most successful evangelistic work in the Reformed Church. As national lecturer in the W. C. T. U. she may serve for a time in North Carolina.

Charles Babcock and wife, ministers from Cleveland, O., just closed a successful series of meetings at Smithfield, O. A number of souls were definitely blessed, and the meeting was edified and strengthened.

A successful series of meetings just closed at South Marion, Ind. The meetings were conducted by John L. Kittrell, of Ogden, O., and Job Dennis, of Hagerstown, Ind. Several claimed conversion or renewal.

Edward Grubb will give an address at Twelfth Street Meeting, in Philadelphia, on the 19th of this month, at 7.45 p.m. His subject will be, "The Inner Strength and Outer Weakness of Quakerism." Friends and others are invited to attend.

Richard H. Thomas gave an address on "Baptism" at Light Street Meeting House, Baltimore, on First-day, the 7th of last month. In spite of the fact that the great fire was raging at the time, an audience of nearly forty persons listened with deep attention to the address.

A ten days' meeting was held at West Milton, O., by John L. Kittrell, commencing Second month 1st. The preaching was practical and in the demonstration of the Spirit. The meeting was strengthened, and several persons claimed the definite experience of conversion or renewal.

Elizabeth G. Underhill is holding successful revival meetings in the limits of Cornwall Quarterly Meeting, N. Y. She has labored in Plattekill and Clintondale and is now in Tillson, N. Y., where the opening meetings were strong and immediately successful. J. Edwards Rawson is the local minister there.

The local minister, J. Farland Randolph, assisted by his wife, Emma G. Randolph, began a series of meetings at Sugar Plain, Ind., First month 10th. Many things transpired to hinder the work, but the ministers were untiring in their efforts, and the teaching was very plain and practical. Heart-searching prayer pervaded the meetings.

The monthly meeting held at Prairie View, Neb., 27th ult. was of much interest. The heads of families were all present. A growing interest in Christian work was manifested. Seven new members were received. Home seekers are invited to come into the community and settle in the meeting. Ida Myres, Clarks, Neb., is the correspondent.

Kansas, New York and California Yearly Meetings are arranging to have an edition of the Discipline printed for use in their respective meetings by the printers of THE AMERICAN FRIEND. The work will be pushed as fast as the details can be arranged and the labor done, yet it will necessarily be some weeks before these Disciplines will be ready for distribution.

A farewell reception was held at the Friends' Meeting House in Prairie Center, Kan., Second month 11th, for Tilghman and Eusebia Couch before they removed to Stirling. About one hundred persons, both Friends and others, partook of the sumptuous dinner. Eusebia Couch ministered to this meeting for more than twenty-five years, and she and her husband will be greatly missed.

Alfred Cook is now returning to his home in England. While in America on this trip he visited the meetings of both branches of Friends at Baltimore and Washington; also the Orthodox meetings at Germantown, Pa., Haddonfield, N. J., Haverford, Pa., and several meetings in Philadelphia. He visited the other branch of Friends at Race Street, Philadelphia, Swarthmore, Pa., and other places. He generally met with acceptance and unity.

Elizabeth G. Underhill, who has been laboring in Clintondale Meeting, New York, for the past three weeks, closed her labors there the 27th ult., which was also monthly meeting day, and a season of much blessing. J. L. Spicer joined in the work a part of the time. He also held one week's meetings in Millbrook, which were blessed of the Lord. Meetings at Clintondale resulted in much good in the awakening of the members and a few conversions.

A Friend gives us this personal word about the death of Professor Charles Michener: "He was unconscious during most of his sickness, but regained consciousness just before his death, and comforted his wife and children with bright assurances of the future and expressed the love and devotion he had for them all from the association here. His death was a very triumphant one, and gives to us all beautiful testimony of the realities of a life hid in Christ Jesus, when the hour of death comes."

Levi T. Pennington, the local minister, faithfully assisted by Frank Edwards, a local worker, and other members of the meeting, has just concluded a series of meetings at Westland, Ind., during which over a dozen definitely entered or re-entered the service of God, and numbers of others professed definite blessings from Him. A similar series of meetings closed at Western Grove recently, in which Levi T. Pennington was faithfully assisted by Rufina White, a local minister, and other members. In these meetings also a number were definitely blessed and found Christ.

West Branch Quarterly Meeting was held at West Milton, O., the 20th and 21st ult. On Seventh-day Enos Pemberton, Robert W. Douglas and F. C. Stanley had messages for the meeting. Anna May Pemberton was granted an extension of her minute of last year to finish her work in the East. On First-day Professor Elbert Russell, of Earlham College, was present and preached morning and evening. In the afternoon he addressed the Sabbath School Conference on the subject of "Education in the Family and Sabbath School," putting the emphasis on the education necessary to prepare the child for a change of heart.

MARRIED.

COSAND—FLOYD.—At Hesper, Kansas, Twelfth month 16th, 1903, J. Parker Cosand, son of Benjamin P. and Sarah A. Cosand, and Minnie L. Floyd, daughter of George and Ada Floyd, members of Hesper Monthly Meeting.

DIED.

BAILEY.—At the home of his daughter, in Muscatine, Iowa, Third month 1st, 1904, Jediah Bailey, formerly of Manchester, Maine, aged 82 years. Less than a week before his death he walked nearly a mile to attend monthly meeting.

CROSMAN.—At her home, in Swampscott, Mass., on the 23d of First month, Deborah Wing Crosman, wife of John Henry Crosman, in her 75th year, a life-long member of the Society of Friends, and identified with all its interests, educational and otherwise. She commenced teaching in her native town, Sandwich, Mass., when but fifteen years of age, and later was principal of the Girls' Department at the Boarding School at Providence, R. I. Soon after she went to Lynn and became fully identified there with the work of the Church, serving many years as clerk both of the monthly and quarterly meetings. She also served the meeting as one of its elders during the latter part of her life.

ELLIOTT.—At his home, near Dublin, Ind., Second month 9th, 1904, Exum Elliott, son of Jacob and Mary Peelle Elliott, aged 80 years. He was a life-long member of Dublin Monthly Meeting of Friends, earnest and consistent. His relation to church work was always marked by meek humility and sincere devotion.

GREEN.—At Carthage, Mo., Second month 7th, 1904, Joseph Green, aged 86 years. He was a member of Fairview Monthly Meeting of Friends, and filled faithfully the place of an elder for nearly half a century. Many can bear testimony to his fatherly care.

HAMMOND.—At his home in Smithfield, O., Second month 25th, 1904, Nathan Hammond, aged nearly 82 years. He was a birthright member of Friends, converted at the age of 40, and ever after an earnest worker for the Master.

WHITE.—At Prairie Center, Kansas, Second month 2d, 1904, Mattie White, aged over 61 years. The deceased was a member of Prairie Center Meeting for about twenty years, and lived an upright Christian life.

Events and Comments.

The Religious Education Association held its second annual convention in Philadelphia, the 2d to 4th inst. Four hundred persons registered as delegates, and two of the evening sessions had an attendance of between two and three thousand persons each. The delegates were from many States, New England sending the greatest proportion of representatives. Educational institutions made a better showing, in point of delegates, than either Sabbath Schools or churches. The convention met in thirty sessions, and enjoyed addresses from more than a hundred speakers, most of whom were distinguished American educators. The number of Friends present from Philadelphia and vicinity was noticeable.

The seventeen departments of the association held afternoon meetings, some holding one session, and some two. Simultaneous meetings were held in a dozen different places. These meetings were naturally small in attendance, with the exception of the Sabbath School section. The papers and addresses, however, were by men and women of high standing in the religious and educational world, and many of them were permanent contributions to the themes treated.

The Sabbath School sessions proved to be conservative, constructive and harmonious. There was little disagreement

expressed, and none of that was acrimonious. Some of the most conservative leaders in the international work were present, and afterward expressed themselves favorably toward the Religious Education Association attitude. The necessity for better teaching in the Sabbath Schools, for graded lessons, for a closer relation between the Sabbath School and the home were freely and frequently expressed. An exhibition of modern methods in Sabbath School work, the first of the sort ever brought together, caused no little interest among the delegates.

The general theme of the convention was "The Bible in Practical Life." Discussions kept close to the topic. "The Bible" was the dominant note of the convention. The Bible was emphasized as an essential part of all education, as vital to good citizenship and to character forming. The importance of the study of the Bible from a literary and historical standpoint was less emphasized than its importance as an essential factor in spiritual growth.

The three evening meetings dealt with "The Bible in Religious Experience," "The Bible in Education," and "The Bible in Social and Civic Life." The address of President W. H. P. Faunce, of Brown University, on Fifth-day evening, "The Co-ordination of the Bible with Other Subjects of Study," was one of the conspicuously strong deliverances in which he took an unequivocal position in favor of the use of the Bible in all institutions of learning. Rabbi Abram Simon, who followed him, challenged the Christian note in President Faunce's address, but with no other effect apparently than to remind the audience of the breadth and inclusiveness of the scope of the Religious Education Association.

At almost every session of the convention the importance of the Bible's part in any complete curriculum and the necessity for co-ordinating religious and secular education were touched upon by at least one speaker.

One of the conspicuously moving sessions of the convention treated of "Religious Education in the Home." Many delegates were surprised to find this convention of experts dwelling less on problems of the higher institutions of learning than upon the fundamental questions of religion in the home and in practical life.

The optimistic tone of the convention was no less marked than its conservative fraternal spirit. New elements entered the organization at Philadelphia, so all wings of all the denominations may be said to have aligned themselves with this new and modern effort to serve the interests of the kingdom and of the nation.

"The Annual Survey of Progress in Religion and Moral Education," by the new president of the Association, was the first of what promises to be an important and far-reaching annual deliverance. It was, as its title implies, a survey of the entire religious field with criticism and practical suggestions. President Charles Cuthbert Hall set a standard for this paper which will tax the efforts of succeeding speakers to maintain.

The Religious Education Association declared its conviction as follows:

"1. That, owing partly to rapid changes in the conditions of modern life,

IT IS A MATTER OF HEALTH



THERE IS NO SUBSTITUTE

an emergency has arisen in respect to the training of the young in the matters that pertain to character. To turn the heart of our people to those riches of the spirit that outweigh material prosperity; to inspire our nation with the principles that alone can give it perpetuity or true glory. To withstand the rising tide of disregard for law that threatens to overwhelm our people, and that manifests itself even in our schools, will require a general revival of religious and moral education.

"2. That such education depends primarily upon the influence of high personality. The call that comes to us from the young is first of all a call to do the will of God in Christly living. But personality becomes doubly effective when parent or teacher pursues methods that accord with the nature of the child as well as the nature of virtues. There is needed in all directions more knowledge of the aims, principles and methods of education, and a wider diffusion of such knowledge.

"3. That the most important institution for the development of character is the family. Yet precisely here disintegrating forces are most evident. Partly through neglect, partly through the difficulty of adjusting family training to the complications of modern life, the rising generation is being largely neglected at the most vital point.

"4. That in any complete plan for character training, the Bible must have a permanent and unique place. Somewhere within our trinity of educational institutions—the home, the church, and the school—the child is entitled to receive possession of those treasures of spiritual truth and inspiration that have been the strength of our fathers, and that are still the real strength of our civilization. To this end no equipment in the way of personal study on the part of parents and teachers, or in the way of means and methods, can be too costly.

"To promote these ends, this Association will devote its energies during the coming year: First, to investigation and practical stimulation in the various directions represented by its seventeen de-

ON A RANCH.

Woman Found the Food That Fitted Her.

A newspaper woman went out to a Colorado ranch to rest and recuperate, and her experience with the food problem is worth recounting.

"The woman at the ranch was preeminently the worst housekeeper I have ever known—poor soul, and poor me!

"I simply had to have food good and plenty of it, for I had broken down from overwork and was so weak I could not sit up over one hour at a time. I knew I could not get well unless I secured food I could easily digest, and that would supply the greatest amount of nourishment.

"One day I obtained permission to go through the pantry and see what I could find. Among other things I came across a package of Grape-Nuts, which I had heard of but never tried. I read the description on the package and became deeply interested, so then and there I got a saucer and some cream and tried the famous food.

"It tasted delicious to me and seemed to freshen and strengthen me greatly, so I stipulated that Grape-Nuts and cream be provided each day instead of other food, and I literally lived on Grape-Nuts and cream for two or three months.

"If you could have seen how fast I got well it would have pleased and surprised you. I am now perfectly well and strong again, and know exactly how I got well, and that was on Grape-Nuts that furnished me a powerful food I could digest and make use of.

"It seems to me no brain worker can afford to overlook Grape-Nuts after my experience." Name given by Postum Co., Battle Creek, Mich.

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partments. Second, to agitation and the diffusion of information through its proceedings and other printed matter, and through public speech. Third, to the organization of local centers for the study of practical problems in the light of established principles. Fourth, to personal effort of each member in his own station to practice and promulgate these principles."

RESULT OF STUDY.

In the middle of the eighteenth century Gilbert West and Lord Lyttleton, leaders among the learned infidels of that controversial age, came together to plan an assault upon Christianity. Each promised to prepare an elaborate and exhaustive attack on what he regarded as the most momentous and salient event of the gospel record. West decided on the Resurrection of Christ; Lord Lyttleton on the Conversion of Saul of Tarsus. A year later they came together to compare notes. The former said, "My essay is finished; but I have arrived at a different conclusion from what I had anticipated. After a comprehensive survey of the evidence in the case, I am forced to believe that Jesus, who was buried in Joseph's garden, did come forth from the sepulchre, and thus proved himself to be the very Son of God." The latter said: "I am bound to admit that my researches have brought me to a similar conclusion. The evidence shows that

"DOETH GOOD"

And Addeth No Sorrow.

"I am an old lady and had used coffee all my life until a year ago, then I found a drink 'that doeth good and addeth no sorrow.'

"For many years I had been troubled with constipation and stomach trouble, sleeplessness and various other ills, and although I had been constantly treated I got almost no relief.

"I have always been a great worker with many cares, and often in the morning I would feel unequal to my daily tasks. So I would drink a good stiff cup of coffee, of which I was very fond, and then for two or three hours afterwards I would feel so smart and buoyant and keyed up to such a high note that I could undertake most anything. But along about 11 o'clock the reaction would begin and leave me stranded on a lounge until dinner time. Then I would get a cup of tea to tide me over the afternoon. So it went on for a number of years, and the great wonder is that I did not collapse altogether. I must have had a good constitution. Every month I got a little worse.

"At last and with great reluctance I was forced to the conclusion that it was coffee that was the chief cause of my many troubles. So I looked the matter up carefully, quit the coffee and began the use of delicious Postum; the wisdom of this change was soon shown in a material improvement in my health.

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Saul of Tarsus met with an extraordinary change in his way down to Damascus, that he saw the living Christ and that this Christ was the very Son of God.—Ex.

THE POWER OF AN UNCERTAIN FUTURE.

As you and I in Paris or London will walk more in a day than a Londoner or Parisian in three, for our curiosity is kept alive by the uncertainties of the unfamiliar streets—so the child will make more character in a week than we grown people will in months, for life, not yet having hardened into routines and certainties, is always vividly interesting to him, and is always enticing him a little farther on. There are old men who look back with wistful longing to the interest life had for them when they were children. Living has disenchanted them with life. But what has gone out of life is simply its uncertainty. They have solved all the problems. Once each New Year's Day was a pinnacle on which they stood and looked out into an enticing splendor of vague possibilities. Now, on New Year's Day they balance their books, and settle down to the dull content of a certain competence. The interest of life depends on its uncertain futures.

It is the opening of another future, with new uncertainties, which has turned many an old man into a child again as he stood at the gateway of the Everlasting Life. To him the interest of life is still preserved by the power of an uncertain future.—Ex.

SUBSCRIBERS' WANTS.

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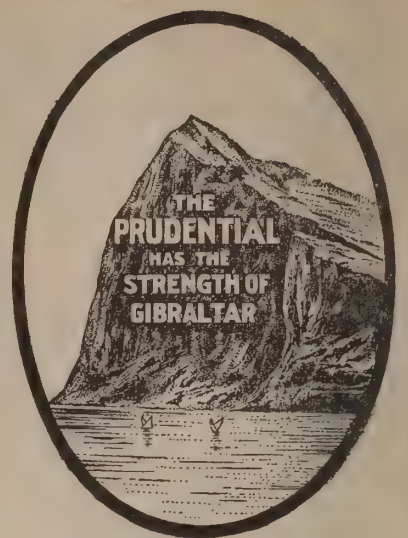
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A CREED.

*I believe in human kindness
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throb of joy;
In the love that lives through trial,
Dying not, though death destroy.*

*I believe in Love renewing
All that sin hath swept away,
Leavenlike its work pursuing
Night by night and day by day;
In the power of its remoulding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.*

*I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the deep infernal
Hath a depth that's deeper still!
In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.*

—NORMAN MACLEOD.

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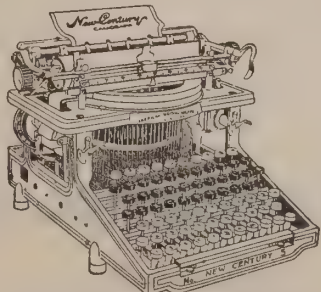
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A. L. SMITH

29 E. Penn St., Germantown, Phila., Pa.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

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CAN CHRISTIANITY STILL DRAW MEN?

THE common people heard Christ gladly. Men were added daily while the power of Pentecost lasted. Whenever a man has arisen in the Church who could make the Gospel *real* again, the people have responded, as in the early days when it came to men's ears with freshness and power. As soon as Christ is actually presented so that men *see Him*, wherever the quick and powerful Word is heard, results follow as they did in the first century.

There never has been anything in human history which has proved so perennially and unfailingly interesting to man as religion. Other interests play out; this one never does. It has had to compete with sexual passion, with love of wealth, with ambition for fame and glory, with the pure sentiments, such as appreciation of beauty, love of home, patriotism, intellectual aims. It has overpowered them all, again and again. It has conquered men of every type. It has absorbed the man of narrow horizon. It has also mastered the many-sided person whose life touched the world at a thousand points.

There is evidently something in man which needs and demands religion. He is unfinished without it. He turns toward God as instinctively as the newborn babe seeks the mother's breast. There is something in him which nothing else will fit or satisfy. The moment a person appears who can interpret God and reveal Him, the ancient wonder is repeated. Men hear Him gladly. Multitudes are added to the Church. The word again becomes quick and powerful.

Sensational methods will work for a little while, for it takes time for men to discover the difference between the real and the sham, but sooner or later they do discover what is genuine and what is not, and they invariably refuse to live on straw as soon as they find that it is straw. The same thing applies to all schemes for drawing the multitude to Christianity. They will work for a brief space. But everybody soon realizes that any kind of religion is played out when its own adherents have lost confidence in its power to draw and are using other expedients to catch the multitude. There is something wrong with an article when the manufacturer of it begins to depend on chromos to sell it, and those who are wary

question the quality of a thing which requires sensational advertising. Investments which are urged upon the public with startling promises of wealth make some of us hesitate to put our money there. If they are so good, why do they require such eloquent pleading? Things that are inherently and intrinsically genuine and good sell themselves without chromos.

Sensational methods and startling attractions in church service invariably work against Christianity in the long run. They indicate to the thoughtful that the Gospel itself is exhausted and has lost its attractive force. Those who count on side-issues and schemes to attract have more or less lost their faith. They do not dare to let Christianity stand in its own power. They are afraid to stop offering chromos. They may talk about their faith in most eloquent language. Their actions belie their words. They have no hope of reaching men with the quick and powerful word of truth. The multitude are not deceived. They know whether Christians believe in Christianity or not. When they see bait they know that there is a bare hook underneath. Nothing will steadily draw men but the genuine attractive power of religion itself. Give them a religion which makes God actual and real, help them to find something which fits their need, and which puts power into their own lives, and there will be attraction enough. If they go home saying, "Come here, where I discovered all about myself and found something to live by; is not God there?" others will come back with them to have the same experience. The great need in these days is for Christians to have absolute faith in Christianity, to have confidence in the Gospel, and to put religion on its own merits and let it work.

ART AND LIFE.

THIS is the title of a beautiful and charming little book by an English Friend, M. Catharine Albright, who has had one or two articles in THE AMERICAN FRIEND. The first thought perhaps will be, "Art? what has *art* to do with earnest, serious life? What place for *art* can there be in Quakerism, or in any virile, positive kind of Christianity?" Our Friend's little book answers this question very well, and goes much farther, too. It makes one ask him-

self whether it is possible to live a whole, full, complete Christian life without getting some lessons and help from art. The true life must manifest beauty and symmetry and unity of purpose, which are just the qualities which every work of art manifests. Too often, alas, we have known some good Friend whose life lacked just that mysterious something which a genuine appreciation of beauty would have added. What a fine touch that Psalmist had who calls upon us to "worship the Lord in the *beauty* of holiness." "Grace" is one of our loftiest Christian words. It means that a divine and heavenly quality of beauty comes out in the life of those who partake of Christ. The most triumphantly beautiful thing in the world is a good life—a life of symmetry and unity. Yes, our friend is right. Art and life go together.

OPENING EXERCISES.

MANY public meetings are spoiled or killed by "opening exercises." Those who come to the meeting come to hear some special subject considered or to hear some distinguished speaker who has been announced. But for a half or three-quarters of an hour they are dragged through a slow, wearisome list of "exercises." Addresses of "welcome" which mean nothing; "Responses," which are cut and dried are given. One person is brought forward to read scripture, another to offer prayer, a third to sing a solo, or to render a selection. Then the audience rises and sings. The chairman of the meeting next finds it his solemn duty to give an address before he presents "the distinguished speaker whom you have all come to hear!" By this time the night is far spent and the "distinguished speaker" has a sleepy audience to address. He gets about half through and his listeners begin to go out to catch trains, or because it is time for them to be at home.

This picture is not overdrawn. It is taken from life. Many a religious meeting drags and grows burdensome through this same long, set program of preparatory exercises. There are persons probably who like such things, but if a census were taken the vote would go against them. Almost everybody dislikes anything that drags, and is lifeless and formal. Singing which is spontaneous and hearty is one thing; singing which gasps and wheezes, and is lugged in to fill up time is quite another thing. Public gatherings and meetings which are to draw and satisfy must have life and directness, and it will generally be found that long opening exercises tend toward weariness and deadness.

EDITORIAL NOTE.

THOSE who have followed the revelations of Mormonism which have been made before the Senate committee fully realize that there is a relic of barbarism still among us that ought to cause solicitude. We have *guessed* that the moral conditions which exist where this form of religion prevails were bad. Now we know it. This is a free country, and no religion is discriminated against *as religion*, but when men practice customs which destroy the home and substitute the harem for it in the name of religion, we have the best of grounds for striking as hard as possible against such an institution.

FOR THE AMERICAN FRIEND.

"THUS SAITH THE LORD."

BY MARY M. HOBBS.

This expression is frequent in the writings of the prophets of Israel, and from them it has been handed down to such in later times and in our own as feel themselves to be inspired of God with certain messages for others.

We may well believe that in the mouth of an Isaiah or a Jeremiah it carried weight and convinced those whose ears were open Godward. We learn from them, however, that even in that day there were certain other prophets who had influence and spoke with the authority of "Thus saith the Lord" who led the people astray. They inspired a false and vain courage which ended in terrible disaster.

We would not for a moment question that there are persons in our day inspired of God with messages from Him. His power is as great now as ever; but the more we learn of the human mind and soul, the more we realize that the treasure is in an earthen vessel, and that psychical experience is influenced not only by the bodily condition, but that our ancestors meet there, and the currents and counter-currents of their wills affect our own. Since this is true, it is evident that the convictions of individuals, no matter how earnest and sincere, need the confirmation of other minds and hearts, and that a general assent to the truth of a revelation renders it far more trustworthy.

Most of the troubles of the religious world have had their origin in an attitude of mind which imposes the "thus saith the Lord" of an individual upon an unassenting multitude. Reformers voice the great unspoken discontent of the masses whose ears are already unstopped to hear what God shall speak.

Most of the troubles in the Society of Friends—and they have been many and full of rancor—have arisen from the fact that some man or body of men has concluded that to him God has given a kind of monopoly of the Holy Spirit; whereas, in fact, He has dealt very generously with the human family in this respect. Although Friends were the first

to recognize this truth in the full sense in which it has up to this time been recognized, in practice they have too often allowed the individual to dominate the body. We have been trained to regard "weight," and while in one way it is wise to listen to the counsel of age and wisdom, in another it is a custom full of peril in such a denomination as ours, and in its reflex action is leading us from our beautiful old custom of deciding things in meeting according to the spirit, to the modern barbarity of voting.

No right attitude is easily maintained. Eternal vigilance is the price of liberty, and this very great and glorious truth of the immediate guidance of God to each soul must be fortified by other truths, else the bulwarks of our frail human nature will crumble beneath it, as has often been the case, and we shall have destruction instead of triumph. We must cherish our individual light as a part of that great all-inclusive love of God manifested in its fullness in His well-beloved Son, our Saviour, sent to redeem the world; shown forth in the Holy Spirit given to all to enable each to walk in newness of life with Christ, not as the first Adam with the beasts, but as sons of God with the second Adam in spirit. Our part will be seen to be a very small part of this grand whole. We cannot on that account be excused from exercising ourselves in it, nor refrain from letting our light shine; but the magnitude of the whole, the transcendent greatness and blessedness of the word, "Our Father," should make us gladly humble as well as loyally courageous, and we shall be far from claiming extraordinary power to ourselves.

At present in our own Society it seems to me we ought to put into practice a little bit of advice contained in our old discipline, in which Friends are warned against laying too much stress upon their own apprehension of God's will, leaving the matter to make its own appeal to the hearts of the listeners. No advice is more needed, for in point of fact, when we hear one proclaiming "Thus saith the Lord," we at once conclude that it is the man himself who "thus saith," and most likely a very ignorant man at that. As Friends we must ever maintain the inviolability of the individual conscience for the individual, but whenever one person attempts to stamp his own apprehension of truth upon others as upon a whole meeting, then he transgresses the very fundamental law of our denominational being, and becomes a dictator, a tyrant, a pope. I am not sure but what as a Society we have to some extent fostered this very thing, and we have surely gathered the harvest in dissensions, parties, separations in much strife and bitterness. We have been subservient to the "head of the meeting"; we have waited for him to speak, and then been willing to say, "That is my mind," and in so doing we have acknowledged a thing we bear testimony against—that God is nearer to certain persons than to others. That He can work through the willing and obedient more readily, and that such are more experienced in the things of God than those whose minds are on stocks and markets, etc., is not to be questioned; but that does not pre-

vent grave injury both to the meeting and to "the head" in this childish dependence.

Most of the vagaries which have attacked the Society of Friends, of late years at least, have arisen in the conscientiousness of well-intentioned enthusiasts, who believed themselves ordained of God to declare His will, and they have done this thing to the utter confusion of Israel. Very few, I apprehend, have intended to work harm, but this has not prevented the sorrowful effect. As individual members we must practice modesty as to our own inspiration. As a denomination we need to insist upon the consensus of Christian opinion before any matter affecting all is endorsed. The church, and not the individual, is the Bride, the Lamb's wife; and when brethren differ, the exhortation of Christ was to take it to the church and abide its decision, or be like a heathen or a publican. If we are not willing to accept the judgment of the church, which is the consensus of Christian opinion, we at once assume the position of autocrats and forfeit our right to a place in a Society organized as ours is with the principle, "the spirits of the prophets are subject to the prophets," as one of its corner-stones. These three Bible texts then seem to be the proper propositions of our formula: "Thus saith the Lord;" "The spirits of the prophets are subject to the prophets," and Christ's "Tell it to the church." The Friends in contradistinction to the other churches have emphasized the first, and declared that to every man God is pleased to reveal His divine will, so that every believer becomes a priest of the Most High, and the church a priesthood of believers. I repeat that as Friends we must ever maintain the absolute infallibility of the individual conscience for the individual; there is no other way, save the old priest-ridden way. At the same time we must, if we intend to maintain an organization, adhere rigidly to the second proposition which is that the individual perception of divine truth must be in submission to the general apprehension of the same, or of the consensus of Christian opinion. There is no other way, except the anarchy of division, which is utterly subversive of Christian feeling. Too often we have followed the "Thus saith the Lord" of individuals, and thereby have been led far afield and wandered in dreary wildernesses. It does not matter whether the individual be extremely conservative—that is, clinging to the old; or extremely radical—that is, flying off on a tangent over some fad as old as Christendom, and doubtless as old as heathendom, too, if it were sifted, but springing up every now and then as if it were a fresh revelation. No matter which of these forms appear the cause is the same. The individual believes himself to be the mouthpiece of God, and is unwilling to be advised. In such cases the words of Christ, "Tell it unto the church," are of special force, and His own verdict in case of a refusal to hear the church is pronounced with emphasis.

As Friends we must deal with even those who "think of themselves more highly than they ought to think" in the spirit enjoined upon the Galatian

Church: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." The spirit of submission when it is impossible to see eye to eye is one of the most beautiful and cementing experiences in the Society of Friends. The differing elements "are tendered," the tried souls are kept sweet and open to fresh light; the others are humbled under a sense of the love and Christian forbearance manifested. This is the spirit which has so marvelously united the main body of the denomination, and which in the face of very unusual opportunity for erratic action has preserved the sanity and sanctity of the organization. It is to be cherished, cultivated and inculcated.

Guilford College.

CLEAR SHINING AFTER RAIN.

BY THEODORE L. CUYLER.

One of the numberless touches of exquisite poetry in the Old Testament is that which describes the "tender grass springing out of the earth by clear shining after rain." The verdant grass plot which gladdens the eye is the result of a double process—shower and sunshine. Both are indispensable. We find in this beautiful expression a type of our deepest and richest spiritual expressions. It is a type of the most thorough work of conversion by the Holy Spirit. Over every impenitent soul hangs the dark cloud of God's righteous displeasure; His holy Word thunders against sin, and His threatenings beat like a storm of hail. Repentance and faith in Christ sweep away this cloud; the thunders cease; the face of the atoning, pardoning Saviour looks forth like a clear, blue sky after a storm; for there is no condemnation to them who are in Christ Jesus. No two cases of conversion are exactly similar, yet in every thorough work of grace the darkness and dread which belong to a state of guilt, give place to the smile and peace of God in the face of Jesus Christ.

What is true in the beginnings of the most thorough Christian life is often realized in the subsequent experiences of the believer. Rain and sunshine both play their part in developing godly character. It ought to be a comfort to such of my readers as are under the heavy downpour of trials to open their Bibles and read how it fared with some of God's most faithful children. Abraham toiled on his sorrowful way to Mount Moriah under a dark cloud of apprehension, but the clear shining came when God approved his faith and spared the beloved son Isaac to the father's heart. The successive strokes of trial that burst on the head of Joseph only made his exaltation the more signal when he became prime minister of Egypt. There are forty-one chapters of the book of Job through which beats the tempest which smote the four corners of his house, but in the forty-second chapter comes the clear shining after the rain, and the blaze of restored prosperity. The biographies of Elijah and of Daniel prove how light is sown for the righteous; and the eleventh chapter

of the Hebrews is a meteorological record to show how faith paints rainbows on thunder clouds.

In our day God often employs stormy providences for the discipline and perfecting of His own people. He knows when we need the drenchings. Every rain drop has its mission to perform. It goes right down to the roots of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but many have some beneficent purpose. The process is not joyous, but grivous; nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance never beams with such brightness and beauty as when it breaks forth after a deluge of sorrow, and many a Christian has become a braver, stronger and holier man or woman for terrible afflictions; there has been a clear shining after rain.

This principle has manifold applications. Sometimes a cloud of unjust calumny gathers over a good man's name; lies darken the air, and it pours falsehoods forty days and forty nights. But when the shower of slander has spent itself, the truth creeps out slowly but surely from behind the clouds of defamation, and the slandered character shines with more luster than ever. The same storm that wrecks a rotten tree only roots the more firmly the sound tree, whose leaves glisten in the subsequent sunshine.

All ye children of God who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity, "think it not strange as though some strange thing had happened unto you." Millions have had the same experiences before you. No storm ever drowned a true believer, or washed out the foundations of his hope. The trial of your faith will be found unto praise and honor and glory at the appearing of your Lord and Saviour Jesus Christ. Two things ought to give you courage. One is that our Lord loves to honor and reward unwavering faith. He permits the storm to test you, and then sends the smile of His sunshine to reward you. Another thought is that the skies are never so brilliantly blue as when they have been washed by a storm. The countenance of Jesus is never so welcome and lovable as when He breaks forth upon us—a sun of consolation and joy after trials.

Long years ago, on a day of thick fog and pouring rain, I ascended a mountain by an old bridle path over the slippery rocks. A weary, disappointed company we were when we reached the cabin on the summit. But toward evening a mighty wind swept away the banks of mist, the body of the blue heavens stood out in the clearness, and before us was revealed the magnificent landscape stretching away to the sea. That scene was at the time, and has often been since, a sermon to my soul. It taught me that faith's stairways are over steep and slippery rocks; often through blinding storms; but God never loses His hold on us, and if we endure to the end He will yet bring us out into the clear shining after rain.

So it's better to hope though the clouds run low,
And to keep the eye still lifted;
For the clear, blue sky will soon peep through,
When the thunder-cloud is rifted.

FOR THE AMERICAN FRIEND.

FOR SUFFERERS.

FROM THE NOTEBOOK OF R. B. M.

Whilst reading a book, which I chanced to open, I was struck by the comparison of a human life with an untuned musical instrument. As it is struck by the master's hand, its notes, jarred and dissonant, give only pain to his critical ear, until at last, under his skilled touch, a single chord rings out sweet and clear. This chord it is only which answers to his desire, and is in accordance with his purpose. So in this jangling life of ours, it is not the discords which are in accord with Our Father's will, but whenever there is a harmony then is His pleasure being fulfilled in us.

There is, I think, scarcely any truth which we fail to recognize more than this. "Thy will be done" is oftenest a moan, or at most a sad acquiescence, and submission, hard, though needful. We cannot believe that God's will is good will to men. And yet, if we believe in the two definitions by which He reveals Himself to us, that "God is our Father" and that "God is Love," we must also believe that His loving will is His children's happiness, and that yielding ourselves to it is our only sure way to secure that happiness.

All the brightness, then, and all the pleasures, for the enjoyment of which such large capacities are given us, are but foretastes of what "God has prepared for those who love Him," and are but gifts of His providence. Then it must follow that the pain, the sorrow and the trials are not "His will," but emanate from another source. "Sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."

Here then do we find the fruitful source of grief and suffering, as consequences of this "death which came (not by the will of God), but by Sin."

Truly we "die daily"; throbbing nerve, aching heart, strained muscle, quivering flesh and the frightful accidents it is liable to, are sequences of this necessity for death, and all the frailty and decay of the house of this tabernacle.

Looked at in this light, life itself becomes awful, the possibilities of suffering such that it seems scarce worth the risk, and yet through the shadows of its darkest valleys come gleams of sunlight, rifts in stormiest clouds, through which the blue skies gleam and the stars look down. In all these things we are "more than conquerors through Him that loved us"; for He takes the occasion of these agonies to make "all things work together for good to those who love Him." "Tribulation worketh patience, and patience experience, and experience hope." He takes the very weapons of our warfare, with which our unwearied adversary thought to slay us, and fights for us with them, making even this tribulation bring us not despair, but hope. He does not smite, but He sustains.

"Underneath are the everlasting arms," and in the very extremity of our weakness and weariness we

sink willingly into them, and He holds us lovingly and firmly. "In all our afflictions He is afflicted," and when our cry goes up in mortal struggle, then it is we hear, "I will never leave thee nor forsake thee."

And when death does come at last, and we have fought our way through a great "fight of afflictions," then, it is told us, that "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

So then the tribulation which has wrought such a good work in us—patience, experience, hope and the peaceable fruits of righteousness, love, joy and peace in the Holy Ghost—have also been working for us in that which passes within the veil. What we know not, "for eye hath not seen, nor ear heard, what God has prepared for them that love Him." But this we do know: it will be glory, glory far more exceeding the affliction—"glory eternal, not passing away." And a "weight of glory." Of that no human soul can conceive.

Can we not, then, take every pleasure as a gift from Him, not being afraid to be happy for fear He will be displeased, but, as He has given us all things "richly to enjoy," take all the love, all the smiles, all the kind words, every gleam of sunshine, every strain of melody, every wayside flower, all things, in short, which touch in their subtle way the spiritual within us, as gifts from Our Father?

Can we not also "endure hardness" as a "good soldier," bearing down its weight on Him, and letting Him bring out of it, for us, its hidden blessing, as He surely will, and in any case, saying joyously and not grievously, "Thy will be done"?

Some Views on Present Topics.

PASTORAL VISITING.

BY J. LINDLEY SPICER.

When we read the accounts of early Friends we are impressed with their unceasing activity.

In "steeple houses," inns, barns, fields and streets; at fairs, prize-fights, musters or any public gathering; when in prison or before magistrates, they were earnestly engaged "everywhere" preaching the "gospel of the kingdom." Having aroused interest in this manner they seemed to seek out and convince many "tender" people in their homes. In years gone by our ministers came from other yearly meetings with minutes for religious service, and to "visit families" as way might open in the subordinate meetings. Thus the individual member and the child was reached.

When a little boy I was profoundly impressed by these grave, godly men and women.

In time of harvest, even whenever these servants of the Lord came and desired "an opportunity" with the family, I was sent in great haste to the field to tell my father. No pressure of work was too great, no threatening weather too serious to deter his giving immediate attention. "The messengers of the

Most High with a divine message were at his house"—this could not be lightly put aside, whatever loss of crops it might involve.

The teams were all called in and fed under the shade of a tree. All the "help" were summoned. They washed hurriedly, and if they felt they were not presentable in their working clothes they took chairs in the broad kitchen.

The big rocking chair, for the preacher, was set near the connecting door, and silence fell upon the assembled family. Oh, how solemn it was! All my boyish misdeeds seemed to come up in order before me. The minister sat with closed eyes, slowly rocking (they rarely kneeled), and in solemn tones "spoke to our conditions."

"The dear lad" did not then relish being told of "becoming a preacher of the truth" some day, and more than once clenched his fists in silent but firm denial as to becoming "a vessel chosen in affliction." How little he knew!

Those old-time preachers were persons of acute observation and interesting experiences.

In the long evenings how their stories of the big world kindled our imaginations, and to be a preacher—to know the will of God, and to be the channel of transmission from the mind of Jehovah to that of mortal man—how mighty and blessed seemed the privilege. We considered them as divinely chosen and inspired. They were highly esteemed for their works' sake.

About thirty years ago there was a great concern in New York Yearly Meeting as to the state of Society. Committees were appointed to do family visiting, to the end that every member of the Society and those who attended meetings as well should be seen in their homes. Meetings were held almost every night, then others appointed in the homes of the people. The gospel of Jesus Christ as held by Friends was preached. Individuals were sought out, instructed, and prayed with. Some workers spent two or more months in this blessed service.

Then general meetings sprang up, ministers and workers massed efforts, and gathered in scores at the objective point. Homes were packed with guests, stores were closed, business stopped, and hundreds experienced the "birth from above." Other denominations profited greatly by accessions to membership, and our own Society was largely increased. Children and young people were held and united with Friends. The spirit of reverence and personal responsibility are slipping away. There are new conditions and problems to meet. We are letting the pastor or the pastoral committee do the "pastoral visiting," and so often they fail to do it, and it is not done.

I sincerely believe if there were earnest prayers and Bible study, with consecration for this service, that a great many individuals would feel called to this quiet, unobtrusive work of family visiting, and gather fruit for life eternal "in breaking bread from house to house." I have met many individuals who

are already called, but shrinking from this duty. Be faithful that no person within the circle of thy influence, fellow-worker, shall say, "No man careth for my soul."

Poughkeepsie, N. Y.

THE HEPBURN-DOLLIVER BILL.

BY JOSHUA L. BAILY.

The Judiciary Committee of the United States House of Representatives gave a hearing last week on the Hepburn-Dolliver Bill. The hearing extended over three days—two sessions each day. There was a pretty full and continuous attendance of the members of the committee, and the room was thronged by parties either for or against the Bill. All who spoke were treated with the utmost fairness and courtesy. As all readers of *THE AMERICAN FRIEND* may not be familiar with the Bill it may be well to point out its object, viz.: The Bill provides that all intoxicating liquors transported into any State or Territory for delivery therein should, on arrival within the boundary of such State or Territory, be subject to the operation and effect of the laws of such State or Territory, and should not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

The reason for the introduction of this act was to remedy the effect of a construction put by the Supreme Court as to the act of August 8th, 1900. That act provided that all intoxicating liquors transported into any State or Territory should upon arrival in such State or Territory be subject to the laws of such State or Territory. The Supreme Court decided that arrival in such State or Territory was to be construed to mean "until delivered to the person to whom they were consigned."

Under the law thus construed, dealers in intoxicants in other States sent soliciting agents into prohibition States and Territories, and took orders for liquors and shipped them direct to the parties giving the orders. In this way a regular trade in liquors was and still is carried on with impunity, and the State is powerless to prevent it or to exercise its lawful police powers.

The Hepburn-Dolliver Bill, should it become a law, will correct this evil by subjecting all intoxicating liquors transported from one State into another to the jurisdiction of the law of the State into which the said liquors are transported, immediately that such liquors come within the boundaries of such State.

A number of persons, manufacturers or dealers, appeared in opposition to the Bill, and there were also several lawyers and at least six clergymen. The latter were all Germans, or, as they claimed, German-Americans. The stock argument with all of them was that the Bill was an abridgment of personal liberty. All of them declaimed vigorously against prohibition, both as a principle and a practice, and at least two of the clergymen claimed that

the use of wine and strong drink was commended all through the Bible, and one of them cited the patriarch Noah as high authority for wine drinking, and also referred to St. Paul's instructions to Timothy.

The friends of the Bill dwelt chiefly on the legal points involved, and showed by ample evidence how the recent unfortunate construction of the law by the Supreme Court had made it possible for a large traffic to be carried on in prohibition States, largely blocking the exercise of the police powers of the State.

Most of the opponents of the Bill were Germans or German-Americans. One of the speakers for the Bill asked whether it was not inopportune for German-Americans to be so pronounced in advocating the use of intoxicating liquors at the same time that the Germans of the Fatherland, conscious of the mischief wrought by their use, are doing so much to abate it. It was further pointed out as unbecoming in German-Americans or any class to demand that the indulgence of their peculiar drinking customs should have special consideration, even at the sacrifice and peril of the larger and more important interests of the country.

Among the speakers in behalf of the Bill were our friends, Edgar Nicholson, representing the Anti-Saloon League, and Joshua L. Baily, representing the National Temperance Society.

The International Lesson.

FIRST QUARTER.

LESSON XIII.

THIRD MONTH 27, 1904.

REVIEW.

(Read Luke 2: 46-52; 4: 17-20.)

GOLDEN TEXT.—And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness. —Matt. 4: 23.

DAILY READINGS.

Second-day, Third mo. 21.—John's preaching. Mark 1: 1-8.
Third-day, Third mo. 22.—The temptation. Matt. 4: 1-11.
Fourth-day, Third mo. 23.—Four disciples called. Luke 5: 1-11.
Fifth-day, Third mo. 24.—In Capernaum. Mark 1: 21-34.
Sixth-day, Third mo. 25.—Hearers and doers. Matt. 7: 21-29.
Seventh-day, Third mo. 26.—John's death. Mark 6: 14-29.
First-day, Third mo. 27.—Feeding the five thousand. John 6: 5-14.

The lessons during the past quarter have covered the life of Christ up to the third year of his ministry. According to the division of Stolker, in his "Life of Christ," this comprises "The Birth, Infancy, and Youth of Jesus"; the "Year of Obscurity," which He spent mostly in Judea, and the "Year of Public Favor," spent mostly in Galilee, when He was followed by multitudes, who would have taken Him by force to make Him a king.

There is almost nothing recorded of His youth, and there are but few records of the first year of His ministry. He seems to have come but slowly into public notice. This was in itself what might have been expected, but something may have been due to the character of the Jews of Judea, who were much more conservative and formal than the Galileans.

The second year, on which we have spent most

time, was passed, as has been said, almost wholly in Galilee. Here the people were much more exposed to outside influences; they were more ready to receive new impressions, were more open to conviction, and not so much bound down to formalism. Besides this, Galilee was very thickly settled. Josephus tells us it had about 3,000,000 inhabitants, and that there were many towns. Upon the shores of the lake there were nine cities of about 15,000 inhabitants each. It is easy to see that such teaching as that of Christ, and the miracles which He performed, would soon call public attention to Him. His teaching was simple, plain and practical. It did not refer to authorities, like that of the Scribes, but it carried its authority with it, for He spoke to the heart, He appealed to that personal experience with which every one of His hearers was familiar.

He took the suffering human race,
He read each wound, each weakness clear;
And struck his finger on the place,
And said, "Thou ailest here, and here!"

In the "Boyhood of Jesus" we have the only glimpse of that period in the life of Christ that is recorded, but it shows an ideal youth—one in which Jesus "increased in wisdom and stature, and in favor with God and man." No one is expected to reach the height of Christian perfection all at once; there must be growth and development. As there can be a youth fully complete as a youth, a man fully developed as a man, so there are stages in the Christian life, and at each stage it is possible by grace to live in favor with God and man. In the "Preaching of John the Baptist" there is the lesson of a man wholly devoted to His service and calling men to a thorough repentance and change of life. In the "Baptism and Temptation of Jesus" we are shown how He, for our sakes, took upon Him human nature, with its temptations and sufferings, that He might be a merciful and faithful high priest, and be able to succor them that are tempted.

In "Jesus Rejected at Nazareth" we see how "He came unto His own and His own received Him not." When we read that "Jesus calls four Disciples" we are taught that He works through human instrumentalities, and that such service calls for whole-hearted devotion. In the story of "A Sabbath at Capernaum" we see how the compassion of Jesus led Him to heal those that needed healing. In the lesson "Jesus Forgives Sins" we see that there is something worse than physical ailments, and that an aching heart is worse than palsied limbs. We also see how the faith and service of Friends can bring a sufferer to the Lord for healing. In "Jesus and the Sabbath" we are taught that "it is lawful to do well on the Sabbath day," and that "the Sabbath was made for man, not man for the Sabbath;" that Christ is Lord of the Sabbath, and that what is according to His will is always lawful.

In "Hearers and Doers of the Word" we are taught that it is not those who say "Lord, Lord," or who make professions, that are accepted, but those who do the will of our Heavenly Father. The only

safe position is that which is upon the sure foundation—the Rock of Ages. The account of Jesus calming the storm, should fill believers with confidence that Jesus cares for those who put their trust in Him. “The Death of John the Baptist” brings before us a fearless, righteous life, whose influence was great and far-reaching. His life, though short, is a perpetual inspiration. In “Jesus Feeds the Five Thousand” we are taught not only that Jesus can supply every need, but that He makes use of human instrumentalities, and that a very little, if consecrated to Him, may be greatly blessed and made to do marvelous things.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR THIRD MONTH TWENTY-SEVENTH.

JESUS' WORK FOR HIS OWN COUNTRY; WHAT I CAN DO FOR MINE.

Matt. 4: 23-25; 23: 37.

Second-day, Third mo. 21.—Seek national purity. Prov. 14: 28-34.

Third-day, Third mo. 22.—Desire spirituality. Amos 5: 14-17.

Fourth-day, Third mo. 23.—Obey our rulers. Tit. 3: 1-8.

Fifth-day, Third mo. 24.—Enlighten immigrants. 2 Chron. 6: 32, 33.

Sixth-day, Third mo. 25.—An old-time patriot. Neh. 1: 1-11.

Seventh-day, Third mo. 26.—Paul's love of countrymen. Rom. 10: 1-11.

First comes the duty of knowing. The impulses and efforts of the ignorant often do more harm than would neglect. The facts are some of them easy to learn; but in many cases, easily learned facts are but symptoms, and their causes lie deeper than can be reached by a casual glance; or they may be interwoven with other facts that we ought to know for the best direction of our efforts at doing good.

But we do not wish to join that class of theoretical students who exhaust themselves before they get to any practical application of remedies; nor into any class that loses sight of righteousness and common-sense (which go hand in hand), such as those who urge the temperance reformer to find first a remedy for poverty as being the cause rather than the result of intemperance.

Then we need to feel—not pity, but sympathy. “If you want to lift, get under.” Pity is very apt to be just a little supercilious, to reach down just a little from a treasured point of vantage, while sympathy get alongside the needy one, and finds ready access to the avenues of helpfulness.

Then action: “If ye know these things, blessed are ye if ye do them.” To know the need and to wish to supply is a dead knowledge and a vain desire until our own powers are in the work of meeting it.

Christ knew His country because He lived among the common people who afterward heard Him gladly. No outcast or needy one was beneath His notice. He knew the sacred writings that were at once history and revelation. He knew the teachings of the scribes and rabbis that bound grievous burdens on men's shoulders and released filial obligation by a pretense of consecration. Conversation, travel,

reading, meditation, and, above all, an all-inclusive love made Him the efficient Helper of His countrymen and of all men. The sum is, He went about doing good.

Whose needs do we know? The poor have needs, but have less of need of alms than of almost any other thing. The mountaineers of the Southern Appalachians and the black man of the South have needs, but so do many villages in some of our North-eastern States, where a little girl of five years was recently found to know nothing whatever of God; had never heard of Him, a product possible only in an absolutely godless home. Of a tribe of Indians in California, we read in last week's FRIEND that have never heard the Gospel. Perhaps near our own doors are some to whom it has never come with personal, practical meaning.

The “problems” of our land are neither few nor simple, but for them all we cannot doubt that the law of love in Christ is the solution. Our duty is to make the potential cause an actual one; that our country might know the things that belong to its peace.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

THE SITUATION IN CHINA.

Luh Hoh, China, First month 20th, 1904.

TO THE AMERICAN FRIEND.

Dear Friends: It has occurred to me that it might be useful to those who are praying for us to have a concise statement of the conditions that confront us, and the means at our disposal to meet them. Picture to yourselves four foreigners in a district of some thirty-five or forty thousand inhabitants. Until within the past month we have been only three, Margaret Holme, my wife and myself. We are, however, thankful to say that Wilbur A. Bates has been transferred to this side of the Yang-tsi River, although his being here leaves our Nanking work without a male missionary.

As for the people they are heathen, for the greater part extremely poor, though some have considerable wealth, ignorant of pretty much everything, except their own language and their own “sacred” writings. The average Chinese teacher has little in his head besides myriads of Chinese hieroglyphics and an interminable folk-lore of most unreliable character. Diseased, few being free from infirmity of one kind or another; degenerate, anæmic, lame, blind, pock-marked, haggard, deformed, and opium-wrecked will perhaps pass our chapel door while you read this page.

Superstition is imprinted on their souls and egotism is proverbial. They, as well as we, have all sinned and come far, very far, short of the glory of God. They are noted for politeness, but it is superficial, and opium is robbing the nation of that. In

the last analysis the heathen are much the same now as always. Jeremiah, the prophet, summed it up most clearly in the 9th verse, the 17th chapter: "The heart is deceitful above all things and desperately wicked." Who can know it? Such are the unregenerated of our city.

How can such be reached and saved? Thank God, diseased though they be, He has provided us the remedy. The fountain of cleansing is equal to the need. Christ is what they require. When known and received he never fails to cure the vilest disease of the human heart. It is our work to convince them of their need and point them to the great Physician.

We are located in the southwest quarter of the city. Our plant consists of a street chapel, a hospital, a school and a dwelling house. The three former are rented, and so are Chinese buildings—cold, poorly lighted and small. Besides these, we have a street chapel at Kua pu, with a Bible woman, in charge. This station is three hours distant by bamboo chair. There is also a street chapel at the east gate just outside this city.

In regard to the chapel we have money to erect a very serviceable building for our regular church services, but are hindered on account of the great difficulty of buying land. Our hospital is a temporary expediency, for although we have the land we have as yet no funds for a hospital building. As for a school-house, we at home would think it pretty small quarters, but it is fairly comfortable from a Chinese point of view.

From what I have said you get an idea as to how we divide our time. Preaching, teaching, healing, personal visitation and the distribution of religious literature are the chief means at our disposal. There are two great ends in our minds to be achieved; first, the heralding of the gospel message so that no one in all this city shall fail to know that there is a Saviour, and that forgiveness of sin and eternal life may alone be found in Christ. The second is the training of those whom we believe to know God, to understand His word, and to lead them on to holy living. The magnitude of the task causes us to seek out every available means of multiplying our lives. The use of native evangelists, street and chapel preaching, selling of gospels and distribution of tracts may be put down as the seed sowing, while in the home, the dispensary and the hospital we strive to show the practical working out of the love message. The deeper work, that of bringing these precious souls to the point of entering the kingdom, receiving the Spirit of God into their hearts and learning to serve the King of kings is done in the inquirers' class, at the morning prayers, or in the school. The work with the children is the most encouraging of all. Every Friday evening we have a prayer meeting in our home for workers only, at which the deeper truths of the Gospel are taught. Of late the Holy Ghost has been bringing to light the things of darkness in unusual ways. It makes one sad to real-

ize all that has been covered up, but a pure church is preferable to a large one where sin is covered. Pray on, dear friends; God hears and answers prayers.

Yours faithfully,
GEORGE F. DE VOL.

We need, each and all, to be needed,
To feel we have something to give
Toward soothing the moan of earth's hunger;
And we know that then only we live
When we feed one another, as we have been fed
From the Hand that gives body and spirit their
bread.
—Lucy Larcom.

Correspondence.

CHRISTIAN CONSISTENCY.

Editor of THE AMERICAN FRIEND.

Contesting the right of Reed Smoot to a seat in the United States Senate seems to claim the attention of the entire country, especially the Protestant churches. To us there seems to be more involved, from the standpoint of the Protestant Church, than a question of polygamy only. When we find ourselves handicapped in our testimony against polygamy by numerous divorces granted to our members by the civil courts and re-marriages solemnized (?) by our own ministers. Is the teaching of Christ on "the putting away of husband and wife" (Mark 10: 4-12; Matt. 5: 32; Luke 16: 18, etc.), so elastic that the Church may interpret it to suit the occasion? Jesus Christ says but little on this subject, and what He says is so plain it needs no reconstruction. It may be true there is but little comparison between polygamy and divorce and re-marriage, but when Reed Smoot, the Mormon apostle and United States Senator-elect, comes back at us on the divorce question it should at least cause us to examine ourselves as a Church and see if there is not a "mote" in our own eye, if not a "beam."

We sincerely hope and pray the Church will show herself consistent on this, as well as other lines that may have a tendency to detract from her real spiritual life, so essential to the completion of her mission here on earth.

Fairmount, Ind.

CORNELIUS R. SMALL.

Editor of THE AMERICAN FRIEND.

Dear Friend: It would seem as if our missionary societies should turn their attention to work in our own country. After the revelations made in the Smoot inquiry comes this story from a Maine island, clipped from a current newspaper:

"BANGOR, Me., March 10.—The Holiness Society's ministers, whose revival services on Beal's Island, near the coast town of Jonesport, have stirred the inhabitants of the place to frenzy and the verge of murder, have been banished from the island by the sheriff, who interfered just as the slaughter of children as sacrifices seemed to be imminent. Deputy Sheriff French arrived just in time to rescue Frank Beal from the hands of a frenzied mob of Holiness disciples, who had bound and blindfolded him, and who were pounding him unmercifully in the effort to cast out the devil. When the sheriff reached the island he found the Beal residence locked and barred, while a noisy ceremony was going on within. He burst open a door. Deputy Sheriff French was at once attacked by the mob, women screeching and men striking him, while his clothing was torn and his lantern smashed. Drawing his revolver, he held the crowd at bay and arrested Mrs. Beal and took her to Jonesport, where she was adjudged insane and sent to Bangor Asylum.

"The whole population, with a few exceptions, appears to have become insane over the new cult brought to the island by the Holiness Society. The creed requires converts to impoverish and humiliate themselves, giving all their money to the ministers as the representatives of God, and casting away all other valuables. The leaders seem to possess a hypnotic influence over the 300 islanders, most of whom are ignorant and superstitious fishermen."

Very sincerely,

E.

Things of Interest Among Ourselves.

THE AMERICAN FRIEND will be sent to a new subscriber from now until First month 1st, 1905, for \$1.00.

J. Perry Hadley has begun a tour of the meetings in South-eastern Kansas.

Four new members were received at the last monthly meeting at Douglas, Alaska.

The meeting at Kake Village, Alaska, seems to be growing in number of attendants and interest.

A. J. Bond recently conducted a series of meetings at Antioch, Kan. He was very ably assisted by Wilford and Michael Swafford.

At Dartmouth Monthly Meeting, Mass., held the 24th ult., six members were received by request, making an addition of ten for the year, two by certificate and eight by request.

President Edmund Stanley, of Friends' University, gave an address at the annual meeting of the Kansas State Peace Society, which was held at Wichita on Washington's Birthday.

A series of meetings was commenced the 21st ult at Fairview, near Glen Elder, Kan., by Anna J. Winslow, assisted by J. Perry Hadley, of North Branch, Kan. They closed on the evening of the 28th, with some definite results, apparently.

The meeting at Clintondale, N. Y., is in need of a local minister since Fred Ryon, who formerly served in that capacity, has moved to Poplar Ridge Meeting. Any one who feels called to this field should correspond with Charles E. Cornell, Clintondale, N. Y.

Edward Grubb has been appointed by the trustees of Bryn Mawr College to give the annual Founder's lecture on "Quakerism." The lecture will be given on the evening of the 17th, at 8 o'clock. Edward Grubb's subject will be "The Place of Quakerism in the Development of Christian Ethics."

Emily Ellis, a well-known minister from Kokomo, Ind., and her husband, John Ellis, visited Spiceland, Ind., Meeting the 6th instant, and attended a large meeting there, having a favored service. Next day they visited relatives and friends at Raysville and Knightstown and returned to their home.

Leannah Hobson and Lida Lyon held a meeting at Dunreith, Ind., for about three weeks, in which a most profound interest was taken by the people. Eight requested membership with Friends, and others will follow without doubt. Leannah Hobson expects to locate in this meeting until Ninth month next.

A few items from North Carolina have just reached us: Thomas F. Andrews and Mary C. Woody were laboring in a meeting at Holly Spring, N. C., in Twelfth month. Some definite results were manifest. Ada E. Lee labored in Rock River Meeting, N. C., during the Second month; also Levi Cox. Friends in Rock River Meeting feel the need of some young Friend to come and teach school among them.

At the recent election in Vermont forty-eight towns changed from license to no-license. Monkton, which went 11 majority for license at the special election last fall, gave 72 majority against on a vote of 112 cast. Of course the statute cannot be changed until the Legislature sits in 1905. The Anti-Saloon League and W. C. T. U. have been at work, and it is interesting to note in this connection that Mother Short, of Ohio, the recognized mother of the W. C. T. U., is still able at the age of 85 to go about and address large audiences.

Salem Quarterly Meeting, Iowa, was held the 26th to 28th ult. The reports from subordinate meetings to the meeting on ministry and oversight were good. Steps were taken to establish a new monthly meeting. The ministry of E. Howard Brown was helpful. He also spoke in two sessions on peace and temperance. The earnest part taken in the meetings for worship by the college students and others who made a profession two months ago, added to the spiritual uplift. The superintendents of department work made good reports of the past quarter's service.

John G. Woolley, of Chicago, editor of "The New Voice," and prohibition candidate for President in 1900, will deliver a series of addresses in Philadelphia commencing on the 13th. On First-day afternoon, at 2.30 o'clock, he will deliver an address in the hall at 715 North Broad Street, and at 7.30 p.m. he will speak in the East Baptist Church, East Columbia and Girard Avenues; on Second-day evening, the 14th, an address will be made in the Centenary Methodist Episcopal Church, Forty-first and Spring Garden Streets; on Third-day evening the address will be in the East Baptist Church.

E. S. Hinshaw, of Lynn, Ind., has been very acceptably with Friends at Barber's Mill Meeting, Indiana, holding evangelistic services. A goodly number of souls received the baptism with the Holy Ghost. The meeting was edified and strengthened.

Fred T. Coppock commenced a series of meetings at Glen Elder, Kan., Second month 2d, assisted by the local minister, A. J. Winslow, also Stanley Coppock, who took charge of the singing. They continued six days, with good success, when Fred and Stanley Coppock were called home. The meetings, however, were continued by the local workers. Several were converted and renewed and moved to a higher experience.

An interesting series of meetings held at the Second Friends' Meeting, Indianapolis, Ind., closed recently. Mary A. Cox, the local minister, and Alice C. Lawrence, an evangelist and minister of Spiceland, Ind., made an earnest and effective effort. About forty claimed to be converted, renewed or to have taken definite steps in their Christian experience; fourteen names have been presented for membership with Friends, and one or two families will join soon by letters. This branch of Indianapolis Monthly Meeting sprang up about fifteen years ago, having about thirty-five members. They met in different halls until thirteen years ago, when they settled permanently in their present meeting house. Just prior to the meeting there were 115 members, of whom 95 were resident and 75 active workers. A live and active Sabbath School, with a general yearly average of fifty, is maintained. Cottage prayer meetings were kept up during the winter, and some gospel services done in shops at noon hour. Since the revival an increase of interest has been manifested in all the departments of the meeting.

There was a good attendance at Whittier Quarterly Meeting, which was held at Whittier Second month 20th and 21st. Harry A. Keats, pastor of Pasadena Church, preached a sermon at the first session from the truths of the Old Testament, which was interesting and instructive. He also preached on Sabbath morning. Levi Rees, who came to California for his health, had many words of comfort and courage, both in prayer and testimony, for us. At the business session a minute was read from Cleveland Meeting, O., liberating Alice Terry for work in California. She and Timothy Nicholson, of Richmond, Ind., were present. A special feature of interest during the business session was brief reviews of departmental work. Rhoda M. Hare spoke concerning the book and tract interest, and some money was raised for her use in that branch of work. Ella C. Veeder gave a very spirited talk on peace. John Osborn's wife spoke on Sunday School work; Amanda Way on temperance, each declaring her department the most important. I. H. Commock spoke concerning foreign missions; Irvin and Margaret Tabor described the Spanish work in our immediate vicinity, to which they have devoted most of their time last year and this. John Henry Douglas, as superintendent of evangelistic work, gave a good report of work being done all along the coast. A subscription of about \$300 was raised towards the support of the work in the meeting at Ramona, and liberal contributions were made to Friends' Church interests in Los Angeles. The Christian Endeavor session Seventh-day evening, under the leadership of Lorena Mills, was very interesting indeed. Papers were read by Maud Moon, Professor C. E. Cook, Professor Harris and Miss Trueblood, of the college faculty. Professor C. E. Tebbetts preached Sunday evening to a large audience.

DIED.

CARTLAND.—At her home near East Parsonsfield, Me., Second month 27th, 1904, Isabel Cartland, wife of Asa Cartland, deceased, aged 73 years. She was a member of Parsonsfield Monthly Meeting.

KIMBAL.—At her home near Parsonsfield, Me., Second month 26th, 1904, Flora, daughter of Asa and Julia Kimbal, aged nearly 28 years. During her lingering illness she often expressed a wish to depart and be with Jesus. Her end was peaceful.

KNIGHT.—At Guilford College, N. C., Second month 17th, 1904, John Leslie, son of Cornelius S. and Susan E. Knight, aged 15 years.

LORD.—In Limerick, Me., Twelfth month 27th, 1902, James Lord, aged over 58 years. He was a member of Parsonsfield Monthly Meeting, Me.

SHERWOOD.—At Cincinnati, O., Eleventh month 27th, 1903, Emily Neale Sherwood. A beloved elder of Cincinnati Monthly Meeting.

Events and Comments.

Senator Hoar has completed thirty-five years of continuous service in Congress. In this respect his record surpasses that of any other Massachusetts statesman.

The Grand Trunk shareholders, at a meeting in London this week ratified the agreement with the Canadian Government for the construction of a Grand Trunk line to the Pacific.

"Father Endeavor" Clark is giving Second and Third months to an Australasian tour. Beginning at New Zealand, he passes thence to the States of Australia. Ample and cordial preparations are being made for his visit.

Japan has a Red Cross Society, with 800,000 members, more than 2,500 nurses, two hospital ships, and a large income. Russia's Red Cross Society is also well organized, with thousands of nurses and large financial resources. This showing presents a striking contrast to the Society in the United States.

The framework for the Russian pavilion at the St. Louis World's Fair was torn down last week, on receipt of a cablegram from St. Petersburg by Contractor Lecour, who has been in charge of the work. Work on the framework of the pavilion was well under way. The cablegram was from the Department of

FOOD'S WORK.

How It Cured Paralysis.

Paralysis comes from weak nerves and bad blood and is often cured nowadays by proper feeding.

"For fifteen years I was an invalid; haven't walked a step for over twelve years; not able to move my feet, or even my toes."

"But recently a wonderful thing has happened, for I had never expected to have the use of my limbs again; a four months' diet of Grape-Nuts Food for breakfast and supper, made the change, and now, just think of it! I can move my toes freely on my left foot and a little on the right foot, and can let the foot piece on my chair down and swing my feet vigorously, which I think is a wonderful improvement for the time I have used the food.

"And that is not all! My blood and my stomach are so much better I am confident my trouble came from too much rich food and an overstrain of the nerves, but my nerves are much better, my mind is clearer and I don't forget things like I did. It must be the food, for I stopped taking medicine years ago for the paralysis.

"Of course I have the sympathy and prayers of many Christians, but it is wonderful what good pure food will do for one out of health, and why would it not be as good to keep one's health up? I have heard lots of others praise Grape-Nuts, but I for one cannot praise it enough." Name given by Postum Company, Battle Creek, Mich.

Here was a well-defined case of paralysis, which came from weakened nerves and blood trouble, and which began yielding almost immediately when proper food Grape-Nuts was substituted for improper food. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

the Interior, briefly ordering such work as had been completed torn down.

Nothing very significant has happened during the week in connection with the war in the Far East. Port Arthur and Vladivostock have been bombarded by the Japanese at intervals with little effect. Both Russia and Japan are massing their land forces in Northern Korea, but it will probably be some time before decisive action occurs.

Local elections in Vermont last week have general interest because of the verdict of the people on the retail sale of intoxicants. Only one town changed from "No" to "Yes" on the license issue, and forty-four towns which voted "Yes" in 1903, after the experience of the twelve-month, voted "No." The majorities for license in towns still preferring the saloon are reduced also. Rutland, which voted for license by 1,175 majority last year, voted "No" this year. This home rule on a vital aspect of communal life places responsibility where it belongs and makes for enforcement of law when it is declared.

It is a rather significant fact that, following the close of the year that broke all records for immigration, "Charities" should come out with a number devoted almost exclusively to this problem. It would appear from the contents of the magazine that it is, in fact, largely a charity problem. One cartoonist not long ago illustrated the situation as he saw it by drawing an immense steamship, one end touching Europe and the other America, with hordes of emigrants trooping from the poor-houses of their countries to the poor-houses of our own. Most of the immigrants who make the movement a "problem" come from Southern Europe, and within the last few months a new steamship line has been started between New York and Odessa, which will tap the Russian Jew region, and half a dozen lines are putting in new service, or increasing the old, to Mediterranean ports. Some seven thousand agents of the steamship companies, we are told, are distributed over Italy alone to "drum up" immigration to America, with a corresponding number in other countries; and he predicts that in a few years, as the number and size of steamships increase still further, we may easily have two million newcomers every year.

Spring is drawing near, with its usual casualties. Last week a disastrous storm of wind and rain swept the Pacific coast, causing much damage, while the breaking up of the ice on the Atlantic coast caused destructive floods in many sections. Reports from all parts of the country seem to show that it was the most severe in years, if not the worst on record. The mean temperature of the winter for Boston was 24.05 deg. above zero (Fahrenheit) with sixty-six inches of snowfall. In New York the season has been the coldest on record, with a mean temperature of 26½ deg. above zero. This is five and one-third degrees lower than in any winter for more than thirty years, and one degree colder than that of 1874-75, hitherto the coldest on record. Blizzards and heavy snowstorms were responsible for a fall of twenty-eight and one-half inches, which cost more than \$600,000 to remove. In fact, according

IT IS A MATTER OF HEALTH



THERE IS NO SUBSTITUTE

to the officials of the Street Cleaning Department, no such amount of snow has ever been shoveled from the streets of New York in any previous winter in the city's history. Chicago experienced a mean temperature slightly lower than New York's, and serious epidemics of grip and pneumonia in these and other cities are attributed to the severe cold. In Winnipeg, Manitoba, the temperature stayed a large part of the time in the neighborhood of 30 and 35 below. Railroads have been greatly hampered by the snow, especially in Canada. The freight service on three Canadian lines was abandoned altogether for a time, and only a fraction of the passenger trains were running. We read of a train, in upper New York, two days late because the track was buried for sixteen miles under snow-drifts twelve feet deep.

LOW RATES TO CALIFORNIA, ARIZONA, MEXICO AND OTHER WESTERN POINTS.

Any one desiring to make trip to California, Arizona, Mexico or other Western points, either for business or pleasure, can do so now at a small cost.

Daily until April 29th, 1904, inclusive, special one-way colonist tickets will be sold via the Southern Railway at rate of \$49.75 from Philadelphia to Los Angeles, San Francisco and other points; corresponding low rates from other points.

The Southern Railway operates through personally-conducted excursion sleepers from Washington to Los Angeles and San Francisco without change, via Atlanta, New Orleans and El Paso, leaving Washington at 7.10 p.m., every Monday, Tuesday and Friday. Berth rate in these sleepers is only \$8.50 to Pacific Coast points, two people being allowed to occupy one berth, if desired. There are other new, convenient and economical features connected with these sleepers, which may be ascertained from Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa.

BETTER THINGS.

BY J. L. SPICER.

Beyond the things of time and sense
God holds a blessed recompense.
The Future! Vast Eternity!
For every door Christ holds the key.

Through time, the way is one of tears.
Sorrow and pain make up the years.
The things of Earth our senses pall;
God's grace and love surpasses all.

He meets us at our lowest need;
On daily manna each may feed.
To souls cast down great joy He brings:
Foretaste of Heaven's "Better Things."
Poughkeepsie.

A GENUINE IMPROMPTU.

The late President McKinley, says a writer in "Collier's Weekly," was a firm advocate of putting every man on his mettle in order to bring out his good points. His ideas in this respect are attributable to a trick played upon him long before he became a factor in national politics.

Former Senator Manderson, of Nebraska, now general counsel of one of the great trunk lines of the West, taught the future President his lesson. It was back in the campaign of 1868. Major McKinley was just then beginning to broaden out as a stump speaker among the Republican clans in State politics.

Major McKinley and General Manderson were asked to make speeches at Greentown, O. They accepted. The two traveled together.

They had a long drive through lonesome country, and they fell to talking

THIN DIET.

No Nourishment in It.

It's not easy to keep up when coffee has so ruined the stomach that food won't digest.

A Missouri woman says: "I had been an invalid for two years from stomach trouble caused by coffee; got so bad I couldn't digest food, and for quite a while I lived on milk and lime water—nothing but that—a glass of milk and lime water six times a day. In this way I managed to live, but of course did not gain.

"It was about five months ago I began using Postum Food Coffee; I did not need the milk and lime water after that for I gained rapidly and I can now eat a good meal and drink from one to three cups of Postum each meal and feel fine.

"I would not go back to coffee for any reasonable pay. I like Postum better than coffee now, and make Postum by directions on box, and it is just fine; never found a better way to make it than on box. Now this is all true, and you can easily prove it." Name given by Postum Company, Battle Creek, Mich. Postum is a brew from field grains, with all the nourishment left in. It makes red blood and rebuilds particularly well where coffee has done damage as it does to nearly all who drink it.

A ten-days' trial of Postum in place of coffee works wonders. There's a reason.

Get the little book, "The Road to Wellville" in each package.

SUBSCRIBERS' WANTS.

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about the speech-making. Manderson suggested that McKinley, as the younger man, should speak first. McKinley demurred, and politely offered to give place to Manderson.

The latter's eyes twinkled. "Let me look over your speech," he said, "so that we won't trespass on each other's field."

McKinley had written his speech very carefully, and he delved into his pocket and gave it to his friend. The latter read it over, and remarking that it was a splendid effort, returned it.

Evening came; likewise the festal speech-making event. Manderson spoke first. McKinley watched the crowd.

Then he pricked up his ears. For a moment he was dazed. Manderson was reeling off the speech McKinley had so laboriously prepared. McKinley thought there must be a mistake, but still Manderson talked on, and confined himself to McKinley's own framework of thought.

It was a trying hour for the future President, and his heart sank at the humiliation he was sure was in store for him. He pictured his shambling attempt to speak and the weakened feeling that was inevitable.

Manderson closed, and, as he resumed his seat, winked at McKinley. The latter arose. For a moment he thought he would like to be back in Canton, but only for a moment. He clutched at a subject untouched by Manderson and struck out boldly. He threw his whole soul into the effort. He waxed eloquent, and expounded views that were broad and sound and imbedded in clear, con-

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Be true, for God is true;
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Therefore, fear not, believe;
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The American Friend

Vol. XI

THIRD MONTH 24, 1904

No. 12

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The American Friend

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VOL. XI.

PHILADELPHIA, THIRD MONTH 24, 1904.

No. 12.

THE IMPORTANCE OF FELLOWSHIP IN CHRISTIAN LIFE.

THERE is constant complaint in certain sections of the country that men, particularly young men, are attracted to lodges and secret societies, and that churches suffer more from this tendency than from any other single influence. The correspondence which comes to us reveals a very vigorous feeling of opposition to these lodges. There is no doubt that they draw away many of our young men, and the situation is one which needs serious consideration. It is a matter which must be handled delicately and properly, and it can be done so only by those who know what the lodges really are and why young men go to them. Those of us who have only heard the names of such organizations feel too ignorant to say anything. Our opinions would be useless and valueless.

There is one thing, however, which we can say, and that is that most persons require and demand fellowship. Wherever there is human life there is bound to be fellowship. If it is not furnished in one way, it will be sought in another. If it is not provided for in one place, it will be found somewhere else. The most natural place for fellowship of the right sort is in the home. If the home is an actual fellowship, where these deep human needs for companionship are met, and where the demand for social joy is supplied, that will be a happy home. If a boy enjoys his mother's company and feels that his father is the best kind of a comrade, that boy will not stray off in search of associations; and as the family grows in number the home fellowship will get richer. Such homes are the best safeguard against evil associations. But the home by itself does not furnish a wide enough fellowship for most persons. There is an inherent desire in almost every young person for some kind of larger social life or life of fellowship. This is as natural and as proper as breathing.

Now, just as far as it can possibly be done, the church ought to furnish opportunities for this spirit of fellowship. This was a remarkable feature of the early Church. Its members needed no other outlet for their social instincts. The multitude of new converts "*continued steadfast in the apostles' doctrine and fellowship,*" and "breaking bread from

house to house, they did eat their meat with gladness and singleness of heart."* Church life was through and through social, and this need of fellowship was met in a way which made it minister to the spiritual life, *as it always ought to do.*

In the early days of our Society (note the name) fellowship and social intercourse were the most prominent thing. If anybody suffered, it was an affair of the whole group. Everybody knew everybody. It was a society. The members felt themselves united in a great living, active fellowship. There has sometimes been a disposition to laugh at the monthly and quarterly meeting dinners and at the clannishness of Friends as it was in the days of our youth. These things were just as important as Discipline or Queries. They did more to hold the Society together than any legislation of business meetings did.

But, unfortunately, the Church of to-day (and our branch of it must be included) has partly lost sight of the importance of fellowship, or at least it has not succeeded in supplying it in ways that are true and noble. "Baked-bean suppers" and "tea-meetings" are good as far as they go, but they are more or less artificial. They are affairs which are *got up* for social purposes. We need more of that fellowship which springs right out of the life of the Church itself. Some of the best of our Bible Schools supply a very genuine kind of fellowship and social life. Some of the young people's organizations do much in this direction, but yet probably very few of our meetings are supplying opportunities for the kind of fellowship which meets the highest need of the younger half of the congregation. It is by no means an easy matter. But it has been strangely neglected. In many places the need has been absolutely *ignored*, while the elders have wondered why the young people drifted away. There are probably many ways of dealing with this problem of the lodges. But this is surely one of the ways. Our Christian homes and our Christian churches must recognize that young men go to lodges to get their need for fellowship supplied, and that this need must be met in higher and more spiritual ways if we are to hold those who go to these other organizations.

* The reader will do well to study carefully the first five chapters of Acts and the Corinthian Epistles.

SALOON FELLOWSHIP.

It is surprising how many who have attacked the saloon and who have worked all their lives to abolish it have failed to discover what passion it is in human nature to which the saloon ministers. Of course, an old drunkard, with a habit formed, has a passion for intoxicants. He goes to the saloon because he wants a particular mental state which an alcoholic drink will give him. But all recent investigations show that the saloon gets its great grip on men because it ministers to their desire for fellowship. Here old comrades meet; here they talk over the things that interest them; here they forget their troubles in jolly fellowship. Most of these men come from homes where there is little or no companionship. Life is dreary at home. They have no resources there. There is nothing to do, nothing which entertains them. They are too tired to read. They have never learned how to *enjoy* wife and children. It is pitiable, but it is unfortunately true.

The saloon is always open. It charges no admission. Those who meet there all have something in common, and the tongue which was tied up at home runs easily here. They talk and smoke and drink, and silently they forge a chain of habit which makes them seek the drink for its own sake. The saloon lives and flourishes upon this human need for fellowship. The Church may neglect to minister to this need, but the saloon never does neglect it. It studies it and caters to it. While we are quoting the Bible against it, the saloon rests quietly upon a human instinct which is older than the Pentateuch.

If we had nothing to fight against except the depraved appetite for intoxicants we should soon win. Those who drink just to satisfy an abnormal craving are undoubtedly very numerous. But they alone would make a poor, weak showing against the forces which are opposed to the drink traffic. The great bulwark of the saloon is deeper. It is planted in an instinct which of itself is healthy and good. It is an immortal human instinct which never can be conquered. Its mighty hold is just this love of fellowship and social intercourse. Now *that* cannot be put down. Defeat it in one place and it breaks straight out in another. NO ANNIHILATION OF THE SALOON CAN BE PREDICTED UNTIL SOCIETY LEARNS HOW TO MEET THIS INSTINCT AND PASSION FOR FELLOWSHIP IN SOME OTHER WAY. Persons who are congenial to each other are going to get together somewhere and enjoy their society. If ways which are harmless can be found for them to do this, the saloon will begin to suffer. It is the old fact—the everlasting fact—that a new world, a world of goodness, cannot be produced by *driving*

the devil out, leaving the life empty. (Read Luke 11: 24-26.) The life must be filled up with something which leaves no place for the devil to occupy.

Already successful experiments have been made which are full of promise. Substitutes for the saloon have in many places been provided, where men could find what they were seeking without the moral dangers which crowd the saloon, and such substitutes have proved effective. We are just at the beginning of such work. It will grow. Along with this constructive work, every attempt must be made to deprive the saloon of all *its* social features. It should be made absolutely barren. In places where it cannot be destroyed it should at least be stripped of everything which appeals to men's instinct for fellowship. That need should be supplied elsewhere, in ways that are good and wholesome. But this method of attack should not take the place of direct efforts to destroy the saloon.

FOR THE AMERICAN FRIEND.

THE PROGRESS OF QUAKERISM.

BY EDWIN D. STARBUCK.

Every fresh enumeration of Friends, showing, as it does, little or no increase, or in proportion to population an actual decline in membership, is naturally a cause for earnest concern to all those who have the interests of the Society at heart. While it is a matter of great anxiety, it is not one for undue discouragement, unless our courage and faith have grown weak. If the Society of Friends has fulfilled its mission to mankind, it ought to have largeness of faith to go the way of all earthly things, and have the strength to decide to do as Robert Louis Stevenson did about his personal life, and lay itself down with a will. If it still has a mission, then our business is to grow wiser in mind and heart, and be willing and glad to live out its message with our might. I have a deep-going conviction, due, it may be, to inbred bias, that if Quakerism is true to its light, much of its best history is still to be made. It is an old story, and a true one, that numbers are no test of right or of righteousness. The time will never come when individuals and groups should not be willing to stand along with God. But if an ideal of life or religion has many decades of propitious surroundings in which to test its worth, and does not take root and grow into a plentiful harvest, like seeds cast into the soil, it is an evidence that something is going wrong. I believe it is an evidence that Quakerism is losing the freshness of its message. What the cause of that is I do not know. May be, with its happy surroundings and lack of enemies, it is too much at ease, and has gone to slumbering. Quakerism had its inception in a spiritual revelation, to be sure, but it was also a protest. It kept its horizon clear and its gospel strong by having something to resist. Some of the distinctive marks that it won in those earlier days that tried

men's souls—the plain language and dress, the attitude toward those in authority and the like—have become little more than a badge of membership. It is conceivable that one thing the Society stands in need of to-day is something to oppose or some great end to accomplish into which it could throw its full strength. If that is the need, the remedy is surely to be had, even if it is nothing more than the perfecting of its own inner life; for surely the recent words of Dr. Theodore Munger in regard to the churches in general, that “more work lies before the churches than any so far achieved,” applies to the Friends' Church as much as the others. It may be, too, that we have not only become a little at ease in Zion, but that we have too much contentment with our history and pride of our past. People point with rather too evident pride to the fact that they belong to Quaker ancestry from far back, and all about the world we find people who are happy to confess that their parents or grandparents were Friends. When an institution, just as a family line, begins to pose before the world and cherish its record, its days are numbered. It is not a reason for pride that the Society of Friends has won a great spiritual battle in the past and produced beautiful-souled men and women, but rather it is our shame, unless we are using that heritage for the working out of still greater things in the present and for the future.

But the great thing before the Society of Friends to-day is not so much to hunt for causes of its difficulties as to seek earnestly and prayerfully for present duties. That it is alive to the need I believe is evident. There is no denomination which has made more amendments and revisions, and shown more signs of transformation to fit modern conditions within recent years than have the Friends, and I doubt if there are any which can equal it in that respect. While many of these have made for progress, I am of the opinion that many others are compromises and marks of retrogression. The problem, at least, is not solved—nor will it ever be, for that matter, for the growth of a denomination never ceases until its death, and every step in the process brings with it a fresh demand for wisdom and renewed endeavor. The present status of the Society demands the most tolerant, earnest and consecrated thought of all the persons who compose it; and in what follows I am giving expression to what seems to me to be a few of the most pressing needs of the hour.

1. The Society needs to preach as never before the old-fashioned gospel of the spirituality of religion. Nothing vital can be done with an institution by tampering and temporizing with its externals. If it is anything worth while, it is a living thing and not a mechanism; and life is always from within outward, and not the reverse. When Christ found the Jews tripping and stumbling among the entanglements of a religion carried over from an earlier age, and showing signs of decay, He did not go to patching up its imperfections and revising its forms. He went straight at the hearts of men with a direct message from the Father to the innermost lives of His children; and

religion took a fresh start and lived. The same history has repeated itself again and again—in the case of Augustine, Savonarola, Luther, Wesley, Fox, Brooks, and every one who has really influenced the lives of men.

There are not a few indications, it seems to me, that Quakerism is in danger of losing something of its freshness of spirit. A while ago I saw a large yearly meeting assembly profoundly moved by an address advocating tithing. From the “amens” that arose and the absence of a dissenting voice it looked as if the body would gladly have entered tithing as the rule of giving; and I know that many Friends do adopt the custom. What sort of a follower of Christ is it that will not use ten-tenths of his substance for the Lord, and be willing, furthermore, to accept the responsibility of being the steward of it. If buying shoes for the children is not giving to the Lord, something is wrong. If, in building a meeting house or doing some charity, a man should find the undertaking to lie near his heart, and should give one-tenth when he knows he is able to give three-tenths, or even nine-tenths, of his income, something is also wrong. The spiritual life, when it is really awake, cannot be gauged by fixed rules. And if Quakerism lives in any large-souled way to its tradition of being guided in all things by the Spirit, the serious advocacy of tithing as a rule of conduct ought to fall as a discordant note. The matter of tithing is only a single illustration from the many. Still another instance too significant to pass by in silence, which is also a symptom, I fear, of enfeebled spiritual vitality, is the concern of Friends in recent years to formulate a code of doctrine. That is a sign of soul weariness and a desire to rest in some finality. When persons or groups of persons find time for and interest in sitting and talking theology or discussing doctrine, it is an indication that spiritual health is going out of them. The older the world gets the better it learns the lesson that Christ lived and taught with all His might that doctrines will not save a man, that they are but the husks and rags, and that religion centers in what a man does, and how he does it, and in the attitude he holds to men and the Divine Father. What were the “doctrines” of Phillips Brooks or of George Fox? They did not bother to tell, because they were too religious and too much filled with the Spirit. What was the theology of Christ? He not only had no interest in formulating one, but probably saw the danger of it, and refused to do so. And the world has had so much of it since, because men have not always been big enough in mind and heart to launch their barks on the spiritual seas, with faith in the Father's guidance, as Christ did. Now, when so many of the denominations are outgrowing their creeds and leaving them behind, it is a pity that Friends are trying to build one. A creed is no basis of unity, but of diversity. No good man is ever as wise in his head as in his heart, where the Spirit of God dwells. The basis of unity is in sympathy and fellowship in living divinely and in doing prayerfully the will of the Father. If we seek first the kingdom of God and

His righteousness, all the rest will take care of itself.

There is now outstanding a commentary upon a day when Friends drifted toward the more superficial things of thought, and lost by so much their hold upon the deeper things of the Spirit. I refer to the Trinitarian-Unitarian controversy, which separates them into two bodies over matters of belief, while they remain one in the features which give to Quakerism its essential distinction. Instead of sinking deeper into verities of religion, and laying hold afresh upon the saving *life* of Christ through the discussion, the controversy has sent both wings toward the shallows of rational controversy, which must ever be subsidiary to the real life of religion, and furthermore into partial statements of truth that find their inception, not in the Sermon on the Mount, but in unhappy controversies which have sprung up in the history of the Church. Quakerism has thereby suffered the loss that every house that is divided against itself must suffer. If we had more of the Spirit of Christ, and less man-made theology, all this waste might be saved.

2. Friends need to revivify their conviction that religion is a personal matter between man and God. That was the central message of Quakerism in its beginning, and I believe there is as much reason now as ever before in preaching it. The Church is ever burdened and deadened by the priestly function. There are many evident causes which tend to fasten it upon all denominations alike, and there are so many reasons why they should be resisted. It is certainly one of the greatest triumphs in religious history that men have tasted of that emancipation of soul by which each one could dare to stand in the presence of God and drink directly of His fullness and receive His comfort and guidance. It was a great event, too, in religious history when the Friends gave expression to the fact in their peculiar form of service. It is comparable in matters of religion, as Carlyle rightly pointed out, to the great events in political history which mark the attainment of mankind to majority in matters political and secular. The earlier form of Friends' services stands, it seems to me, as the almost necessary embodiment of that idea of an immediate personal relation existing between men and God. And it gives room, too, for the necessary implications of that idea:—equal rights in proportion to equal gifts; the importance of each person exercising his talent in order that it may grow; the importance of each person uttering that particular message that has become his under Divine guidance, and many others. In making the service conform to this ideal, the Society has encountered many pitfalls, and all of them have been well filled with victims; but I believe it must be confessed that everywhere and always when the members are alive to their duty, the Friends' service is most helpful, and is well-nigh unsurpassable as a form of devotion.

3. Friends need to evangelize. I mean by that that they should feel their mission keenly enough to have a living gospel for men. This might be, and I believe is, somewhat antithetical to the kind of evangelization that has been the custom among many of

the denominations during the last century or two, and which the Friends, especially to the westward from the Atlantic seaboard, have been borrowing. Simply holding series of meetings and making converts, usually by un-Quaker methods, has a doubtful effect in the long run upon the growth and health of the Church. Until human nature changes radically the time will probably never come when certain types of men will not have to be born of the Spirit in the same dramatic way that Paul, Fox and so many others have been. But that it can ever be the predominant method on which the Church may safely depend for its growth I do not believe. On the contrary, if largely employed, it will tend to make against its enlargement and to mar its health. Its effect is to fill the Church with persons untutored in Friends' ways, unprepared for living consistently the Christian life, and who are temperamentally unsteady and intermittent in their characters.

Then what is to be done in addition to the ordinary evangelization? I would suggest two things. In the first place, renewed effort for the regeneration and upbuilding of the members in the meetings that already exist, so that they will reach out and affect the communities in which they live; in the second place, an organized attempt, with the means back of it, such as some of the churches now have, to send workers into promising communities to establish meetings and do missionary work, who shall not hold a series of meetings and run away and leave the seed to die, but who shall stay there and grow up with the life of the community, at least until there is a sure and abundant harvest. Many of the denominations are working with foresight for the permanent increase of their influence, while, in comparison, the efforts of Friends in the mission field are somewhat haphazard.

4. Friends should make greater effort to educate their members in the things that pertain to religion. We are talking a good deal, and rightly, about the need of an educated ministry. The customs of Friends and their form of worship make the demand for an educated laity a particularly urgent one. The point is clear if we accept the statement that educators are so often making in regard to secular education, that in a democracy it is particularly important that we spare no pains in making the most of the individual units that form the body politic. The Society of Friends happily professed to have as its first concern the personal life of its members, and not religion in general. The success of the Friends' meetings, and of the mission of the Society to the world, depends on having the body of members brought to the point that they are able to take a comprehensive view of religion, its meaning, and of the history of the Bible and of Christianity. Outlying meetings especially, which are somewhat removed from the steady influence of the traditions of the Society, are often victimized by some obsolete theology, by abnormal emotional demonstrations, by some "healing" or "Christian Science" cult, by a narrow interpretation of sanctification, and the like, which bring not only Quakerism, but religion, into disrepute. To

have a few staunch, spiritually-minded persons in each community is the best possible way of preserving the dignity and insuring the growth of religion.

While the Friends' colleges are doing a vast service among us in this direction, the English Friends have had success in an undertaking which ought to be suggestive for Friends in America. They have a six weeks' summer school each summer, at which several scores of the members, mostly young men and women who are just coming into their strength, assemble for mutual contact, and for listening to sermons and lectures on topics most intimately related to the spiritual life. They are indeed occasions of great inspiration and enlightenment.

5. The growth of the Church depends in no small measure upon the right nurture of its children. The Friends' service is distinctly a form of service for spiritually mature persons, and not so much to the tastes of children. There is undoubtedly something in the reverent atmosphere of quiet Friends' meetings that even the average child is much impressed with, and that he should not lightly be allowed to miss. But that is not enough. I have seen too many rows of restless, bench-cutting, time-marking, yawning children in Friends' meetings to wonder overmuch that the children are not drawn in large numbers into the heritage of their parents. Students of the mental life of children are showing us that the minds of children cannot handle general conceptions readily and naturally until they are in the early 'teens. It ought to awaken our chagrin that we have expected even little children to appreciate the more abstract matters of the spiritual life, which interest their elders, or else have been so engrossed with our own religion as to be indifferent to the children. Friends are doing much more at present than formerly in furnishing infants' diet in matters spiritual to infants, in the home, Sabbath School and Christian Endeavor, but the problem is far from solved. A consideration of what can be done would take us farther still beyond our limits; but I believe that the most pressing need which is upon the Society to-day is that of nurturing and keeping its children and young people, just as it has been its greatest defect in the past to fail to win and hold them. That the growth of the Society depends upon it should make it a question to which we are alive with our whole minds. A hundredfold weightier consideration is that the responsibility is upon us of making of the children men and women in whom the glory of the Father dwells, and who are towers of strength for righteousness.

Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise it will be better for them than blankets.—Henry Drummond.

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—Geikie.

FOR THE AMERICAN FRIEND.

THE BIBLE AS LITERATURE.

BY DAISY BARR.

O Book of books! O precious Word!
With promises so broad;
O message of our blessed Lord,
A treasury of God!

Literature is defined by Webster as being the class of writing distinguished for beauty of style or of expression, as poetry, essays or history. The best judges of all times have agreed that another test for true literature is that it shall be ideal, also universal; that it must, in other words, be something which contains idea or sentiment so grand or beautiful that its influence and usefulness is not local, but worldwide. Laying aside if possible all reverence for the Bible as the revealed will of God and judging it solely by these tests it triumphs over the keenest criticism.

Literature must be a record of achievement or of aspiration. Along with music and painting it has been the medium through which the human soul has endeavored to reach, or in some measure to approach the expression of the grand travail of soul which is a pleasure akin to pain that an all-wise Providence permits us to cheer a weary way. Especially is our English or Anglo-Saxon literature indebted to the Bible. The Authorized Version of the Bible is the best example of clear, vigorous, concise and elegant use of the English-Saxon tongue that this world will probably ever see. The men who labored on it builded much wiser than the knew, for, along with priceless religious blessing, they built a standard for the English language which at that time was split up in different dialects till the members of the English Parliament could scarcely understand each other. After the printing and reading of the Bible, language became more nearly common, gradually merging into that glorious language of the freest people of the earth, the Anglo-Saxon race.

The master writers of our tongue have drawn on the Bible for ideas and have acknowledged the very material aid it has been to them as a standard of expression. Bunyan's "Pilgrim's Progress" is one of the classics which might be offered for an example. The study of Shakespeare shows that he had a detailed knowledge of the structure and content of the Scriptures. Tennyson, Longfellow, Lowell, Whittier all have used it freely. It is a fact not generally known that Abraham Lincoln is considered one of the greatest masters of English of the past century, and he owed and attributed it solely to his exhaustive study of the Bible in his early years.

Examples of poetry which skeptical judges have pronounced equal to any abound in the books of Job and Isaiah. The awful majesty of the books of Daniel and Revelation makes any comparison seem like sacrilege. The elemental ideas of justice and right in the community which uphold all our system of laws to-day were written by the great lawgiver, Moses.

The historical parts of the Bible are gems of nar-

ration. No modern book of adventure excels the story of Samson's stormy life and tragical death. Contrast this terrible story with the pastoral of Ruth. Reading it, we see the finest touches of romantic attachment and human sympathy of which the mind can conceive. We see the sojourners in a strange land, stricken with sickness and its attendant misfortune, poverty. We see the practical Orpah kiss her mother-in-law and depart, and then begins the painting of a character which well might be that of an ancestress of our Blessed Lord.

Few authors of worldly writing would dare to try to conceive such a character, and they would fail if they endeavored to paint it.

No essays on human life and conduct will ever approach those of that stern but loving apostle to the Gentiles, who turned all the power of his great mind to upholding a creed which he knew and hoped would lead him to a bloody grave. His defense before Agrippa will be studied as long as English is spoken as an example of logic and argument which few can imitate.

But when all is done and said, when a reverent mind approaches the Bible the beauty of its style and the eloquence of its diction are forgotten. They are lost in thankfulness for that goodness which has handed down through ages through strife and tumult and bloodshed such a guidepost from earth to glory. Bless God, in reading it we see

The light which never shone on sea or land;
The consecration, and the poet's dream.

And my highest and holiest ambition is for my boy to say when I am gone to meet the authors, "This was my mother's Bible, and she lived and died by its precepts."

Weary seekers of the best,
We come back laden from the quest
To find that all the ages said
Is in the book our mothers read.

Greenfield, Ind.

WILLIAM B. MORGAN.*

"William B. Morgan, son of Charles and Michal Morgan, was born Twelfth month, 2d day, 1830," is the entry made in the family record of an old and highly-treasured Bible. In Dublin, and afterwards on a farm just south of Raysville, his childhood and youthful days were passed. In boyhood he proved an apt apprentice at the trade of carpentering under the direction of his father. He achieved a name in this field of labor by his skillful construction of a railroad bridge. Under the tutorship of his father, he early gained a practical knowledge of the strength of timber, the underlying principles of which he afterwards learned in the university.

It was his mother's wish that her son should receive a good education, and to her ambition in this direction is due the opportunity early afforded him for the cultivation of his literary taste. When only the west wing of Earlham Hall, then known as Friends' Boarding School, with its limited capacity,

had been erected, he was enrolled as a student for one and one-half years. He was in time privileged to graduate from Haverford College after a four-years' course. At college his even temper, genial nature and ambition to excel in scholarship won for him many friends. He once wrote his mother that he became oblivious to the holes in his elbows when he was working at the blackboard. The long vacation home-coming was a time of great rejoicing at the Morgan homestead. In after years he spent a year at the University of Michigan, where he made such a reputation for ability in mathematics that he was offered the position of assistant professor.

Before graduation from college he taught, to help out on expenses, one year in Ohio. Immediately after finishing at Haverford he taught three years in Westtown Boarding School, where he became acquainted with his future wife, Sarah Henley, from North Carolina, who was also a teacher in the same school. After their marriage they turned their faces westward and began their work at Friends' Boarding School, which in time became Earlham College. For twelve years he continued in this position, and the figure of Professor Morgan moving to and fro was always a welcome sight to the students. For some years he was associated with Clarkson and Hannah Davis and Luzena Thornburg in the management of Spiceland Academy. In the half century of his professional life, he also held positions in the Indianapolis High School and at Purdue University.

Fortunately for the Church and the cause of education, he was called to various fields of work upon which he left the impress of his strong personality. When President Woody, in 1876, resigned his position at Penn College to pursue a special course at the Michigan University, his place was ably filled for two years by President Morgan. His services were of lasting benefit to this young and rising institution. He assisted in paying off the college debt and in laying the foundation for the thorough scholarship and high standard of moral life that have been so strikingly manifested in Penn College. All old students will remember him for his high sense of justice, gentle bearing, and exemplary walk no less than for his sound scholarship. Again, for almost a score of years, he filled the chair of mathematics at Earlham College. Upon retiring from Earlham in 1897, his active life in the school-room ceased, as he sought the quiet of his home near Lowell, Kan.

After moving to Kansas, he took a deep interest in all that pertained to the interest of Kansas Yearly Meeting. All who attended a reunion of the old Earlham students, held in the parlors of the Girls' Dormitory, during the yearly meeting that convened at Wichita, will remember to their dying day the tenderness and simplicity of his prayer upon that occasion. In every portion of our country are to be found students who are better and more useful for their having come into contact with William B. Morgan. They one and all feel grateful that they were permitted to become acquaintances with such a manly man.—"Western Work."

* Died Second month 24th, 1904, aged 73 years.

The International Lesson.

SECOND QUARTER.

LESSON I.

FOURTH MONTH 3, 1904.

JESUS VISITS TYRE AND SIDON.

Mark 7: 24-37.

GOLDEN TEXT.—Without faith it is impossible to please him. Heb. 11: 6.

DAILY READINGS.

Second-day, Third mo. 28.—Jesus visits Tyre and Sidon. Mark 7: 24-37.

Third-day, Third mo. 29.—Faith defined. Heb. 11: 1-6.

Fourth-day, Third mo. 30.—Fruits of faith. Heb. 11: 24-40.

Fifth-day, Third mo. 31.—Faith and works. Jas. 2: 14-26.

Sixth-day, Fourth mo. 1.—Miracles performed through faith. Mark 9: 14-29.

Seventh-day, Fourth mo. 2.—Faith tried. Jas. 1: 1-14.

First-day, Fourth mo. 3.—Faith overcometh the world. 1 Jno. 5: 1-5.

Time.—In the summer of A.D. 29, not long after the last lesson.

Place.—First, in Phœnicia, in the neighborhood of Tyre and Sidon, about fifty miles northwest from the Sea of Galilee. Second, near the Sea of Galilee.

Period in life of Christ.—About the middle of the third year of His preaching.

Parallel account.—Matthew 15: 21-31. Neither Luke nor John refers to the incidents of the lesson.

The lesson is an extremely interesting one because it describes one of the very few times when Christ went beyond the boundaries of His own country, and came in direct contact with the Gentiles.

24. "From thence." From Galilee and probably Capernaum. "Borders of Tyre and Sidon." The neighborhood or district near those cities. Tyre and Sidon, though not having the importance they once had, were rich and important seaports of Phœnicia. The inhabitants were noted for their wealth and luxury. Christ does not appear to have visited either of these cities. "Would have no man know it." He had gone there for rest and recuperation. "Could not be hid." His reputation had preceded Him, and the people would see Him.

25. "An unclean spirit." Matthew tells us she was "grievously vexed with a demon." Any one possessed by a demon was deemed unclean.

26. "A Greek, a Syro-Phœnician by race." R. V. The Jews used the word Greek as a synonym for Gentile, so the expression means she was in general a Gentile, and in particular a Syro-Phœnician. Syro is used to distinguish her from the Phœnicians who lived in Africa. Matthew says she was a Canaanitish woman, which is equivalent to Mark's description. Matthew also says "she wailed after Christ."

27. "Let the children first be filled." As if to say, the Gospel must first be preached to the Jews. "The dogs." Dog was a common term among the Jews for the Gentiles. Here, however, while the reference is undoubtedly to the Gentiles, the word used signifies little dog, or pet dog. The statement is, therefore, not so severe as it might appear. Christ spoke in gentle irony, probably quoting a proverb.

28. The woman takes up Christ's words and replies in a manner in which faith and wit are wonderfully combined. Her words mean, "There is a place for dogs in the household, and there is a place for Gen-

tiles in God's world." "It is not needful to deprive the children to supply the dogs. So it is not needful to deprive Israel of its blessing in order to give me the blessing I crave."

29. "For this saying." It showed the greatness of her faith. Matthew says, "O woman, great is thy faith." "This is the essence of faith, to hold fast to what your heart and the highest things in you tell of God, in spite of all appearances to the contrary."

30. She received the reward of her faith.

31. "He went out from the borders of Tyre and came through Sidon unto the Sea of Galilee." Amer. Rev. Ver. This shows conclusively that Christ was in Gentile territory. "Coasts of Decapolis." Borders or district. Decapolis, a district of ten cities east of the Sea of Galilee and on both sides of the Jordan.

32. Matthew says great multitudes came to him, "having with them the lame, blind, dumb, maimed and many others, and He healed them." Mark selects one instance, and describes the miracle fully.

33. "Took him aside from the multitude privately." R. V. Christ wished to avoid publicity, and it may have been needful for the man. "Put." A strong word, "he thrust." "He spat and touched his tongue." Why should not he have spoken the word? Probably the man's faith needed strengthening, and by using means which the man might expect, his faith became strong enough. Compare 2 Kings 5: 11.

34. "He sighed." Groaned with sympathy. Compare John 11: 33-35. Eph'-pha-tha. This is an Aramaic word meaning, "Be opened." This and Talitha cumi (Mark 5: 41) are doubtless the exact words which Christ spoke, and are possibly the only words of His preserved for us just as He spoke them. If He spoke to Pilate in Greek, then the words used by Him on that occasion may have to be added.

35. "The bond of his tongue." R. V. Probably his defect in hearing was in whole or in part caused by deafness. The word translated "bond." (R. V.) does not mean necessarily a defect in the organ, but something which hindered him from speaking perfectly. "He spake plain." Literally, "correctly," or "rightly." The account implies that the man could speak before the miracle was performed, but only partially.

36. The injunction was given because Jesus did not wish to be followed by idle and curious crowds. He needed rest and wished to be alone with His disciples to give them much needed instruction.

37. "And they were beyond measure astonished." Literally, "were struck out of their senses." Christ had not performed many miracles in this part of the country, and so they were taken aback by this signal proof of His power.

PRACTICAL THOUGHTS.

1. Faith should be triumphant over difficulties.

2. God sometimes puts us off to make us use our faith, and grow thereby. At other times he condescends to our weakness and uses methods which will give us courage.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FOURTH MONTH THIRD.

OUR VICTORIES THROUGH CHRIST.

1 Cor. 15: 50-58.
(Easter Meeting.)

Second-day, Third mo. 28.—Moses taught a resurrection. Luke 20: 34-38.
Third-day, Third mo. 29.—Job hoped for it. Job 19: 25-27.
Fourth-day, Third mo. 30.—David expected it. Ps. 16: 9-11.
Fifth-day, Third mo. 31.—Daniel rejoiced in it. Dan. 12: 2-3.
Sixth-day, Fourth mo. 1.—The Pharisees held to it. Act 23: 6-9.
Seventh-day, Fourth mo. 2.—Christ taught it. John 6: 39, 40.

What victory is there outside of Christ? There are outposts that lie in the border kingdom of morality which may be held by the man of this world with as fair a show as by him whose citizenship is in heaven; but when the battle is forced to the citadel of life, it is found that "Except the Lord keep the city, the watchman waketh but in vain." People who go about with a boast of self-sufficiency and self-righteousness are foredoomed to defeat, while the nearness of the divine help to make them overcomers "because of the blood of the Lamb, and because of the word of their testimony," is hidden from their eyes. And what profit is three-score years of seeming success, if the enemy is to conquer in the last bitter conflict?

Except we abide in Him, we can bear no fruit, is the sweeping word of our Lord, and it is only as we take Him at His word that we will see the truth as to the achievements of men.

The apostle is summing up here a wonderful discourse, moving in unbroken argument, as G. Campbell Morgan points out, from the 9th verse of the 1st chapter, as premise to the triumphant conclusion of the verses of our lesson, the last being the climax. Drop for a moment the modifying phrases, and read, "Wherefore, be ye in the work of the Lord." Then as we re-read we see with new force, perhaps, what is the commandment, what the measure of our duty, and what the assurance of our success.

Who does not need such resurrection cheer? Not one of us dares forget for a moment our dependence on the risen Christ, with us always, and in all things mighty to deliver. And if we know Him risen, we have no desire to forget, but rather to proclaim the Lord of life, who could not be holden of death, and who is able also to take us with Him through daily victory into the unending triumph "in the presence of the King."

"Surely even the angels in heaven keep this Paschal Day with joy; the glory of that victorious Lion who hath triumphed over death and hell is even to them matter of rejoicing. It is the Sabbath of the new world, our Passover from everlasting death to life, our true jubilee and the chief day in our calendar. Christ's death did justify us; His resurrection did justify His death. He buried the law with Himself, and both with honor; He raised up the gospel with Himself, and both with glory."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

PLANTAIN GARDEN RIVER, JAMAICA, WEST INDIES.

Second month 13th, 1904.

Dear Friends:—Letters from the United States telling of a temperature of 32 degrees below zero make us appreciate the zephyrs that float in through our wide-open windows, laden with the twitter of birds and the hum of insects.

The landscape, too, is not without its charms; every spot as far as eye can reach is clothed in green, the level lands all being under cultivation, with the banana fruit now well formed in the bunches. In the distance appear fields of corn of mammoth growth.

It may be of interest to some to note that the banana lives to bear but one bunch of fruit, and exists but a few months. The stalk is of a trashy, fibrous nature, some eight to ten feet tall, and is crowned with a few leaves about two feet wide and eight feet long. These are parallel-veined at right angles to the mid-rib. The embryo fruit is encased in a tough pod the size, shape and color of an ox-heart. This splits into two parts and turns back; each little banana asserts its individuality and curls upward, while the tip of the fruit stalk points downward.

Our house is situated upon an abrupt hill. All the white people seek the elevated portions in their attempt to be above malaria. Along the river banks at night the air is strong and acrid with fever germs, yet the lowlands are thickly peopled with Creoles and East Indians. Fever is very prevalent, and, it is said, especially so since the hurricane of last Eighth month. I am quite frequently asked if there will be another hurricane in a few months' time.

The most lasting damage done by the storm was the destruction of cocoanut trees. They are, of course, indigenous growers, and the heart of the tree is in the top, so if even a small part is broken off, it is destroyed.

We have beautiful roads here, equal to English gravel roads, but if we are driving after sundown without a light we are liable to be stopped by a constable and sent to the station to pay a fine. Concrete and stone work is seen everywhere—in aqueducts, bridges, doorsteps and walls. One common feature is to be seen in the stone ruins of old sugar works. Now large trees have grown up inside some of them, or the walls are almost concealed by the running stems and roots of a kind of spreading tree growing upon them. Many ants' nests are to be seen, from the size of a bucket to a small barrel, fastened to tree trunks. Ants may do very well in the United States, but the varieties that take possession of our house, infest the cupboards and even nibble off several inches of cotton curtains, as they did for us this week, are not so welcome.

We are about five miles from the sea. The bay is scarcely visible by day, but on a moonlight night

is a strip of beautiful gleaming sheen. A revolving light from the point sends us its friendly flashes throughout the night.

Four days a week my work takes me to Golden Grove, a little town three-fourths of a mile distant, lying by the river. Here are long lines of low mud-walled dwellings, with zinc roofs, where natives of India dwell. A few of the houses are so low that only the children can stand upright in them.

From these homes, at the ringing of the bell, come little dirty toddlers or bright-faced little brownies, with eyes of jet, some bare-headed, some riding a baby brother or sister astride the hip. Three months have passed in which daily lessons have been given on cleanliness and suitable covering for the body. The other day little Elite, 8 or 9 years of age, was in a predicament; his shirt was very dirty, and his trousers had not yet come from the wash, but he was equal to the occasion. He put on a jacket and neck-tie! And was admitted on the strength of the effort. There are a few, including two little Chinese girls, who always come in dresses nicely starched and ironed. Here we have a happy time together. The morning bows and handshakes never grow old. Neither do the ball plays and skipping, the nature studies and occupations, nor the motion songs and stories; best of all, perhaps, the call of Samuel, the faithfulness of Joseph and the victories of Moses, David and Daniel. The young eyes open with wonder and delight as for the first time they hear of the Great Healer calling to life the dead child or taking the children in His arms and blessing them. When the baby organ was taken to school we were asked to sing over and over again "Let me to thy bosom fly."

The little people are quite earnest in their efforts to read English, and are making a beginning at Hindi. Our catechist, Fred Amir, is an educated man, and well versed in both Hindi and English. He preaches in the same building every Sabbath morning or interprets for us. He comes once a week and gives a lesson to the children and to me, which I review with them twice a day, so I may say that I am teaching Hindi alphabet and easy spelling. The language is very superior to ours in the phonic value of the characters. I am in love with it. So many of these people return to India that it is a daily inspiration to think that the lessons given will in all probability be carried to that heathen land; and when working among them in their homes with their native ways and dress and the tropical vegetation one can almost fancy that this is India.

One daily scene is a drove of oxen, commonly called cows, imported from the same country, which are being taken to work or to pasture. They weigh, perhaps, 1,500 pounds, have a hump over the shoulder, and horns as big and long as a man's arms. They are driven by lithe, spare, wiry little men in India wrappers (a long strip of white cloth, wrapping the limbs).

The grandmothers especially like to come in and chat. The other day one told me the value of the different articles of jewelry she wore. Seven pair of

bracelets and two neck bands amounted to sixty dollars. She also had a gold stud through one nostril. Frequently they fasten silver or gold coins to the neck piece, and when the money is needed they melt the solder and use them as coins again.

There does not seem to be much distinction of caste among them. There is a sore need among all of them of saving grace. They have the same vices as the rest of fallen humanity and many of them are still idol worshipers and all are more or less enslaved in the superstition of ignorance, but they are capable of great affection; the family tie is strong with them, and real grief is shown in cases of death. The other day, when calling at a house, the mother was found sitting on the ground, wildly singing some heathen hymn and keeping time by beating her breast with either hand—her baby had just been carried away to its burial. She grew calm, though understanding very little English, on hearing what only the beautiful Christian religion can offer: a hope beyond the grave. Five years ago there were very few adults of these people who could be induced to enter a place of worship. Now we have fifty-four church members from among them. For both those who have come to Christ and those who have not it is yours, dear reader, to plead earnestly that they may be enabled to cast off the old garment of superstition, receive spiritual eyesight and follow Jesus.

Sincerely,

GERTRUDE MARRIAGE.

Educational.

EARLHAM COLLEGE.

Professor Joseph Moore, who has been associated with Earlham for over fifty years, passed his "seventieth birthday" on Second mo. 29th. He was the recipient of a number of presents, letters of greeting, and other remembrances from the faculty, students, old students and his many friends.

The annual award of the Haverford and Bryn Mawr scholarships for 1904-05 was recently made by the faculty of Earlham College. The Haverford scholarship was awarded to William J. Reagan, of New London, and the Bryn Mawr scholarship to Olive Hedges, of New Castle.

At the annual inter-collegiate debate on the evening of Third month 11th, the question debated was: "Resolved, That the Fifteenth Amendment to the United States Constitution has not been justified." Earlham supported the affirmative and DePauw University the negative. The decision of the judges was unanimous in favor of Earlham. Out of eight annual inter-collegiate debates, Earlham has won all except the first.

At a recent meeting of the Board of Trustees the office of registrar of the college was created, and Professor Harlow Lindley was chosen for the work.

Andreas Bryne, a son of one of the prominent Friends of Norway, recently entered Earlham Col-

lege. He has attended a Friends' school in England, and is preparing to engage in educational work in his own land.

FRIENDS' SCHOOL, PROVIDENCE, R. I.

During almost a half century there has been only one change of principals in this famous institution on the headwaters of Narragansett. Albert K. Smiley withdrew from his long service to take up the work which has given him a national reputation, and he was succeeded by Augustine Jones, then a member of the Boston bar. He had won distinction as a teacher at Oak Grove Seminary, and then had turned to law for a career. He became law partner with ex-Governor Andrews, the famous "war governor" of Massachusetts. When the Providence committee gave him an urgent and unanimous call to take the place left vacant by the resignation of Albert K. Smiley, he at first felt it impossible to obey the summons. He, however, yielded under a sense of duty, and for twenty-five years he has filled this most important post in the gift of New England Yearly Meeting. He has rounded out a quarter of a century of service, giving an administration which has had no parallel in the long history of the school. At the close of the present school year he will end his period of service and enter upon a well-deserved and honorable release.

The committee has united in appointing Seth K. Gifford, Ph.D., professor of Greek in Haverford College, to the principalship. Both Professor Gifford and his wife have formerly been teachers in the school, and fully comprehend the importance of the work to which they have been called, and they are well qualified for it. This school is deservedly one of the most famous of the educational institutions which Friends have built up in America, and its multitude of friends and old scholars will wish it great success under the new administration.

BRYN MAWR COLLEGE.

The annual lecture in memory of Dr. Joseph W. Taylor was delivered to-night in Taylor Hall by Edward Grubb, of London, the editor of "The British Friend," and secretary of the Howard Association. The lecturer was briefly introduced by President Thomas, and his subject was "The Place of Quakerism in the Development of Christian Ethics." Starting with the Sermon on the Mount, he showed that in the teaching of Christ there was no system whatever; righteous life was simply the assimilation of the character of man to the character of God, and this was first fully and adequately disclosed by Christ. Love is the sum and inner life of all moral things whatever. Let us consider the idea of human brotherhood; there was never a time in human history when brotherhood was not known and practiced. Self-repression is the dawn of morality, and the feeling of brotherhood is the basis of all right feeling towards our fellows; Christianity first widened the idea to cover all mankind. In Greek philosophy the idea of brotherhood had inevitable limitations; three

classes, barbarians, slaves and women, were excluded; with the Roman stoic thinkers, the idea of universal brotherhood began to dawn. It was unknown to the Jews, and a great part of the force of the new idea was due to the plane on which Jesus placed it. It did not appeal to human reason; some modern theosophists have tried to prove it, but their proofs involve assumptions on human personality.

The lecturer then ran briefly through the chief stages of Christianity up to the development of Puritanism, which was essentially the religion of manhood, the most masculine form Christianity had yet assumed. There was ample room for an uprising against Calvinism in the name of the principles of Christ, and this was the part of Quakerism. The early Quakers were protestants of the Protestants, and they preached the dignity and responsibility of the individual, and this thought is also the secret of the belief in human brotherhood, the essence of Socialism; the practice of this belief is philanthropy. From this came also the attitude of the Quaker Church towards war, so well stated by Fox. The movement against slavery was slow to develop, and the attitude of the early Quaker Church was not decided; it was not till 1776 that the Philadelphia Yearly Meeting agreed that all Friends who persisted in slave-holding should be disowned. Another important question on which the influence of the Quaker Church has made itself felt is in the elevation of the position of women, and their higher education.

The problems before the world to be solved at present are the great problem of imperialism and commercial expansion, the race question, the purification of civic and municipal life and administration, and the regulation of divorce, and the looseness of the marriage tie. To the solution of all these problems the lecturer showed the principles of the Quaker religion might perhaps point the way.

The students sang after the lecture the college hymn.

THE OAKWOOD SEMINARY.

A second term of successful work at the Oakwood Seminary will close on Third month the 25th. Those who have the immediate care of the school feel much gratified at the work that has been accomplished, that much has been done not only in the regular school work, but in the strengthening of the moral and religious tone of those who are here. Particularly during the week just past a quiet but healthy religious spirit has settled over the entire institution—a spirit that exists not merely in name; it is a fact. There are very few there now who do not take some part in some of the meetings held in the school.

It is a matter over which the management rejoice that this condition has come about without any attempt at a so-called revival of religion. It seems to be an answer to the efforts and prayers of many faithful hearts.

The spring term will begin on the fifth of Fourth month.

Correspondence.

To the Editor of THE AMERICAN FRIEND:

I should like to commend to all the readers of THE AMERICAN FRIEND the following appeal from the Women's Christian Association of St. Louis, hoping that as opportunities offer, each will endeavor to co-operate in this good work.

Very sincerely,

ELIZABETH B. JONES.

"St. Louis, Mo., March 1st, 1904.

"An appeal for co-operation of Christian women for the protection of young women, especially for those ambitious for employment in our city during the 'World's Fair.'

"The Women's Christian Association of St. Louis are aware of the fact that plausible people are secured to bring young women to our city with assurance of any employment they desire being in waiting for them (but one idea is theirs—ruin). To in any degree meet this monster, all must unite in a general protective plan, if by any peradventure we may save a few of the many tempted by alluring promises.

"You ask, how can we co-operate? One effective way is to organize a Travelers' Aid where there is none, by one of two ways. First, by appointing a committee for this service in one of your local organizations, to be known as 'Travelers' Aid Committee.' (This name is emphasized to prevent confusion among workers.)

"The other plan is to organize by selecting a woman of your place for president, who has a heart for the work and ability to lead; also a capable secretary and treasurer. Add others for your committee work who should be a safeguard for your young women. This form of work can be organized in one church or by all uniting. This appeal is made to unify the protective forces that may be promptly available.

"If any of your young women have been induced by a stranger to visit or seek employment in St. Louis, during the Exposition, sound the note of alarm. There is danger. Let every young woman, unattended by a friend, see to it: First, that she has money enough with her for an emergency and safe return home; second, know from a reliable source her destination here is safe before she leaves home; third, depend upon herself and officials on the railroad for information concerning trains. Any added intelligence necessary reserve for 'Travelers' Aid,' referred to in following paragraph.

"One of your committee should be at the railroad station at train time. As your introduction of any young woman leaving for St. Louis, to the representative of the 'Travelers' Aid' here, pin a knot of blue ribbon on her waist, left side, and instruct her to find a woman in the waiting room at Union Station who wears a blue badge with 'Travelers' Aid of Women's Christian Association, St. Louis,' printed on it in gold letters. They are to be found at above place at the time of incoming and outgoing trains.

"The Women's Christian Association will be willing to be interrogated by letter or telegram, and do all in their power to save. But, remember, the greatest success must be with you, where the numbers are so much less than in St. Louis at this time.

"Hoping this appeal may be promptly approved and this work inaugurated, by which effort many may be saved from a fate worse than death, we subscribe ourselves,

"Yours in Christian service,

"WOMEN'S CHRISTIAN ASSOCIATION."

"Headquarters, 1814 Washington Ave., St. Louis, Mo."

Things of Interest Among Ourselves.

THE AMERICAN FRIEND will be sent to a new subscriber from now until First month 1st, 1905, for \$1.00.

Sanford Pickering has taken charge in the Hesper, Bluffton and Highland Meetings.

Emma F. Coffin is engaged in a series of meetings at Grinnell, Iowa. The blessing of the Lord is resting upon the meeting.

Minnie Bassett, of Carmel, Ind., has been compelled to take a rest from her pastoral work for a time on account of ill health.

Lydia Hoath, of Thorntown, Ind., recently engaged in evangelistic service in Westfield Meeting, Ind. Her labors were greatly blessed of the Lord, and much appreciated by the membership.

Many of the congregations of Iowa Yearly Meeting are temporarily reduced in size by the prevailing sickness, la grippe.

Our friend, S. Edgar Nicholson, is editing the "Keystone Citizen," the official organ of the Pennsylvania Anti-Saloon League, at Harrisburg, Pa.

Westfield Quarterly Meeting, Ind., was held at Westfield, Ind., the 5th and 6th inst. A remarkable feeling of love and unity pervaded all the sessions.

Springfield Monthly Meeting, N. C., was held on the 8th inst. Five new members were received, and one who had united with another branch of the Church was released.

Allen Jay, wife and daughter, held meetings with the students of Guilford College four evenings recently. These were times of blessing to the students and others who attended.

Elwood O. Ellis will give stereopticon lectures at the Maxwell Meeting House, Ind., Third month 30th and 31st, and Fourth month 1st, 1904, describing his travels in Bible lands.

Mary N. and Stephen Cox, of Westfield, Ind., recently held a two-weeks' revival at West Grove, Ind., in which twenty-two professed conversion or renewal, and the meeting was greatly benefited.

The Friends at Ramallah recently enjoyed a visit at the mission from Dr. G. Buchanan Gray, of Oxford University, who has been a frequent lecturer at the English Friends' Summer Settlements.

Susan Berry Sisson closed a series of meetings at Earlham, Iowa, on the 9th inst. Scores of souls received definite blessing during the meeting, and seventeen united with Friends. Albert E. Wright, the pastor in Earlham Meeting, is doing excellent work.

Tilghman Couch and family are now settled in their new home at Sterling, Kan. Their coming into this monthly meeting is highly appreciated by all the members. Others who are looking towards a change of residence will find a welcome at Sterling, Kan.

George Cadbury, whose efforts to produce a clear, strong high-class daily newspaper have been so successful, has just decided to reduce the price of the "London Daily News" to a half penny—that is, to one cent a copy. This is a tremendous step to take, but it will succeed.

Rose Hill Quarterly Meeting was held at Rose Hill, Kansas, the 4th to 6th inst. The meeting was enjoyed by all who attended, but the attendance was small owing to the prevalence of sickness in the neighborhood. Fred Coppock, of Iowa, was in the midst of a revival effort there at the same time.

Estella Pitts and Ethel Clark, two of the most interested workers in Indianapolis Meeting, are now in training for city charity work under the manager of the Charity Organization Society of Indianapolis. No greater blessing can come to a meeting than the sending out of consecrated, trained workers into the whitened harvest.

The Des Moines Quarterly Meeting, held the 5th and 6th inst., was a time of blessing. D. B. Cook, superintendent of Bear Creek Quarterly Meeting, was present, and gave a helpful sermon on Seventh-day. Boulder Monthly Meeting, Col., was by their own request transferred from Hiawatha Quarterly Meeting to Des Moines.

A series of meetings began at Highland, Ohio, Second month 29th, and continued till Third month 10th, inclusive, conducted by Elwood Scott, of Marion, Ind., assisted by the pastor, Thomas L. Scott, and by Fremont B. Milner, from an adjoining meeting. A Christian Endeavor Society was organized with twenty-eight members and more will follow. The pastor is pushing the work forward, and the outlook is very encouraging.

Professor George A. Barton, Associate Professor of Semitic Languages and Biblical Literature in Bryn Mawr College, director of the American School of Oriental Studies in Palestine in the year 1902-03, will deliver two lectures in Taylor Hall, Bryn Mawr College, at 8 o'clock on Second-day, Third month 21st, and on Fifth-day, Fourth month 14th. Subjects: "Recent Archaeological Explorations in Palestine," and "Jerusalem and the Temple Hill."

The missionaries of the stations of the American Friends' Board in Cuba wish to express the pleasure and profit received in the recent visit among them of Thomas Potts, Alfred C. Garrett and Edward C. Wood, members of Germantown Monthly Meeting, Pennsylvania. The workers on the mission field are so shut out from all helpful associations that the coming among them of such Friends as these is a real means of grace, as well as a pleasure.

Spiceland Quarterly Meeting, Ind., held 11th to 13th inst., was largely attended. Leannah Hobson, Luke Woodard, Isaiah Lacy, Levi Pennington, Fred Smith and others had acceptable service. F. W. Thomas obtained a minute for service in New York Yearly Meeting. Phariha Stephens, of Richmond, gave a good account of mission work in Mexico, illustrated by views of idol worshippers in the land of the Montezumas. A good sum of money was raised for her work.

There are four families of Friends in Flat Head Valley, Mont., with no Friends' Meeting anywhere near. There seems to be a good prospect to build up a meeting there if there was some capable one to organize and push forward the work. If any feel drawn this way Friends will be glad to co-operate with them. This valley is level land, very productive and well watered. The climate is very healthful. Further particulars can be secured from W. F. Dubre, Flat Head Valley, Mont.

Temperance Day was observed in Indianapolis Meeting, Third month 6th. The services were under the auspices of the Temperance Department of the meeting. The morning service was addressed by Thomas E. Clark, of Columbus, Ohio. His address was declared to be one of the strongest and most logical presentations of the question ever heard by an Indianapolis audience. In the evening Dr. A. A. Hopkins, of New York, gave a striking and effective lecture on "The Cost of a Boy." Splendid audiences were present at both these services, and we feel that definite results must follow.

Last winter the Christian Endeavor Society of Gibara Meeting, Cuba, undertook, under Sylvester Jones's general care, to carry on a mission in Potrerillo, a village across the bay, six miles or so distant. At their own expense they rented a room, cleaned and whitewashed it, and furnished it with rude seats, and invited the people to their meetings. Quite a good many come and hear the glad tidings of a new-found grace from these young workers. S. Jones writes in last month: "I have just held a three-day meeting at Potrerillo. We had splendid meetings. I think we may expect some good results from the work there."

Deep River Quarterly Meeting was held at Springfield, N. C., on the 5th instant. The weather was very inclement, and the roads rough and muddy, but notwithstanding this there was a good attendance. This was the home meeting of Allen Jay when he lived in North Carolina, and he is especially endeared to the people who knew him in his younger days. His ministrations on Seventh-day and First-day and his talk to the Bible School were especially appreciated. On First-day evening he attended an appointed meeting at Archdale, near Springfield, and preached a touching sermon to a full house. His wife, Naomi Jay, and their daughter, Miriam Harrison, had acceptable service at all of these meetings.

Nathan and Abigail Brothers, now living in Sterling, Kan., were married according to the order of Friends at Deep River Meeting, North Carolina, Third month 14th, 1844. Just sixty years from that day their children, grandchildren and great-grandchildren, to the number of twenty-seven, gathered at their present home to help them celebrate this sixtieth anniversary of their wedding. They all assembled in one room just before dinner to hear them repeat the ceremony which made them man and wife. But few then present had ever heard the ceremony used by Friends. The occasion was closed by a devotional season, with scriptural reading and prayer, after which they both spoke a few words of testimony to the goodness of God to them.

The first Friends' Conference in Cuba will be held in Holguin from the 12th to the 17th of Fourth month, 1904. It is under the direction of Zenas L. Martin, superintendent of Friends' missions there. He has the first paper: "Our Mission Field and How Best to Reap It and Extend Its Territory." The missionaries of all four of the Friends' stations in Eastern Cuba are on the program for papers upon subjects of practical interest on the mission field, with time allowed for the discussion of each subject. Most of the papers will be in English. The evenings are devoted to religious meetings with services in Spanish, to which all the people are invited. The program, if carried out, will be rich in the results of individual experience, instructive to the missionaries in the spirit and methods of work, and helpful, the Holy Spirit leading, in unifying the whole work of the Friends in Cuba.

New Garden Quarterly Meeting was held at Greensboro on the 12th instant. In the meeting for worship Allen Jay preached on "The Rebuilding of the Broken Walls of Jerusalem" in an encouraging and helpful manner. Ada Elliott Lee gave an excellent discourse on "Joining the Work Together." In addition to Allen Jay there were in attendance the six members of the quarterly meeting and half a dozen others from

three other quarters in North Carolina. The business of the afternoon session was promptly transacted. Among other matters a letter was read from the Friends in Rich Square Monthly Meeting, loyal to North Carolina Yearly Meeting in response to a letter sent from this meeting three months ago. The meeting directed another letter to be sent to said Friends. The queries were read, and, after solemn silence, Allen Jay spoke very acceptably and to the edification of all on "Family Worship." David Sampson spoke of the evils of liquor drinking. The meeting was much baptized into love and sympathy, and with overflowing hearts gave expression to their feelings of love and gratitude.

Sterling Quarterly Meeting, held at Sterling, Kansas, Second month 26th to 28th, was not as large as usual owing to both revival work and sickness in the home meetings. The spiritual opening of the meeting was characteristic in the outbreak of praise and testimony in which nearly all took part, beginning in the congregation while in silent waiting. The several matters of business were adjusted in a manner that deepened spiritual fellowship. The ministry gave evidence of God's care for and purpose in the Church. There were none but home ministers present, and four of these were absent in revivals. As the Spirit still hovers over the field of the Quarterly Meeting there is much to be thankful for. In the limits of La Crosse Monthly Meeting over 130 professions have been made under the ministry of Eliza P. Williams, and many "solid" additions have been made to the meeting. J. J. Danks has done most of the revival work in Hoisington Monthly Meeting. He has been assisted at Shannon by Edna Hill, whose exceptional gift in song and spiritual ministry has been a blessing to many. Second month 20th D. Gidley, Quarterly Meeting Superintendent, attended Hoisington Monthly Meeting in the morning, and Bethel Monthly Meeting in the evening. At the latter place there were eight received into membership. D. Gidley attended the two meetings of this monthly meeting on First-day following, and at the afternoon meeting at Mt. Zion six gave their names for membership. This is a further result of the recent revival meetings held there by Edith Stanton. This monthly meeting is praying the Lord for a pastor who can minister to their needs.

MARRIAGES.

SAYERS—TALBERT.—At Friends' Meeting House, South Wabash, Ind., on the evening of Third month 2d, 1904, William J. Sayers, pastor in Winchester Meeting, and Flora Pearl Talbert, of South Wabash Meeting.

DEATHS.

DIGGS.—At her home, near Earlham, Iowa, Second month 29th, 1904, Anna Peacock Diggs, in her 81st year. She was a consistent member of Earlham Monthly Meeting, and died as she had lived, with a strong faith in Christ as her Saviour.

EDGE.—At his home in Downingtown, Chester County, Pa., Third month 7th, 1904, Dr. John P. Edge, in his 82d year. In his daily life he maintained a sincerity and integrity unquestioned by his fellow-men. His teaching, as well as practice, was above reproach—an example worthy of emulation.

EDGERTON.—At his home, near Dunrieth, Ind., Second month 12th, 1904, Wm. Edgerton, son of Walter and Rebecca Edgerton, aged 76 years. A lifelong Friend, he was ever zealous for the prosperity of the church, the temperance cause, the Sabbath School, and the upbuilding of the neighborhood.

OSBORN.—At her residence, North Weare, N. H., Second month 22d, 1904, Jane P. Osborn, in the 84th year of her age. She was a birthright member of Friends, and often expressed her love for their principles.

OSBORN.—At the home of her son, Emory Osborn, near Paoli, Ind., Second month 29th, 1904, Martha Trueblood Osborn, aged nearly 74 years. The Master greatly blessed her life of loving service for others. She was a birthright member with Friends, and for many years an overseer.

FOX.—On Fourth-day, Second month 24th, at her residence in Bryn Mawr, Pa., Harriet B. Fox, wife of Samuel L. Fox, in the 71st year of her age. She was an esteemed member of Haverford Particular Meeting of Friends and Philadelphia Monthly Meeting for the Western District.

TOWLE.—In Limerick, Me., Tenth month 23d, 1902, Jane Towle, aged 71 years. She was a member of Parsonsfield Monthly Meeting, Me.

VARNEY.—At the residence of her nephew, George W. Tuttle, Dover, N. H., Third month 7th, 1904, Eliza P. Varney, widow of the late Isaac Varney, aged over 88 years. The deceased was for many years a valued elder of Berwick Monthly Meeting, Maine.

Events and Comments.

Ex-President Cleveland celebrated his 67th birthday the 18th instant.

President Roosevelt has fixed the salaries of the Isthmian Canal commissioners at \$12,000 a year, and in addition thereto \$15 a day while they are on the isthmus.

A national anti-tuberculosis association has been incorporated in Springfield, Ill. The object of the organization is to prevent tuberculosis by legislation, and through a campaign of education. According to the incorporators the association is purely philanthropic.

Five tons of gold coin were moved in a truck from the United States Sub-Treasury to the New York Clearing House Wednesday. The gold was to pay a debit balance of \$2,734,394 that was against the government and in favor of the banks Wednesday. This amount of money, when paid in gold, weighs 10,000 pounds. The gold is in the vaults of the Clearing House. Certificates were issued

GRAND WIFE.

The Kind Worth Having.

A well-known lady of Carthage, Mo., says: "Although I do not drink tea or coffee myself I have had a most interesting experience in my family, for about a year ago my husband began to fail in health. He would get so very nervous at times he would have to give up his work and come home. His eyes were failing him and the doctor became alarmed—was afraid he was going to lose his sight. He also got very yellow in complexion, at times his blood ran cold, from nervous chills the doctor said.

"In a few days he would return to work still in that dull, chilly condition. He would drink coffee, coffee, coffee, 'for a stimulant,' he would say (as he drank no liquor).

"His condition gradually got worse instead of better, until finally I made up my mind coffee had something to do with it, so I bought a package of Postum without telling him, and made it according to directions. He drank it, and seemed to like it, so I continued to make it and before the first package was gone he began to get so clear of complexion and feel so well, gaining fast in flesh, he was so delighted he would get weighed every day.

"Finally he talked so much about it (he had gained 10 pounds in 10 days) I could not keep it a secret any longer, and told him to give Postum the credit. The consequences are there has been no more coffee in the house since (and no doctor either).

"Postum is a delightful drink made according to directions, I have found no better way as it is a rich golden-brown when cream is added.

"I forgot to say husband's eyes are as strong as they ever were, he is well and hearty, does not sit around the stove chilled all the time as he did before." Name given by Postum Co., Battle Creek, Mich.

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by the Clearing House to the banks to which the gold was due.

The Maryland House of Delegates last week, by a strict party vote of 64 to 27, passed the bill proposing a constitutional amendment limiting the franchise in Maryland, the purpose of which is to eliminate the negro vote. The measure has passed the Senate, and now goes to Governor Warfield for his action.

The proportion of our wheat crop shipped abroad in the form of flour is little appreciated, this being practically half the total. The growth of flour exports has been steady for a great many years, while that of wheat not converted into flour has fluctuated with surplus crop available for exportation. So recently as 1880 scant 18 per cent. of the wheat shipped abroad was in the form of flour, while last year the percentage was nearly 55.

Some facts of interest in relation to pensions are finding publication from Washington. Thus, to date the government has disbursed pension money in the following aggregate amounts on account of the several wars of the republic:

Revolutionary war	\$70,000,000
War of 1812	45,186,197
Indian wars	6,234,414
War with Mexico	33,483,309
War of the rebellion	2,878,240,400
War with Spain	5,479,268

Total disbursements ... \$3,038,623,590

The United States Supreme Court, in a majority opinion, five justices concurring, has declared the Northern Securities Company a combination in violation of the Sherman Anti-Trust law, upholding in its entirety the contention of the government and affirming the decree of the United States Circuit Court for the District of Minnesota in every particular. That capital will accept the decree humbly is not likely, and with the superior legal talent at its command, it may find a way to carry out its determination. The point the public will be most interested in is that this is the highest judicial indorsement of the legality of an act by the national executive. This endorsement will strengthen President Roosevelt with the plain people; it will but further embitter his foes whose power he has thwarted and whose coffers he may have depleted somewhat.

Whatever conclusion the Senate may reach with respect to Smoot's eligibility to membership in that body, it has been clearly established that the Mormon hierarchy has pursued and permitted polygamous practices after promising to abandon them. The investigation has not ended, and it is announced that a mass of evidence is to be produced to show that plural marriages have taken place since the issuance of the Mormon manifesto of 1890 prohibiting them. The faithlessness of the hierarchy has also been shown by its violations of its pledge that if Utah were admitted into the Union it would withdraw from political activity. In pursuance of these pledges and promises Utah was admitted, but immediately after Utah became a State Mormon political activity was conspicuously in evidence in the shaping of bills passed by the Legislature. Measures which received the disapproval of the Legislative Committee of Mormon Elders were doomed.

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—of black zibeline. Collarless double-breasted hip jacket, lined with satin; two rows fancy metal buttons; neck and cuffs trimmed with fancy braid. Seven-gore skirt, with lapped seams. A \$12.00 value.

At \$13.00—WOMEN'S WALKING SUITS
—of mixed suiting. Jaunty collarless double-breasted jacket, lined with good satin; two rows of fancy buttons; neck trimmed with soutache braid. Seven-gore skirt with lapped seams, neatly stitched; trimmed with braid. A \$15.00 value.

At \$15.00—WOMEN'S WALKING SUITS
—of black or blue chevrot. Eton jacket, lined with taffeta, vest of fancy braid with a touch of color; front and collar trimmed with taffeta and soutache braid; full sleeves, braid-trimmed cuffs. Seven-gore skirt, lapped seams, trimmed with fancy braid.

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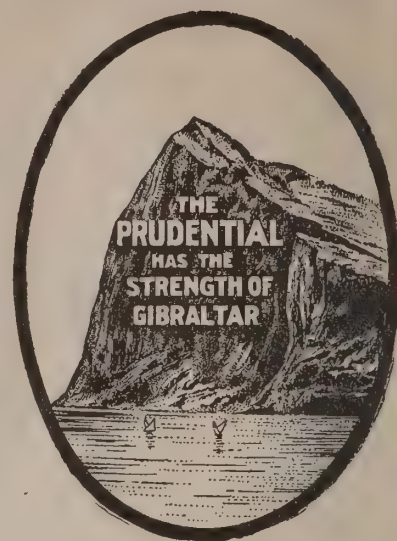
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The American Friend

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—Lecky's "History of European Morals." Vol. 2, page 9.

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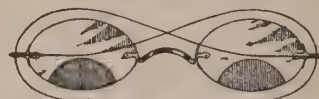
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"That they all may be one."

VOL. XI.

PHILADELPHIA, THIRD MONTH 31, 1904.

No. 13.

PASTORAL CARE OF THE MEMBERSHIP.

Few blunders are more serious than the blunder of supposing that the church has nothing to do but to provide stated occasions for public worship. There are about a hundred hours of wakeful life in the week, and from one to four are perhaps spent in public worship. The rest of life is divided between busy occupations, eating and social intercourse. Churches have too much limited their sphere to this little realm of life inside the walls of the meeting place. This is supposed to be the place for religion, and the great domain beyond is called the world.

No church can perform its mission unless it can expand its sphere so as to touch the whole of life. Family worship and Scripture reading in the home are fully as important as the public gathering on First-day morning, for the moment "home religion" declines public worship shows deadness. It is a matter of deepest concern to any church whether its children are growing up at home "in the nurture of the Lord." If they are not, the chances are small that these children will ever become solid, interested members when they reach maturity. The real nursery of the church is the home, and wherever the church ceases to extend its pastoral care and spiritual influence out into the homes its days are numbered.

It is a well-known fact that most persons come into the religious life under personal influence and face to face talk rather than under preaching. Some are reached one way and some another. But no church may safely neglect to provide for the wider *outside influences*. A church which has only one point of contact with its attenders, namely, the public meeting, is poorly equipped for its mission. It may minister fairly well to the needs of its mature and spiritual members, but it will have no long arm out feeling for such as ought to be saved.

Every congregation has its share of shut-in members who need the tender ministry of the church. Each week there are many forced absences from all our gatherings. Has the church no ministry for those who lie on beds of sickness, for those who tend the sick, for those who mourn loved ones lost? Christ's answer is, they that are whole need not a physician, but they that are sick. Births and deaths,

funerals and marriages, are events which deeply concern the church, and a church which has not learned how to fulfill its mission in these great crises of life must always be weak and have a weak hold over the life of its membership.

All these and many other lines of Christian activity come under the pastoral work of the church. How is it to be done? Is it done at all? In many meetings it is very feebly and inadequately done—in some hardly at all. It would be delightful if the life of the church were so high that each member felt a personal responsibility for this pastoral ministry. That would be something like a priesthood of believers. That situation is by no means a realized fact. What is "everybody's duty" in these busy days rarely gets done at all. *It must be done by those who have a gift for it, and it must be done by those who feel a concern for it.* But this much is reasonably certain that no modern church can fulfill its mission until it learns how to extend suitable pastoral care over its membership.*

THE HEROISM OF FAITH.

HEROISM and faith always go together. Whoever has one has the other. In fact, the very essence of heroism is in its venture of faith. The moment a man is absolutely certain of anything no chance is left for any heroic risk. If God had given us full foreknowledge He would have taken all the heroic stuff out of us. Every act of self-sacrifice has a risk, a venture in it. We can never *know* when we are surrendering ourselves to save some other life, whether that other life is worth what we are giving. No mortal ever knows, when he is venturing his all to rescue some drowning child, whether the child is worth the risk. He takes the venture on faith. It is just that risk, taken on faith, that constitutes the heroism. The man who knows everything about the step he is taking, and all its issues, may be prudent, but he is not heroic.

Now, if this is true (and it is), it will help us to see that the truly religious life is in a high degree heroic.

* Several Friends have been asked to write short, practical articles on this subject, suggesting ways, means and methods of attaining the ends here indicated. The editor will reserve further comment until after these articles are printed.

The Christian life is a life lived on a venture of faith. The man who lives it believes in God, in holiness, in immortality. He walks by faith. He lives as though he knew the reality of these great things toward which he lives. He throws himself on an unseen God, and acts as though this God were visibly present, walking by his side. He practices the holy life, for the sole reason that he believes in it and believes that he is called to live in holiness. He ventures out on a faith in an endless life. He realizes that nobody has come back to tell him about the life after death. He has no knowledge about it. He believes in its reality and lives as though he were sure of it. This is the highest kind of heroism.

When the Church guaranteed the future life to its converts the high and heroic quality disappeared. They settled down to a life of lazy ease and drifted on passively toward the sure harbor. With Protestantism came back the individual responsibility and personal faith. Men saw again that there could be no spiritual victory without faith—that nobody could have heaven who would not take the venture of faith. With this attitude came again the old heroic quality which is the finest thing life has to show.

THE INDIAN SCANDAL.

FRIENDS have always been jealous for the rights of the Indians. More than that, they have felt themselves debtors to them, as Paul did to the Greeks and barbarians, to give them the gospel and to raise them morally and spiritually. Every Friend will feel a sense of humiliation and shame to learn that the Dawes Commission has proved unfaithful to its sacred duty. S. M. Brosius, agent of the Indian Rights Association, brought several serious charges against members of this commission last autumn, and President Roosevelt appointed Charles J. Bonaparte and Clinton R. Woodruff to investigate these charges. They have made their investigation, and they conclude that the charges were understated. Some of the commissioners have used their positions for personal ends. They have aimed at private wealth rather than at the welfare of those whom they were appointed to guard and protect. The report of the investigators recommends that the commission be abolished and that all officials engaged in Indian lands be removed from the government service. It is shame enough to discover that our postoffices have been made a prey for money-grabbers, but it is a deeper shame that these high officials in the Indian service have been filling their pockets at the expense of these wards of the nation.

FOR THE AMERICAN FRIEND.

THE PERILS OF OUR VIRTUES.

BY ROBERT E. SPEER.

There is no getting away from the danger and discipline of life. Monks thought they could escape by retiring to cells and caves, but the attempt was futile, because men carry their life with them wherever they go, and it is in the movings and responses of life that the real perils are found. St. Anthony withdrew where he would not see the sights of the world that dazzle and allure, but he was not delivered. He had an inward eye, and its possibilities of peril were as great as physical vision. Indeed, the only peril of his physical vision arose from the assent and acquiescent interest of the eyes of the mind. To move the body away from the world is not to deliver the soul of fleshliness. The real dangers are within.

Many men have been delivered from the coarse physical temptations. They walk in the midst of them exempt, unawares, unsolicited, because there is no inward response, no momentary consciousness of desire. And this is a great gain. This is the proper movement and destiny of life, a progressive inward deliverance, range succeeding range of ever new and expanding life, and each new development leaving behind the grosser perils of the life now transcended.

The Christian life is full of concentric or successive belts of temptation. Many men fall because they do not perceive this. They assume that the only temptations are the grosser ones which they meet at the outset of their Christian lives, and they prepare for battle with them. They do not realize that beyond these the very virtues which the Christian life produces are beset with new dangers. And not seeing this, they yield to subtle evils which they have not discovered and scrutinized. In this way many have made shipwreck of their character on the rocks of an aspiration for spirituality. Perhaps this was part of what Gladstone meant when he wrote to the Duchess of Sutherland: "There is one proposition which the experience of life burns into my soul; it is this, that a man should beware of letting his religion spoil his morality."

No small measure of contempt falls upon the higher Christian life on this account. And many earnest men lose their influence with the world because they do not perceive that their very progress has brought them into a new range of perils, against which they must be on their guard, and from which they must save their souls. There are so many of the perils common among active Christian workers, as to deserve a general characterization.

The Christian man begins by fighting a battle against actual evil and by winning it, but he is exposed in doing so to the danger of depreciating the guilt of evil thought and imagination. He will never fall into gross sin, therefore he need not be scrupulous about avoiding books and papers which deal with it. Purity of art constitutes no warrant for imperiling purity of imagination. Once the fountain is tainted the stream will not long continue clean. Good

men should be the more, not the less, cautiously scrupulous to keep their conversation stainless of all faintest suggestion of evil or coarseness, and their minds aloof from all salacious curiosities.

The Christian worker fights against the spirit of torpor, of indolence, of self-solicitude, and sooner or later begins to possess the character of intense and continuous application to work and activity. The zeal of his Father's house eats him up. He spends himself, and with Paul, spends himself out. "Be doing and be done," quotes William Gladstone. Is he aware that this very new virtue carries with it a new danger, the perils of absorption in work, of incapacity for relaxation and rest? Some men get so busy in Christian work that they have no time for prayer and none for friendship, and the consequence is surely seen in lessened power and impoverished love. Many Christian workers are the slaves of good purposes. They are not free. They are bound. The intensity of their will to accomplish much of good, prevents their minds from ever being at leisure from themselves to soothe and sympathize, for cheerful fellowship and unrestrained kindness. The Saviour left us an example here. He made it His meat and drink to do His Father's will, yet the little children knew He was accessible and were not repulsed, and the people thronged Him, and the Pharisees called Him the friend of publicans and sinners. He was Himself, and He was all men's.

The Christian worker contends against the sense of pride and self-exaggeration. He seeks to esteem other men better than himself and to be like Christ, who made Himself the servant of all. The peril is that he will not be able with Christ to realize that he is a prince of God and of the truth, and a King's son, and master of the worlds and of men, and that his work is the supremest of all works and for the saving of the world. Dickens has said that it is a requisite of success that a man should believe his particular work to be the greatest work in the world. But the Christian spirit of humility and the sense of humor which give a man a just perspective of himself, are full of the danger that a man will fail thereby to take a justly-exaggerated view of his own place and work, and will accordingly get much less accomplished than some other man who takes himself seriously, who sees his work in exalted outlines, who has learned the secret of Paul, both to be abased and to abound, and the lesson of the Saviour who was both the servant and the sovereign of humanity.

The firmer Christian life and service are full of these anomalies, these balanced dangers on every hand. The difficulty of walking evenly between absolute faith in the unseen potency of truth on one hand and the legitimate desire to see the tangible results of spiritual effort on the other. The difficulty of personal judgment—of avoiding all malice and yet speaking the truth, even about wicked and unworthy men, believing all things and yet believing only the truth, speaking lovingly of all men and yet denouncing liars.

Much of this advancing peril of life is due doubt-

less to the confusion of simple impulse by reflective self-consciousness. We conquer coarse sin by fighting against the inner disposition to respond. But the victory over the outer evil leaves us with the new conflict of the inner soul upon us, the struggle between unconscious instincts toward good and the self-consciousness of virtue. To imbed our moral impulse in conscious reason is a gain, but it is a gain with loss, with new and real possibilities of danger.

The comfort and encouragement of it all is that our introduction to new perils is parallel with our deliverance from old, and that with finer dangers, we have also ampler resources of strength and skill to antagonize them and subdue them. If evil presents itself in more delicately-seductive forms as we draw nearer Christ, we may rejoice that it is because we are drawing nearer Christ, and that the Saviour close at hand is able to deliver us and to present us flawless before His presence with exceeding joy.

New York.

FOR THE AMERICAN FRIEND.

THAT MEN MAY GLORIFY GOD.

BY R. ELLA LEVERING.

"Let your light shine before men, that they may see your good works and glorify your Father which is in heaven." (Matt. 5: 16, R. V.)

It is the way of men of the world to desire honor for the good they do, and the way of the world to glorify the men who, according to its standards, do good.

Herein lies a line of separation between the Church and the world, for the "good works" of the children of God, if their light is put upon a candlestick and allowed to shine, cause beholders to glorify their Father instead of the men who perform them.

In the life of our Lord we may find examples of good works which led men to glorify God:

A man sick of the palsy was brought to Jesus, borne of four. Let down through the roof into the presence of the divine Teacher, he was bidden to arise, and the crowd saw him walk away whole. The multitude heard a man speak the word of command, but were so sure God had wrought the healing that they "glorified God which had given such power unto men." (Matt. 9: 2-8.)

Jesus went up into a mountain near the Sea of Galilee and a great multitude came to Him, among whom were many disabled people. "The multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel." (Matt. 15: 29-31.) Jesus and His disciples were traveling in Galilee when they met a funeral procession. The body of the only son of a widow was being carried to a place of burial. Jesus had compassion on the mother, touched the bier, and said: "Young man, I say unto thee, arise. And he that was dead sat up and began to speak." "There came a fear on all, and they glorified God." (Luke 7: 11-16.) In all these

cases the people saw and heard a man, but the results being such as they were sure nothing but the power of God could accomplish, they gave glory not to man, but to God.

"Behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her and immediately she was made straight and glorified God." (Luke 13: 11-13.) This woman felt the touch and heard the voice and saw the face of a man, but glorified God because she recognized it was God who had mercy on her, and the power of God that wrought a mighty work in her.

Is it possible that the "good works" of people who have been sinners and are saved by grace, should have this same quality of convincing men of the presence and working of God?

It was so in the case of Peter and John when, shortly after their wonderful pentecostal filling, they went up to the temple at the hour of prayer and met a lame beggar at the Beautiful gate. Peter said: "In the name of Jesus Christ of Nazareth, rise up and walk. And He took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength, and he leaping up stood, and walked, . . . praising God," and "All men glorified God for that which was done." (Acts 3: 1-8 and 4: 21.)

Here again the people heard the voice of a man and saw him dealing with the cripple, but recognized that what was done was the work of God; and both the healed man and all the people gave glory to God.

Again, Peter, having retired to a housetop to pray, was taught by the vision of a great sheet let down from heaven and an accompanying voice, to call no man common or unclean, but to go to the house of the waiting Gentile, Cornelius. Here he saw undoubted manifestations of the work and favor of God, in that He gave "them the Holy Ghost even as He did unto us." Later he declared particularly to the brethren at Jerusalem the circumstances of his own altered vision and of the reception of the Holy Ghost by the Gentiles, which when they heard they glorified God; for they looked beyond Peter, the servant and instrument, and saw that God had wrought mightily. (Acts 10, 11, and 15: 18.)

Saul of Tarsus being exceedingly mad against the Christians, persecuted them unto strange cities, and journeyed toward Damascus to bring them bound to Jerusalem. Stopped by an overpowering light, and instructed by a voice from heaven, he discovered that he was persecuting the God whom he thought he was serving.

Surrendering and praying, his sins were washed away, and the people who knew him were amazed to see that "he who persecuted us in times past now preacheth the faith which once he destroyed." Paul says: "They glorified God in me"; for they recognized the work of God in the transformation of the

man. (Gal. 1: 13, 23, 24.) These are apostolic examples of the good works of men, by which other men were led to glorify God.

There are some promises which, when accepted, have led to the same result in all ages of the church's history, are doing it now, and will continue so to do.

Jno. 14: 13 reads: "Whatsoever ye shall ask in my name, that will I do that the Father may be glorified—." Hence, when a man lives in fellowship with God, so as to be able to pray in the name of Jesus Christ and receive what he asks, men beholding the remarkable answers to his petitions, will see the work of God and give glory to Him. Witness the case of George Muller, who said: "My whole life is one service for God. Caring for the children is the mere instrumentality. My heart bled for the poor orphans, and I desired to see them well housed and fed; but that was not my motive. My heart desired to give them a good education; but that was not my motive. My heart longed for their salvation; but that was not my motive. The glory of God, that it might be seen by the whole world and the whole church that yet in these days God listens to prayer, and is the same in power and love as ever, to illustrate that I have devoted my whole life."

"He that abideth in me and I in him, the same bringeth forth much fruit." "Herein is my Father glorified that ye bear much fruit." (Jno. 15: 5, 8.)

Hence when a man abides in Christ and Christ in him, the much fruit borne will lead men to glorify God, for they will be sure God is the author of the life they see in such a man. His "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (self-control), will be of such a quality as to speak of the excellencies of his God rather than of his own.

Read 1 Cor. 14: 24, 25 and judge if we are not safe in saying, when Spirit-filled disciples are met together for worship, and, in true apostolic fashion, all prophesy or speak "as the Spirit gives utterance," unbelievers who may be present, will feel their own hearts searched, recognize the presence of God with His people, and give glory to Him.

1 Peter 4: 11 teaches that when those who profess to speak for God, do it as the oracles of God, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," and when those who minister do it in the ability that God giveth, He is glorified, and when He is glorified it is that men are caused to give honor to Him to whom alone it belongs. Verse fourteen of the same chapter shows that when disciples are reproached for the name of Christ, other men are led to glorify God, as has been often witnessed in the case of those who have patiently and victoriously suffered for their Lord.

Beloved, it costs the children of God much to lose the life that seeks its own, it being "crucified with Christ," and to receive and live in the power of that other life that speaks of God and causes beholders to glorify Him, because "Christ liveth in me." Is it worth what it costs?

Maryville, Tenn.

THE NEXT WORLD'S LEGAL TENDER.

BY H. W. WARREN.

We all know what legal tender is in this world—cowrie shells, elephant tusks, silver, gold or paper based thereon. But this world is to pass away. Wood, hay, stubble, gold, silver, precious stones are classed together as things to be burned up. But surely values will be increased and exchanged thereafter. What will be the medium of exchange?

There is always something of such seeming importance that it is the one thing asked for—as one of our authors says:

I asked no other thing,
No other was desired.
I offered Being for it!
The mighty merchant smiled.
Brazil? He twirled a button
Without a glance my way.

What is the legal tender where gold is only fit for paving streets?

Perhaps we can judge what is best there by what brings best things here. When the blessings of liberty for growing millions of men in America was procured by a spirit represented in Washington and his fellow soldiers what was the price paid? When millions of slaves were suddenly transformed into free men what was the price paid? It cost millions of dollars for arms and ships to be sure, but dollars could not be the legal tender for blessings so large. There were pangs of sacrifice and pouring out of blood for thousands of men, and more poignant pangs of sacrifice in thousands of homes. There were children orphaned and widows desolate, but none of these greatest sufferers ever thought that the price outweighed the blessing brought, or if in the intensity of their grief for a moment they thought so, the general judgment of mankind is, that ghastly and terrible as it was, the liberty of millions was worth all it could possibly cost.

The men who have conferred great blessings on the world are loved according to the sacrifice it cost them. If a man make a good invention and gain millions of dollars by it no one holds him in special love. But if a Grace Darling or Florence Nightingale puts all in peril for a far lesser good, every one holds them in most tender regard.

Emerson says that "Good manners are made up of petty sacrifices." Those dear and gentle delights that make home a haven of bliss could not be bought with gold. The legal tender that brings them is coined out of soul.

So when we go to the greater values of the better world the legal tender that brings them cannot be coined out of corruptible things, out of silver or gold, but out of precious blood as of a lamb without blemish and without spot, even the blood of Christ.

If blood signified only the sacrifice of physical life it would not reach the height of the blessing received. It was characteristically stated by the Father of lies that all that a man had would he give for his life. No, there are many things for which a true man counts not his life dear unto himself. So of the

Lamb of God, laying down His physical life was not the greatest sacrifice. Other men have died as bravely, but no other man ever was legal tender for such great good. He was made a curse for us—bare our sins—on Him was laid the iniquity of us all—He was wounded for our transgressions, He bore our grief and carried our sorrows.

We measure greatness of the price by the benefits received. The names of Washington and Lincoln grow great and luminous with the speeding years. But what comparison is there with the power of the spreading Kingdom of God. It spreads over nation after nation, it crosses seas and over-leaps the mountains.

We conclude then that love, outgrowing in any way—being grieved 40 years with hardness of heart in the wilderness, exclaiming, "How shall I give thee up, O H. Pharaoh. I have loved thee with an everlasting love." Or so loving the world as to give His only begotten Son, is the price of this world's highest good, and will be the price of our highest good in any other world.

The divine love has no human measures. So the value of the purchase redemption has no human measures. It will take unmeasured years of growth to begin to comprehend the things God hath prepared for them that love Him, and whom He loves with an everlasting love. Eye hath not seen nor ear heard, nor has it entered into the heart of man to conceive these things at present.

Dancer, Col.

FOR THE AMERICAN FRIEND.

A RECORD OF THE OLDEN TIME.

BY J. LINDLEY SPICER.

In an attic was found a fragment of an old book. It was the "Minutes of a Preparative Meeting of Women Friends held at the Branch" (a place a few miles from Quaker Hill, N. Y.).

The cover is all gone and the pages more or less torn. The first date is 13th of 8th mo., 1795, when it is noted that "fore & six pence" was collected for the use of the poor. "Elizabeth Wing" was clerk. "Rachel Height" is the first name which appears. The first business recorded was: Granting a certificate of removal to Sarah Hoag, wife of Abraham Hoag, and her children, to Cornwall Monthly Meeting. In the answers to Queries it is pleasant to note, "We don't know of any that give up to sleep in meetings."

Ans. 2d. "We believe friends are generally Clean of Backbiting, tailbareing and Spreading Evil Reports."

Ans. 4th. "Some friends are in a good Degree Careful to keep themselves and those under their Call in plainness."

Ans. 5th. "We believe friends are in the practice of frequently reading the Holy Scriptures and guard against Reading pernicious books, and engaging in the corrupt Conversation of the World. Moderation at Marriages, Births, and Burials, as far as appears."

Ans. 6th. "Don't know of any friend amongst us in Need of assistance or any Children but what partake of Learning. None placed out from friends that is Known."

"This meeting adjourns as comes in course to the 13th of 10th mo. at the 10th hour."

At a later meeting it is noted that "Friends are clear from the Unnecessary use of Spirituous Liquors and attending places of Diversion."

The answer to the 7th Query states: "Except one instance of Keeping Company with one Not of our Society and Care taken."

Those appointed to attend the monthly meeting produced Epistles from Philadelphia and Rhode Island of the year 1794, which were "Read in this Meeting to our Comfort and Satisfaction."

In 1796 they were "Clear of Negroes and Care is taken to Instruct other Children under our Care in School Learning to fit them for business." None seemed disposed to "Launch out into business beyond their ability to Manage."

The 10th of 6th mo., 1796, concern was expressed for "Sarah Soul," who was reported by the Overseers as "Neglectful in the attendance of our meetings and Doth not keep to plainness and hath been to places of Diversion. She has been Laboured with from time to time." This case was referred to the monthly meeting.

Purchase Quarterly Meeting of Women Friends, held at Purchase the 8th of 8th mo., 1796, sent a communication noting "The Deficiencies from our Queries"—"a cause of exercise"—"A concern was Livingly Spread that friends give individual attention to the principals of truth, etc." Removal certificates were granted to those who removed to "Live within the verge of other monthly meetings."

"Almy Allen formerly a Hill Kept Company and married one Not of our Society after being cautioned."

An Epistle from London of the year 1796 was read:

New York Yearly Meeting of Women Friends, in 2d of 6th mo., 1797, send an Epistle expressing "An exercise hath attended this meeting on observing Various Deficiencies—Concern has been Spread that friends may become quickened in Labour for the renewings of that which Can alone preserve and abilitate to perform our Religious Duties. . . . This meeting hath been Dipped into affecting weighty Exercise on account of the many apparent weaknesses . . . particularly that of Sleeping and the indulgence of a Drowsy Spirit which so prevails amongst us."

"Double Diligence" is recommended that "The Little ones be not caused to Stumble at the threshold of the Door."

In 1798 there seems to have come in some changes in the Queries, or they were more fully answered, for we read in answer to the 8th Query: "Clear of Oaths, and of being concerned in fraudulent Clandestine trade. Lotteries or Dealing in prize goods, as far as appears."

The 16th of 9th mo., 1798, the action of New

York Yearly Meeting, in regard to "Raising and Establishing a permanent fund for nine Partners Boarding School" was considered. "The Interest arising therefrom to be applied for the benefit of poor friends children." This proposition was united with.

In 1800, "Sleeping in meeting" is first reported, and "It don't appear we are Clear of backbiting, talebearing and Spreading evil reports."

Carolina Thompson was guilty of "Attending a Separate meeting, and hath gone Contrary to good order in keeping her Seat in time of Vocal service. For which misconduct She had been Laboured with."

Comfort Richards was complained of in 1801 for "Tattling, talebearing and spreading evil reports."

In 1803 Friends are reported as being clear of paying "Priests' wages."

This year parents request membership for their little child.

During the records which close 14th of 6th mo., 1804—one hundred years ago—there are many acknowledgments and reinstatements noted, also many young people who, it is reported, "Lay their intentions of marriage before the meetings."

So we reverently lay aside these old yellow records, and take up the present duties.

Poughkeepsie, N. Y.

Some Views on Present Topics.

ONE OF OUR NEEDS.

BY JONATHAN M. STEERE.

We hear and read a great deal about the needs of Quakerism. We are constantly told that our numbers are not increasing, that meetings are dying out and being "laid down," that the ministry is lacking in power, that other branches of the Christian Church have absorbed many of our principles and practices, and it is even suggested, because of all this, that perhaps the work of Quakerism has been done, and that we might with better grace resign our place and blend with other denominations.

No one of sound judgment can pretend to deny that we have many and sore needs as a Church. What Church or what individual has not? And yet, on the other hand, it cannot the less be denied that we have great elements of strength and power as a part of the militant Church. It is almost needless to draw attention to these elements of strength, our educational institutions of undoubted force, scattered from one side of the continent to the other, the growing meetings in many localities which are supplying in large measure the needs of the people; the recent attention which has been paid in some quarters to the early history of our Society and its tremendous influence on English history; our staunch attitude on the subject of peace—all these and many more are unmistakable signs of the durability of these principles which were so clearly set forth by Fox and Barclay and their contemporaries, and which are the tangible signs of present-day Quakerism. We no doubt need more of them; we need greater spiritual insight;

we need a clearer vision; we need to reach out to our fellow-men; we need a score of things, but do we not need to bear more clearly in our minds the strength and the power we have? I would not that we unduly praise ourselves. Let others do that if they choose. I would not that we settle into a feeling of self-satisfaction. We have no excuse for that. We cannot afford to rely on an easy-going optimism. We have too many needs to ignore them.

But the point I wish to make is that we make more of what we have, that we realize our own strength more fully; that we have a little more righteous boldness. I believe we are stronger than we think we are.

Have we not fallen too much into the habit of self-inspection? Are we not in danger of becoming an invalid because we think we are weak? Are we not examining ourselves too closely? Are we not making a little too much of our shortcomings and not enough of our successes? I cannot help believing, were more of the time we spend in studying our own condition and diagnosing our own case spent in healthy exercise in some form of active, constructive Christian work and in closer seeking that power without which all our work will be in vain, that in due time we should find that the needs of Quakerism were far less than we thought they were.

The healthy, normal boy does not spend much time in thinking about why he is healthy. He eats and plays and works and sleeps according to certain well-recognized habits, and health results. Too much thought of ourselves betrays an unhealthy condition of body and mind. There is no lack of opportunity for exercise of the gifts and powers we have. I cannot but feel that there is as much need to-day in the world for Quakerism in its purity as there was in the time of the Leicestershire weaver, but I cannot see how we can apply it and live it until we look less at our needs, more at our strength, and more at the needs of the men about us.

Philadelphia.

JOSHUA L. BAILY ON TEMPERANCE.

BY JOSEPH ELKINTON.

In the meeting house at Media, Pa., on the evening of the 24th, Joshua L. Baily addressed a good-sized gathering of Friends and others on the subject of "Temperance as a Policy and Principle." He treated the various phases of this age-long contention in a clear and comprehensive manner, and in a non-partisan spirit.

The very fact of the persistent and widely-prevalent vice of intemperance has a paralyzing effect upon the public conscience, so that from unwise methods and the apparent hopelessness of the cause of reform, there results in the minds of many a general apathy on the subject. This might be corrected in some measure by each individual becoming a vigilance committee of one to guard his own appetite and to use every suitable opportunity to advocate total abstinence. The sin is not a new one in history, as

from the days of Noah to the present time there are ample records of the shame and sorrow which follow in the train of drunkenness. The demands of modern business requirements not only show the premium that is paid on temperance by commercial institutions; they actually exclude from service those who are known to be in the habit of drinking. One of the most striking illustrations of this was the action of one of our transcontinental railroads by first refusing to employ any man who drank while on duty, then extending the prohibition to all who thus indulged when off duty, and finally making his reported presence in a saloon sufficient cause for his dismissal from the company's service.

Sixty years ago a total abstainer could not get his life insured in England because moderate drinking was believed to contribute to longevity; now this class of citizens have special rates, because statistics show that on the average fifteen years are added to one's life by this wholesome practice. The hold that intemperance unconsciously gets upon its victims was aptly illustrated by an eagle feasting upon the carcass of a sheep while floating down the Niagara River on a cake of ice. The bird ever and anon lifted its head as it approached the falls, evidently calculating upon its chances of escape. When on the very brink of the mighty cataract it made a few frantic efforts to fly, only to be carried over the falls, as its talons had become frozen fast to its prey.

As a principle temperance was enforced on lines of the responsibility of brotherhood, such as the apostle commends in his noble resolve not to do anything which would cause his brother to offend or stumble. This right attitude of mind and spirit was expressed in the reply of a little girl who was carrying her brother across a muddy street in London; when an officer said, "My little girl, isn't he too heavy?" "Too heavy! Why he's my brother."

Our friend Joshua L. Baily has studied this subject as few in his generation, and he is dedicating the remainder of his useful life in bringing home to his fellow members in a Society which has always stood in the fore ranks of moral reform, some needed reminders that we cannot fold our hands and expect the world to free itself from a habit which has more victims annually than war, famine and pestilence. No! we must arise and meet this evil, which is acknowledged to be the greatest problem of modern times, not with spasmodic or partisan efforts, but wisely and unitedly.

We can at least listen to facts and lend our sympathy and support to those who have looked over the whole field and, after mature deliberation and long experience, formulated a policy of action.

If Friends in any community, conveniently near to Philadelphia, would arrange to gather their neighbors together and do what lies within their power to share in promoting this suffering and most worthy cause, I believe our friend would gladly share with them his views and experiences.

Philadelphia.

The International Lesson.

SECOND QUARTER.

LESSON II.

FOURTH MONTH 10, 1904.

PETER CONFESSES THE CHRIST.

Mark 8: 27-38.

GOLDEN TEXT.—Thou art the Christ, the Son of the living God. Matt. 16: 16.

DAILY READINGS.

Second-day, Fourth mo. 4.—Peter confesses the Christ. Mark 8: 27-38.

Third-day, Fourth mo. 5.—Witnessing for Christ. Acts 1: 6-9.

Fourth-day, Fourth mo. 6.—The precious corner stone. Isa. 28: 14-20.

Fifth-day, Fourth mo. 7.—Living stones. 1 Pet. 2: 1-10.

Sixth-day, Fourth mo. 8.—Following Christ. Matt. 10: 32-42.

Seventh-day, Fourth mo. 9.—Counting the cost. Luke 14: 25-33.

First-day, Fourth mo. 10.—Forsaking all for Christ. Heb. 11: 24-27.

Time.—In the autumn of A.D. 29, very soon after the last lesson.

Place.—In the neighborhood of Cæsarea Philippi, not far from Mount Hermon, near the headwaters of the Jordan, twenty-five miles north of the Sea of Galilee.

Place in the Life of Christ.—In the last half of the third year of his ministry.

Parallel Accounts.—Matthew 16: 13-28; Luke 9: 18-27.

27. "Cæsarea Philippi." This town was formerly called Panium, from the god Pan. It was enlarged and beautified by Herod Philip, tetrarch of Trachonitis, and given a new name in honor of the emperor and of himself. The addition of Philippi distinguished it from the larger and more important city on the coast, so often mentioned in the Acts. This visit marks the most northern limit of Christ's journeyings. It was in this journey that Christ gained the retirement and quiet that he wished. Compare Luke 9: 18. "Who do men say that I am?" So far as we know this was the first time that Jesus asked His disciples this question. It was now time that they should be able to answer from their own experience and observation.

28. "And they told Him, saying, John the Baptist, and others, Elijah; but others one of the prophets." Revised Version. The first was the opinion of Herod Antipas, as has been seen in a previous lesson (Mark 6: 14). Elijah; this was in accord with a common belief that Elijah would come before the Messiah. (Mal. 4: 5.) See also Matt. 11: 14.

29. "And He asked them, But who say ye that I am?" Revised Version. The emphasis is upon "ye," in distinction from "men" in the preceding verse. It is a great clarifier of opinions to put them into words. When we define a thing then we know it. "Peter answereth." Impetuous Peter was always ready to speak. "Thou art the Christ." Thou art the Messiah. Messiah is the Hebrew and Christ the Greek word. Peter's ideas about the Messiah were still crude, and not correct in many points, but he was sure as to the fact. Matthew adds, "The Son of the living God." This confession was the result of inward conviction, and illumination by the spirit. Compare Matt. 16: 17.

30. "That they should tell no man." The time was not yet come for the declaration. The universal

misconception regarding the character of the Messiah would prevent acceptance, and a declaration would do far more harm than good. Besides this, the disciples themselves did not yet fully understand Him or His mission.

31. "And he began to teach them." This was the beginning of Christ's enlightening His disciples as to this phase of His Messiahship. It was needful that they should be prepared for what was to come, or they might be discouraged, or become unbelievers.

32. "Openly." That is without any reserve. "Peter took him." Took him aside. "Began to rebuke him." Matthew says Peter said, "Be it far from thee Lord, this shall not be unto thee." Peter assumes that he knows better than his Master. Peter could not bear to hear such things so contrary to his idea of a Messiah.

33. "But he turning about, and seeing His disciples, rebuked Peter, and saith, Get thee behind me, Satan." The meaning of the word Satan is adversary. Peter was acting in the spirit of Satan, and putting temptation in the way of Christ. "Thou mindest not the things of God but the things of men." He did not look at things as God looks at them, but as men look at them. His idea of a Messiah was of a great earthly sovereign who would restore the outward kingdom of David.

34. "The multitude." The preceding teaching had been for the disciples alone, now he had something for every one. "If any man would come after me," etc. That is, if any one wishes to be my disciple. "Deny himself." This is much more than to give up things; it is to renounce self. He must not make himself the object of his life. It is to change the fundamental principle of one's life. "Take up his cross." "The cross does not mean here any disagreeable thing, but the instrument of death." It means, to be willing to die for Christ. "Follow me." Obey, follow His example.

35. "Would save his life," etc. "The passage consists in the two meanings of the word life. In the first clause, it means the bodily life, and in the second the true life of the spirit. In this case a man loses his life only to receive it again enriched and multiplied." "He sacrifices himself so far as he is identified with lower interests, only to become absorbed in higher and larger interests, in righteousness and love, in God and man."

36. "For what doth it profit a man to gain the whole world and forfeit his life." Revised Version. The contrast now is between the world and all that it contains and life. If a man forfeits his life what does it profit him to have every worldly pleasure? If this is true in outward things how much more true is it in spiritual things.

37. "For what should a man give in exchange for his life?" Revised Version. The words life and soul in these verses represent a single Greek word which should be translated "life." There is nothing which can be exchanged for life—once gone it is gone forever. It is a loss which can never be repaired. The whole world could not buy back a life if it was lost.

38. This verse refers to the whole preceding passage, and is the statement of a fact, and partakes of the nature of a prophecy. "Adulterous." Used in the sense of unfaithful—unfaithful to God.

PRACTICAL THOUGHTS.

1. To every one some time comes the question, "What think ye of Christ?"

2. Self-effacement is the mark of true discipleship.

3. "What should a man give in exchange for his life?"

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FOURTH MONTH TENTH.

HOW THE WORLD'S STANDARDS CONFLICT WITH CHRIST'S.

Matt. 5: 43-48; 1 John 2: 15-17.

Second-day, Fourth mo. 4.—Resistance of evil. Matt. 5: 38-42.

Third-day, Fourth mo. 5.—Purity. Matt. 5: 27-32.

Fourth-day, Fourth mo. 6.—Hatred. Matt. 5: 21-26.

Fifth-day, Fourth mo. 7.—Kingliness. John 18: 33-38.

Sixth-day, Fourth mo. 8.—Unselfishness. John 10: 11-15.

Seventh-day, Fourth mo. 9.—Ministering to others. Matt. 25: 41-46.

It is one of the perfections of Christ's teachings that He put the supreme truth of His message on a plane to be understood by the simplest, not to be interpreted, but to be lived. It is at once man's glory and his shame that to him such a gospel should have been confided without reserve, and that he should have so failed to accept its requirements and promises.

The message was not merely a challenge to the wicked and sensual, but to those who professed a form of righteousness as well. Our Lord was speaking to an era. It was the enduring revelation spoken at the end of the days by the Son, and the world in its most cultured centers has not yet attained to the standard set up by the Galilean on that mountain side twenty centuries ago.

Why? Because it is at cross purposes with the perverted desires of men, and cannot be reached by them without divine help; and freely as that is offered they are not willing to accept it.

The man is accounted wise in his generation whose favors are for those who can recompense him, and whose enemies are vanquished by superior strength and skill. Christ's gains and conquests are so different from this that even ministers of the gospel, appointed as such by their churches, have failed to accept Him at His word, and have let down the requirements that He made so plain. That is to let the world prevail over Christ in us, and to risk a fearful woe by "teaching men so."

He who came to conquer came also to give His followers victory. But the call is for an easier teaching. If place and fortune hunters use corrupt means to gain their ends, they do not wish to be made uncomfortable, or to be rebuked before their fellow men by some modern John the Baptist. Having escaped the

strictures of human law, they dislike to be reminded of a higher law that calls for love to one's neighbor, and a regard for riches that includes a ministry to the "little ones" who may have been overridden in the conflict.

But if there is a difference in requirements and processes, there is greater difference in the achievements and rewards. The life lived by Christ's standard goes on to perfection, here and eternally; while earth's earthiness returns to the low level of its origin, and may, like the swimmer's belt of gold, sink treasure and treasure-seeker beyond rescue.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

INDIANS IN OWEN'S VALLEY.

[The information in this article was forwarded to us by Anna F. Tabor.—Ed.]

Owen's Valley, Inyo County, Cal., is a narrow depression, only some ten miles wide, through which flows the river born of the melting snows of the Sierras, which rise on either side. This river brings fertility to this "Land of Little Rain," where the mean rainfall does not exceed three or four inches. Inyo County possesses Mt. Whitney and Mt. Tyn-dall, two of the highest peaks of the Sierras, and to the south Death Valley, of gruesome memory—a desert stretch some forty miles long, sunk below the level of the sea.

By aid of irrigation Owen's Valley has been rendered fertile, and here are found some 350 Indians, scattered in various bands, as at Independence, Big Pine and Bishop. All live in their brush wickings, but during the past year the sixteen families at Independence have taken their land in severalty. The others are still nomadic in character, shifting from place to place on the government land which still remains in Inyo County. They may own horses and wagons, but continue to live in the primitive ways of old. The men work for a little while, till they have accumulated \$100 or \$200, then, picking up their families, they drive off to visit some other camp and spend their earnings in feasting and gambling, returning to work only when necessity compels. The women still cook in the old-time fashion. A fire is made on the ground; the woman sits beside it, with a semi-circle of baskets around her. In these are water and meal, and into this mixture, from time to time, she throws stones, heated red hot in the fire. Tin cooking vessels are beginning to take the place of the baskets, but the old custom persists. The women are expert basket and bead workers, but do not make many, as the prices received do not pay for the labor expended. The old heathen customs continue. There is a belief in one God, for they accept the white man's God as the same as their own, but this does not alter their habits. The superstition which burns the old dwelling into which death has come continues. This, they think, releases the parting soul, which otherwise would haunt its old abode, for

they believe in immortality. Funerals are accompanied by wailing and offerings to the dead. A harvest festival is held in the fall, when days of feasting and gambling use up the wages earned during the summer.

In the mountains live a still more primitive people, a people still untouched by the white industrial life, but also still untouched by the white vices. These people are honest, moral and independent. They hunt and fish, gather nuts and gress seed, and some still wear deerskin garments. Their children are untaught. They have no knowledge of the gospel, but are really better men and women than the valley Indians, to whom the white race has brought much of evil and little of good. For white men have come into Inyo County, some 4,000 of them. It is a frontier population of miners and ranchers. A life of hardship has developed a virile race, but it lacks the softening, elevating influences we consider essential to civilization. Books and magazines have been so scarce that a generation has grown up which does not care for them, save among the mines, where there are men who hunger for these companions of earlier life. One doctor attends the sick, up and down the valley for 150 miles. Knowing that he must pass by a certain road, a red flag is hung at a crossroads to show that another patient needs him up the other road. The Church has little hold on the people. A new minister brings out a congregation for a week or two, but life and death go on untouched by a vital religious influence.

What of the Indians in this community? Liquor abounds; no convictions can be obtained under our excellent State law against selling liquor to Indians, for white juries will not convict a white man for the offense, in spite of clear evidence of guilt, and a judge and prosecuting attorney ready to do their duty. All forms of immorality go on unchecked, not only by law, but by public sentiment, which takes no cognizance of offenses so long as the victim is "only an Indian."

But the white man who legally marries an Indian woman and supports his family is socially ostracised.

But the picture is not all dark. At Independence, Big Pine and Bishop the government has placed Indian day schools. They are taught by fine women, who are doing a great work. Mrs. Barrows, at Bishop, is an Eastern woman of culture, who devotes herself to her work with true missionary zeal. When she first came there the prejudice against the Indians or any one who sought to elevate them was intense. When asked by Mrs. Barrows to conduct a Christian funeral over one of her Indian girls a minister declined, as it was Seventh month 4th, and he wanted to attend the celebration. A doctor refused to care for another who was dying in convulsions caused by taking poison because of remorse for sin unwillingly committed.

But patient effort has borne fruit, and Mrs. Barrows has won social recognition for herself and endurance of her work. But no school teacher can have time and strength to bring these people all the help

they need. A man and his wife to work as missionary and field matron would be a wonderful blessing. The parish would have to be as large as the doctor's circuit, but a good pair of horses and a wagon would make this possible in that land of sunshine. If two workers cannot be secured, a consecrated, capable woman, trained in knowledge of domestic economy, with practical, common sense and good courage to face opposition and win her points by tact and patience, would have a grand field for effort and be able to do the things the teachers have not time for. Just now is the important time. Public land is still there, open to the Indians, but they have not reached the place where they want it. A wise woman, training the women in household arts, would influence them to desire homes. Before long that land will be settled and the Inyo County Indians in the same plight as our other Indians further north. A field matron is needed in several localities, but Bishop is, perhaps, the place to be first occupied. One woman could not cover all the ground.

Things of Interest Among Ourselves.

THE AMERICAN FRIEND will be sent to a new subscriber from now until First month 1st, 1905, for \$1.00.

Noah C. and Clara E. McLean have just finished a series of union revival meetings at Ashtabula, Ohio, with good results.

Martha E. Newlin and Belle Johnson, in the capacity of a committee, have been visiting Poplar, a meeting near Sheridan, Ind., with good results.

Mattie White, widow of Lilburn White, of Spiceland, Ind., is visiting her step-daughter, Abbie Pierce, and other friends, in Westfield, Ind., and vicinity.

A very successful tea meeting was held at Haverford Meeting on the 25th. It was addressed by Alfred C. Garrett on "The Twentieth Century's Need of Quakerism."

A correspondent informs us that the item in our correspondence column on the religious fanaticism on Beal Island, Me., should have stated that the persons who were responsible for this situation were so-called "Sanfordites."

Celia A. Wood, daughter of Adelbert Wood, of Chicago Monthly Meeting, has accepted a position as general secretary of the Y. W. C. A. at Wilkes-Barre, Pa., where she will enter upon her new duties about the 1st of Fourth month.

The sale of liquor, which has been one of the great hindrances of the Maxwell, Ind., Friends' Meeting, has been for the present legally abolished, and public sentiment is demanding that the three remaining blind tigers cease business. Attorney W. C. Walburn's services and the Anti-Saloon League lecturers have done much to awake sentiment.

Buffalo Quarterly Meeting was held at Stark, Kansas, the 26th to 28th ult. First-day afternoon session was devoted to a discussion of the subject, "Qualification and Duty of Elders." Much interest was manifest, and many helpful suggestions given. J. Perry Hadley has been visiting the meetings of Buffalo Quarter during Third month.

Isaiah Jay recently held a twelve-days' meeting at West Newton, Ind., within the limits of Western Yearly Meeting. A goodly number was renewed and some additions made to Friends. He attended Spiceland Quarterly Meeting, the 12th inst., and began meetings at Clear Spring in Henry County, Ind., the 13th. The Lord is greatly blessing the work.

Elizabeth G. Underhill has been used of the Lord in holding a series of special meetings at Tillson, N. Y., in Cornwall Quarter. She, in company with the pastor, J. Edw. Ransome, visited nearly every home of Friends in the meeting. There were several who gave their hearts to God for the first time. Several backsliders were reclaimed, some were sanctified and believers were much strengthened. Thirty-one in all professed to be definitely blessed. The meetings continued nineteen days, and closed the 17th instant.

James Wood, of Mt. Kisco, N. Y., has received a very pleasant honor. He has been unanimously chosen by the Republicans of his Congressional District as their candidate for Presidential elector. It will perhaps be remembered that Whittier was chosen Presidential elector in the Blaine campaign.

The young people of Upland Monthly Meeting, Upland, Ind., organized a Christian Endeavor Society the 15th inst., with 41 members. The pastor in the meeting recently closed a series of meetings at Walnut Creek, a place about two and a half miles from Upland, with 17 professed conversions and renewals, and 16 who have made application for membership.

After extensive travels in the South and Central West, studying our American penal system, Edward Grubb returned to Philadelphia, where he had much religious service. His addresses and his messages have come to us in freshness and with power. His visit has been a memorable one, and our only regret has been that he has not been physically stronger to bear the strain of the work which has been laid upon him. He sails for England this week from Boston.

Simon Hadley, of whose death mention is made in this issue, was the father of Martha E. Hadley, who has labored as missionary in Kotzebue, Alaska. She arrived home First month 15th, after an absence of nearly five years, and found her father apparently as well as usual, and no one guessed that his end was near. It is a source of comfort to her friends, and they are thankful to "Him who directeth our steps" that Martha Hadley was spared to reach home and be with him in his last moments.

The advance party for the Friends' colony near Battleford, in the Canadian Northwest, expect to leave Toronto about the 5th or 6th of Fourth month, and will probably be at Battleford about the 15th. All parties wishing to be there in time to inspect the land before selections are made should plan to be at Battleford about that time. Those who are bringing in car-loads of settlers' effects should plan to have their cars arrive at Saskatoon by the 25th of Fourth month, if possible, and all parties wishing to put in a crop this year should plan to be on their locations about the first week in Fifth month.

About six months ago a swarm of bees took up their abode in the tower of the Friends' Meeting House in Gibara, Cuba, and set busily to work, carrying all their sweets in through a knot-hole, which was the only opening in the tower. Some of the Christian Endeavor Society that meets there decided to investigate. Thirty-seven pounds of nice honey was the prize. One of the Endeavorers set out to sell on the streets, with the nicer pieces arranged in squares in a tray on his head, according to Cuban custom. The rest was sold as strained honey, the comb made into beeswax, and altogether a neat little sum was realized from the sale, which the Endeavorers applied to the support of their mission and other enterprises of their society. The "little busy bees" are much in favor with them for this timely financial aid.

Marion, Ind., Quarterly Meeting was held the 11th to 13th inst. The meeting on Ministry and Oversight was not well attended, many being kept at home by ill health. No visiting Friends were present. On Seventh-day J. O. Binford, Yearly Meeting Superintendent; Arthur L. Casey, from Clear Creek Monthly Meeting, and Gurney H. Dicks and Louisa Rush, of Fairmount, Ind., all took some part in the devotional services. J. O. Binford preached. Pleasant Plain Monthly Meeting, composed of Pleasant Plain and Milo Meetings, which had been established for five years, was discontinued for the reason that Pleasant Plain Meeting had not sufficient unity with it to help maintain it. The next quarterly meeting will be held at Sycamore, Howard County, Ind., except that the meeting on Ministry and Oversight on Sixth-day will be held at Marion.

Judge George Gray, the well-known jurist and former Senator from Delaware, will be the presiding officer at the coming conference on International Arbitration to be held at Lake Mohonk, N. Y., the first week in Sixth month. Judge Gray's identification with several famous arbitral bodies gives him special qualifications for presiding over such an important gathering as the conference at Lake Mohonk. He was a member of the Peace Commission in Paris in 1898, and became a member of the Joint High Commission at Quebec in the same year. In 1900 he was appointed as one of the four American representatives in the International Court of Arbitration at The Hague. Two years ago he was chosen president of the Anthracite Strike Commission, and in that capacity had a conspicuous part in settling the great conflict in the coal regions. At the recent conference in Washington looking to the negotiation of an arbitration treaty with Great Britain Judge Gray was present and took a prominent part in the proceedings.

Murray S. Kenworthy, pastor in Friends' Meeting, Kokomo, Ind., is giving a series of weekly lectures on the early history and the causes which led to the organization of the Society of Friends. These services are proving very helpful to the hearers. Interest is manifested by an increased attendance at all the church services, not only by the membership, but by others as well.

The following extract from a private letter from Oakwood Seminary, N. Y., written Third month 14th, is of interest:

"There has been a good degree of interest in the Endeavor and other prayer meetings of late, and last evening one of the young men arose and said he was not a Christian, but wanted to be, and asked us to 'help' him. Soon after another made a similar statement, and two more followed. It seems that nobody in particular had been consciously instrumental in bringing this about, and it was evidently of the Lord. Many tears were shed. After the meeting closed the four young men were invited into the parlor for conversation and prayer, and were followed by one and two at a time, until all the male boarders, except five, and two day students were there. The teachers were melted to tears, and for an hour the young men were instructed, prayed with, and encouraged, until each one seemed to have decided for Christ. At ten o'clock I stepped into the hall, and found several of the girls waiting at the head of the stairs to hear the result. They told me that two of the girls who felt they had for some time been going wrong, had turned over a new leaf and were very happy. From another source it is reported that the small number of young men who were professed Christians began a prayer meeting in one of their private rooms early in the term, which has been growing in interest, and is probably one of the means blessed by the Master in bringing about this good result."

DIED.

AKIN.—At the residence of her nephew, Frederick Stokes, Brooklyn, N. Y., Second month 21st, 1904, Sarah Akin, daughter of the late William and Lydia Moore Akin. Possessing by nature an intellectual and active mind, brought under the government of divine grace, she was qualified to fill the various positions in life to which she was called.

BOSLEY.—At her home near Paoli, Ia., Third month 15th, 1904, Della Stout Bosley, daughter of William and Adaline Stout and wife of Sherman Bosley, aged nearly 34 years. She was converted at the age of 10 and joined the M. E. Church, later uniting with Friends.

BUTLER.—At his home, Damascus, Ohio, Second month 16th, 1904, Benjamin Butler, in the 74th year of his age. He was the son of John and Drusilla Butler, deceased, and a beloved member and elder of Damascus Monthly Meeting. Quiet and unassuming in spirit, yet his life gave forth no uncertain sound for his Saviour.

CAREY.—At his home in Manhattan, Kansas, First month 26th, 1904, Joel T. Carey, aged nearly 72 years. He was a good husband and father, a faithful friend and a consistent Christian. His sorrowing friends have abundant assurance that he has gone from works to reward.

HADLEY.—At his home, near Harveysburg, Ohio, Second month 14th, 1904, Simon Hadley, in his 82d year, a consistent Christian and a member of Miami Monthly Meeting.

HAWKINS.—At her home, near Thorntown, Ind., Second month 16th, 1904, Amy (Hill) Hawkins, daughter of Thomas and Elizabeth Kendall (widow of Joseph Hill), aged 80 years. She was a lifelong member with Friends, mostly in Sugar Plain Monthly Meeting.

LEWIS.—At his home, Oskaloosa, Iowa, Third month 2d, 1904, Enoch Lewis, M.D., son of Jehu and Hannah (Foulke) Lewis, nearly 66 years of age. He was for many years practicing physician in Marshall County, Iowa, and a valued member of Albion Monthly Meeting and Bangor Quarterly Meeting.

RICH.—At his home, Hubbard, Iowa, Second month 28th, 1904, Joseph Floyd, the third son of Isaac N. and Emma J. Rich, in his 16th year. With his quiet, unassuming manner and unselfish nature, his was a beautiful Christian life.

THOMPSON.—Near Paoli, Ia., Third month 20th, 1904, Rachel, daughter of David and Melinda Thompson, nearly 64 years of age. She was an earnest Christian from her childhood.

WHITE.—At the home of her son, John O. White, near Hartford, N. C., Third month 2d, 1904, Mary R. White, in the 80th year of her age. She was a lifelong member of Piney Woods Monthly Meeting of Friends, and for many years an elder of the meeting.

Events and Comments.

The marking of the boundary line of Southeastern Alaska in accordance with the award of the Joint High Commission in London last Tenth month will begin early this summer. There are about 600 miles of the line to be marked.

The management of the St. Louis Fair on First month 31st had spent \$14,474,368; and, if the balance due on contracts already made had been included, the total disbursements would have been, on that date, \$16,683,529. These figures reveal the magnitude of the exposition, for the sixteen millions have been spent merely in preparing for the great show of the year.

The recent action of the British House of Commons in adopting by an overwhelming vote, 182 to 68, a resolution in favor of allowing women to vote for parliamentary candidates was cheered in the Italian Chamber of Deputies. The subject was introduced in a brief speech by Signor Rossi, congratulating the House of Commons on its step toward granting the suffrage to women.

DOCTOR DID IT.

Put on Thirty-six Pounds by Food.

Feed a physician back to health and he gains an experience that he can use to benefit others. For this reason Grape-Nuts food is daily recommended to patients by hundreds of physicians who have cured themselves of stomach trouble. One doctor says:

"Although a physician and trying to aid and assist my fellow-beings to enjoy good health it must be admitted I formerly did not enjoy the best of health myself. In January, 1899, I only weighed 119 pounds. At this time I was living in the Ohio valley, and began to think I had about seen my best days. One day about three years ago I had an opportunity to try Grape-Nuts food for my breakfast. I liked it so well that I ate three teaspoonfuls three times a day, and have regularly used it up to the present time, and I now weigh 155, a gain of 36 pounds, and enjoy the best of health.

"Not only has Grape-Nuts made this wonderful change in me, but through it I have helped my friends, relatives and patients. The sustaining power of this food is simply wonderful.

"I have one patient who is a section hand on the C. & O. R. R., who eats nothing in the morning but four tablespoonfuls of Grape-Nuts, and yet does his very hard work up to lunch time and enjoys the best of health and strength.

"I could name a great many cases like this, and I still prescribe Grape-Nuts in my practice every day." Name given by Postum Co., Battle Creek, Mich.

Ask any physician about the scientific principles on which Grape-Nuts food is made. He'll tell you the principles are perfect.

Then a 10 days' trial proves that the principles are carried out in the food ("all the good of the grains so treated that anyone can digest it all"). Shown in renewed physical strength and brain energy.

"There's a reason."

Look in each package for the famous little book, "The Road to Wellville."

Apparently Austria-Hungary thinks that a heavy drain of the population through emigration to the United States is a matter to be encouraged. Its government has offered a subsidy of \$100,000 a year to the Cunard Company, under which the company is to send its Mediterranean liners to the port of Fiume, Austria, in a fortnightly service. This is a principal outlet for the very heavy Hungarian emigration to the United States, and the subsidy arrangement will have the effect of increasing and cheapening emigration facilities.

John Alexander Dowie, who is now in Australia, is meeting with less success even than he did in New York-city. He is fast becoming the laughing stock of the people. The "Congregationalist," in commenting upon the matter, says: "The general feeling of those without any personal bias is one of amazement that a man with no great powers of speech, and of personal appearance more comical than imposing, should have made such claims, and of still greater amazement that so many people in America should have accepted them."

The Department of Commerce and Labor, through the Bureau of Corporations, is making an investigation into the operations of the Beef Trust. The department officials will ascertain, if possible, the cause of the difference between the price of live and dressed beef. This is the first investigation of the kind undertaken by any branch of the government, and it is made for one reason—to test the power of the Bureau of Corporations under the law. Western stockmen believe that they are being discriminated against by the trust, and the markets of the country are being manipulated to their detriment.

There will be less railroad building in the country this year than last. According to the "Railway Age," of Chicago, some 6,908 miles of new road are under contract or construction, compared with 8,500 miles at this time last year. The end of last year showed that about 68 per cent. of the 8,500 miles, or 5,786 miles, were actually built; and if the same proportion of actual to contracted construction is maintained this year, the amount of steam road extension will be only about 4,700 miles. We may venture the guess that the construction of electric railways will fall off to a greater extent than this.

It is expected that the new treaty regulating the admission of Chinese into the United States, now in preparation, will permit certain Chinamen, not of the coolie class, who are now excluded, to enter the country. Under the existing Exclusion law, Chinese laborers are prohibited from coming to or remaining in the United States. Registered Chinese laborers may leave the country and return to it, under certain conditions, and Chinese officials, teachers, students, merchants and travelers may come into the country when properly certified. The law has been strictly construed by the Attorney-General, who ruled that not all Chinese persons might enter the country who were not specifically forbidden, but that only those are entitled to enter who are expressly permitted to do so. The ruling excluded traders, salesmen, buyers, bookkeepers, accountants, managers, storekeepers, interpreters, physicians and agents, against whom the Exclusion law was not particularly directed.

IT IS A MATTER OF HEALTH



THERE IS NO SUBSTITUTE

The classes excluded by the rulings are numerous, and the new treaty may provide for the admission of some of them.

An order has been issued by Pension Commissioner Ware and approved by Secretary of the Interior Hitchcock, which virtually places a pension of at least \$6 a month within reach of all old soldiers who served in the Northern army during the Rebellion, provided they care for it and are 62 years old or over. The order is based upon an interpretation of an act of Sixth month, 1890, but the action is severely criticized from several quarters, since it seems to be a step toward the centralization of power in the executive to the disparagement of Congress. It is doubtful whether the courts would sustain the decision, but the nature of the case excludes the likelihood of its ever being brought up for their decision.

DIET AND DOCTORS.

That the value of diet in connection with medicine is fully appreciated by medical men as a preventive and aid in treatment of disease is daily evidenced by the call from the profession and from intelligent laymen for really hygienic foods. The popularity of the idea spread when the public realized that they could diet and yet not deprive themselves of palatable food.

Among the most delicious table delicacies obtainable are the cereal products of Farwell & Rhines, of Watertown, N. Y. The entire capacity of their mills is devoted to the production of health foods. Among these are Gluten Flour, for Dyspepsia; Special Diabetic Food for Diabetes; K. C. Whole Wheat Flour, for Constipation, while Gluten Grits and Barley Crystals are the most delicious of cereal breakfast foods.

Their pamphlet, giving full information regarding their various foods, together with samples of the same, will be sent free to anyone interested. Send for it. Physicians are specially invited to request samples for themselves or their patients.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The March issue contains:

- "The Life of the Spirit," III. By D. Macfadyen, M. A.
- "The Church and the Social Problem." By Percy Alden (Secretary of Friends' Union for Social Study).
- "Review of George Fox." By Rufus Jones, M. A. (Professor of Philosophy in Haverford College).
- "A Friends' Meeting." By Henry Bryan Binns.
- "The Yearly Meeting and Education." By J. F. Mather.
- "Moral Restoration." (A Visit to Elmira.) By the Editor.

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

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And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days.
—Adelaide Proctor.

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The American Friend

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THE SEPULCHER IN THE GARDEN.

*Joseph of Arimathea little thought,
When he the tomb within his garden wrought,
The very spot that seemed for sorrow meet
Would sometime prove most joyful and most sweet!*

*So may the darkest place in all my lot
Prove but my spirit's resurrection spot,
And what I laid away with tears and sighs
Divine and glorious from the grave-clothes rise.*

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Christ would still seek the lost, but He must do it now on our feet; He would still minister, but He must do it with our hands. He would still warn and comfort and encourage and instruct, but He must do it with our lips. If we refuse to perform these offices for Him, what right have we to call ourselves members of His body in vital union with Him?—J. Strong.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

PHILADELPHIA, FOURTH MONTH 7, 1904.

No. 14.

THE SIGNS OF THE COMING OF THE KINGDOM OF HEAVEN.

How shall we know when the kingdom has come, and what are the signs of its coming? These are questions which the disciples themselves asked at various times of their Master. One of His most remarkable answers was, "Where the carcass is, there are the vultures (or the eagles) gathered together." (Matt. 24: 28.) This is one of those strange, puzzling proverbs which Christ was fond of using, and which condenses a whole system of truth into a single sentence. The difficulty is to think through the words to the meaning which lies back of them and to grasp the idea which He wished to suggest.

Vultures are nature's scavengers. Wherever there are decaying bodies, corrupting the air, there are vultures to turn the dead and corrupting body over into new forms of life. Let us look a little further at the great scavenger processes of the world. They are everywhere to be found, in forms gigantic or microscopic. We often wonder why a good God made microbes. Well, if He had not there would be no men to live in His fair world. This invisible army of microbes, which no man can number, ceaselessly fights for us against corruption and pestilence. Most microbes are beneficent. Wherever anything is dying or decaying, there the tents of this army are pitched, and the noiseless work of cleansing the world goes on. They transform dead particles into living cells and change the deadly poisons into life. Without them the earth would be covered deep with fetid matter, and the world would be turned into a charnel house. Every mosquito that rises up from the marsh carries off in his marvelous little body some of the poison of the marsh. His music annoys us, but he has a function to fulfill, and he is doing what he can to sweeten the world. Nature won't let the world corrupt. She has a million devices for purifying it and of turning death over into new life. Every blade of grass helps in this work. Look at an old rotten log or stump and you will find it furnishing sustenance to multitudinous forms of life on the inside and on the outside. Every bit of the old log which can be utilized is being transmuted into new life, and what she cannot use this way she slowly

burns up with her oxygen, so that in the midst of a dying world there is always life and health and sweetness.

Now this is all a parable of the kingdom of God! He that hath eyes to see let him see. What, we ask again, is the evidence that the kingdom is coming? Why, wherever you see the good rising up in a life and the evil being weakened; wherever you see moral and spiritual life purging away corrupt customs and vicious systems; wherever a sinner is being changed into a saint; wherever the life of God is consuming any forms of evil, *there is the kingdom*. It may be and often is as silent as the growing of the grass. The stupendous forces of the world are not lightning and earthquake, but those slower processes which make the earth over and which repair during the warm days of spring all the wreckage of a long winter. Again and again it has happened that one man with a genuine love in his heart has transformed an entire neighborhood, with no forces but just this quiet power of love. Old prejudices capitulated before him. Long-standing evil customs gave way to him. Hostile families became united, and the spirit of brotherhood and co-operation spread by a wholesome contagion. That is the way the kingdom of heaven comes.

As we have seen, men in Christ's day were forever asking for "signs" of the kingdom. They wanted Him to prove His spiritual authority and power by some astonishing miracle. This he refused to grant. A moment's thought makes one see why he refused. No such "sign" can be given. No "wonder" worked in the physical world could prove or verify a spiritual fact. The only "signs" there could be would be transformed lives like those of John and Peter and Paul and Mary Magdalene. They are "signs" of the kingdom of a much higher sort than changing stones to bread or water to wine ever could be. That is what Christ meant when He said there should no "sign" be given, but the sign of Jonah the prophet, for the men of Nineveh repented under his preaching. In short, the only true "sign" is transformation of life. The proof that the kingdom of heaven is coming will always be the exhibition of Christ's Spirit through men like us.

PRESERVE THE FAMILY HOME.

THE Inter-church Conference which was held in New York city on the 23d of last month was the most important gathering of the representatives of the Protestant Churches since the Ecumenical Conference on Foreign Missions. The purpose of the conference was to devise some method of remedying the looseness of the present divorce and marriage regulations. There were representatives of twelve denominations, and they spoke with one voice against the growing evil of divorce. They went farther; they resolved to make a vigorous appeal to the public in the name of the Church asking for a co-operation of all the moral forces in the nation against existing laxity of divorce laws. They went still farther. They called upon all ministers of every denomination to refuse to re-marry any divorced persons whose divorce would not be sanctioned by the Christian Church.

This is a beginning of a movement in the Christian Church which promises to grow into a powerful force for purity of family life. But the difficulty lies much deeper than these good resolutions indicate. *There must be more care about first marriage.* Friends have treated marriage as one of the most solemn and sacred steps in the entire life. They have made it one of the most religious acts of man. They have endeavored to help their members see the holy significance of two souls becoming one flesh, and they have done what could be done to keep them from ever looking upon marriage as a method of satisfying passion.

How can this wreck of home life be avoided if persons rush into marriage with low purposes in the thought and with little or no conception of the holy meaning of union? A marriage which begins as a convenience must sooner or later end in failure and wreck. The work of the Church lies far back of refusal to remarry divorced persons—though that is better than nothing; it must impress its members, young and old, with the glory of the home life and with the sacramental character of the marriage union. It must raise the standard of marriage, and in some way to bring the ideal of the Church more forcibly home to those who are forming the ties which end in marriage.

EDITORIAL NOTES.

FRIENDS in Philadelphia are arranging to celebrate the one hundredth anniversary of the erection of the Yearly Meeting House at Fourth and Arch Streets, by meetings on the premises on the afternoon and

evening of Fifth-day, the second of Sixth month next. It is expected that historical papers of value will be read at both sessions, and that many Friends from the country will also attend the morning meeting for worship at that place. A formal announcement, including the names of those who will prepare the several papers, will be ready in about a fortnight.

UNDER the direction of George Cadbury an exhaustive study of the "Religious Life of London" has been made. The results of this study have recently been published in a great book bearing the title, "The Religious Life of London," edited by R. Mudie-Smith. We hope to give a review of the conclusions at a future time. The statistics of attendance of Friends at the meetings in London are not very inspiring. There are twenty-four Friends' meetings in Greater London, and the total attendance on First-day morning is 952. Nine of these meetings have evening meeting for worship, held on the same basis as the morning meeting, with a total attendance of 236. At ten of the meeting places mission meetings are held in the evening, and these are attended by 3,192 persons.

Good news has just come in from North Carolina. In the face of many difficulties the debt of \$27,000 on Guilford College has been canceled. We have had a succession, during the last two years, of debt-raising. This last attempt has required very strenuous efforts, and the success yields corresponding joy. The Baltimore fire was a serious set-back, as Baltimore Friends were deeply interested in the undertaking and would have materially aided in its realization. But suddenly they found themselves almost overwhelmed with home problems and home calls. Allen Jay, however, is not easily beaten, and he worked at this task with all the energy of a young man attacking his first difficulty, and victory crowns his work. Everybody will be thankful that this splendid institution, which is devoted to the best interests of the Church, is now free of debt.

The abiding presence of God is the heritage of every child of God. The Father never hides his face from His child. Sin hides it and unbelief hides it; but the Father lets His love shine all day.—Andrew Murray.

I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow-creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Edward Courtnay.

FOR THE AMERICAN FRIEND.

WORSHIP A LOST ART

BY A. F. SWIFT.

A minister told me the following: "A young preacher remarked before several others, 'I never could understand why anybody should come to hear me preach,' to whom an older minister replied, 'Perhaps it never occurred to the brother that some might come to worship Almighty God.'"

Is the young minister alone in his view of what a large proportion of people understand by worship? Condensing the definition of the word as given in the Standard Dictionary, we have this, "An act, or the acts collectively, of homage to the Supreme God, as at a given time and place, such as adoration, thanksgiving, prayer, praise and offering." To how great an extent does this idea of worship occupy the mind of the average church-goer? The old ritual worship of the Israelite pointed the way for the spiritual worship of the Christian. God, adorable, loving, omnipotent, held first place. Thanksgiving, prayer, praise and offerings, were to be presented to Him through the priest, at the appointed time and place. So much attention, however, was paid to the outward details that the inward power came to be lost, and the doctrine from the lips of Jesus, that "neither in this mountain nor yet in Jerusalem," should God be exclusively worshiped, but everywhere in Spirit and in truth, would have sounded as strange to the Jew as to the Samaritan. It is even now one of the most difficult things for many to believe, that worship does not consist in following ceremonies which are the "figures of the true."

The writer of the Epistle to the Hebrews has shown us how the ancient figures have been fulfilled. The High Priest is Jesus, who has offered Himself an offering without spot unto God, and has entered with His own blood into the holiest, having made atonement once for all and obtained eternal redemption for us. He has thus opened up for His people a new and living way, by which we may all enter into the presence of God, presenting without human priestly mediation, our adoration and prayer, thus constituting us, as we are told by John, priests unto God. Paul gives us another beautiful figure. For as the priests of old must all belong to the family of Aaron, so we have been "predestinated unto the adoption of children by Christ Jesus unto God," and become members with Him "of whom the whole family in heaven and earth is named."

Not to the ministers alone then, may the worship of the Church be relegated, but each and every Christian has not only his privilege, but his duty to offer unto God through Jesus, his acts of public and private worship. Do we do it? One says: "Let us pray." How many pray beside the minister? Is he even followed with earnestness, and in the hearts of the people is there a responsive call upon the Father to answer the prayer? If in all our congregations there were such spiritual upholding of hands we should not long complain of our leanness.

The definition above quoted places adoration first

as an act of worship. We are not accustomed to consider our meeting houses as especially holy, remembering George Fox's denunciation of the application of the word church, applied to a house of bricks and mortar, but we may easily go too far the other way, and forget that every place where God is, is holy. Moses stood in the wilderness field, when the voice out of the fire in the wayside bush told him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." And it is not altogether formal when, as in some churches the words are spoken at opening, "The Lord is in His holy temple, let all the earth keep silence before Him." For our blessed Lord gave us His promise, "Where two or three are gathered together in my name, there am I in the midst of them"; and surely, where He is is holy ground. In the model prayer our Lord gave us the first sentiment is adoration, "Hallowed be Thy name." Yet how little time we usually spend in our so-called worship in contemplating the majesty and glory of our God. The Psalmist understood the value of such thought in his worship. "When I consider the heavens, the work of thy fingers, the moon and the stars which Thou hast ordained." And again, "Even from everlasting to everlasting, Thou art God." We might profitably search the Psalms for examples to guide us in this exalting attribute of worship. Surely it is wisely placed at the front in the definition above referred to.

Next is mentioned thanksgiving. "Oh, give thanks unto the Lord, for He is good," says David. We have read the old parable how two angels went out of the gate of heaven one morning, one with a large basket, in which to bring home the thanksgivings of men for that day, and the other with a little basket in which to bring their prayers: At evening they returned, he with the small basket, laden not only to its capacity, but with bundles and sacks of prayers beside, while the angel with a large one had only a few small thanksgivings in it. Let us try to practice more of this grace in our collective worship, and we shall find ourselves the gainers thereby.

Prayer comes next. But still let us sink ourselves out of sight for a little, while we pray first for the wider interests of God, "Thy kingdom come," and hold our own wills in abeyance, while in submission we say, "Thy will be done." We can hardly think of the greatest men of the past without thinking of the place they held as instruments used by our Lord in working out His designs in the world. We do not think so much of their personal success or failure, in the abstract, as of what God has done through them. It is not of Paul, or of Abraham Lincoln, separate from God, but of these men used of God with such grand results. So God would teach us in our worship that He would have us to understand our mission, and so thinking of it we at once see ourselves "workers together with Him," and that our interests are His, since we have made His our own.

The things we then ask for ourselves will be so clearly seen as the gifts He is more than willing to bestow, that the next step, praise, will follow natu-

rally. Our hymns, many of them, express praise, but too often, occupied with ourselves, they do not express our praise. If our worship has proceeded thus far on these lines, however, our hearts will be ready to make melody with every hymn of praise.

And then comes, in our definition of worship, "offering," last, but not least. Sacrifice and offering were the most prominent rites of the Mosaic worship, but we for a long time dropped offering entirely out of ours, and even now almost look upon it as out of place in meeting. We, of course, have first the spiritual offering to consider, wherein, as our great High Priest offered Himself without spot unto God for us, we are bound to offer ourselves a living sacrifice to Him, for this is "our reasonable service." And this should be definitely done in our worship, not for this hour alone, but from this time forth and forever. But why is not the money offering also a part of worship. It is too often called "collection." It should be "offering." God told the worshipers of old, "Ye shall not come before Me empty." And I am convinced that the money offering has been looked upon too much as a tax, instead of a privilege. In our adoration, thanksgiving, prayer and praise, our Lord has drawn near to us, and has deepened our care for His kingdom. In order that His work may at home and abroad go forward creditably and rapidly, it should be our joy to give back to Him of what He has given us. No one received greater commendation from our Lord than did the poor widow who gave a farthing, which was all that she had. Not entirely foreign after all to the idea of worship was the thought of the shipwrecked sailors, who are said, in their peril, to have asked if either could pray, but finding that neither could proposed taking a collection.

Finally, the greatest results to the Church in all ages have come from its worship. If the sermon be dull it will not seriously affect the true worshiper, and it will likely not be dull if the Church is engaged in true worship, and praying for the messenger and message. Peter's sermon at Pentecost was followed by the conversion of three thousand people, but the descent of the Holy Spirit which inspired the sermon, and who gave the results, was preceded by a ten days' worship of the infant Church. It was in response to adoration and prayer by the united disciples that the place was shaken where they were sitting, and renewed power was given. Paul often preached with power, but it was in answer to prayer and praise, in chains and darkness, that the earthquake shook the prison, and all the bonds were loosed. It was in recognition of the unceasing prayer and worship of the Church that Peter was led out past the sleeping guard by the heavenly officer and given many added years of service. Our Lord Himself, in His earthly life, never was shown to His disciples with such proofs of divinity, even in His wonderful discourses, His works of mercy, nor even in the portents which surrounded the cross, as when worshiping on the mountain they saw Him transfigured with heavenly brightness, and the Father with spoken words acknowledged the Son.

May the Church—may our Church—return to her first love in this regard. May all our people learn to think no time so well spent as that spent in worship. May it become such a second nature to bow before God in united worship that it shall seem a great loss if we are kept from doing so, and we may be very sure God will not withhold His blessing.

Millbrook, N. Y.

FOR THE AMERICAN FRIEND.

TEXTS THAT HAVE HELPED AND COMFORTED ME.

BY THEODORE L. CUYLER.

Coleridge's remark that "The Bible is the only book that always finds me," has been abundantly verified in the experience of myriads of Christians. Other cisterns of thought run dry; this divine fountain of truth is inexhaustible. For every mood of mind, for every perplexity, every emergency, there is a precious message for us. The Bible of many a veteran Christian has its margins lined with pencil marks against favorite and well-tested texts.

There is one text that has helped me wonderfully; it is that not unfamiliar one in the fifty-fifth Psalm: "Cast thy burden upon the Lord." The Hebrew word translated "burden" signifies that which is given to us to bear. The Psalmist means to say that whatever Providence appoints to us, we must lay it upon the Lord. He has cast the lot for thee; then cast thy lot upon him. It may seem at first sight as if there was a contradiction between this text and that other one, "Every man shall bear his own burden." But there is no contradiction at all. We have our duties to perform, sometimes very difficult duties; God does not release us from them, but he sustains us in the doing of them. The load laid upon us does not crush us, for he gives us strength equal for the day; we lay the load upon the strength which our loving Father imparts to us. God's wonderfully gracious offer to us in this text is to lighten our burdens by putting Himself, as it were, into our souls, and underneath the burdens. This is a supernatural process; and the whole walk of faith through life is the simple but sublime reliance upon the Almighty arm that is never seen but often felt.

This is a world of worries, and all around us are overloaded people; each one thinks his or her burden is the biggest. In the meantime our merciful Father keeps saying to every one of them, "Cast thy burden upon the Lord and He will sustain thee." As if this one offer were not enough, it is repeated again in the New Testament; "cast all your anxieties upon Him, for He careth for you." This is the more accurate rendering in the Revised Version; for the word translated "care" in our Common Version does not signify wise forethought, but that wretched thing, worry. This text has been delightfully helpful to me because I have a natural tendency to anxieties, and the reason given for rolling them over upon God is very tender and very touching. "He careth for you." He takes the deepest interest in you. He is

the One who says to me, "My child, do not break yourself down with that burden." The infinite Ruler of the universe who is wise in counsel and wonderful in working—the God who guarded the infant Moses in his cradle of rushes; who sent His messenger birds to Elijah by the brook Cherith; who quieted Daniel among the ravenous lions, and calmed Paul in the raging tempests—He it is who says to us, "Roll your anxieties over on me, for I have you on my loving heart!" What fools we often are when we trudge along with bended backs and careworn hearts; and all the while God's omnipotent arm is stretched out to relieve us!

These twin-texts I have just quoted have more than once exorcised that demon of "worry," and made me move nimbly over the path of duty. Sometimes in a season of great perplexity a passage of Scripture has suddenly darted its light upon me, and made the pathway very clear to my eyes. A remarkable illustration of this occurred to me during my ministry in New York. My downtown field of labor was a very difficult one; and a very attractive call was pressed upon me from a prominent, wealthy and prosperous church in a Western city. For weeks I was perplexed and sought guidance. One day I opened that richly suggestive old book, "Cecil's Remains," and my eye rested on a passage in which Richard Cecil remarks that changes in life are often dangerous, especially if an appeal is made to selfish ambition. Then followed this text from the prophet Jeremiah: "Why gaddest thou about to change thy way?" That decided me in an instant. Never have I ceased to thank God for that little text; but for it I might have missed a distinct call from God—soon afterwards—to this city of Brooklyn, in which I have been permitted to do the most important work of my life.

We ministers are constantly required to administer consolation to afflicted souls, and we are often in sore need of heaven-sent comfort ourselves. We need lessons that only can be learned through tears, just as Paul needed a thorn in the flesh, and Joseph needed to be shut up in a prison in order that he might reach a palace and a premiership in the kingdom of Egypt. Fellow Christians! do we not all need to be taught that dark clouds often rain down precious blessings—that Christ's people are never more exalted than when laid low, never so enriched as when they are emptied, never so advanced as when they are set back by faith-trying adversities? God is a marvelous organist, and knows just what heart-strings to strike when He would evoke the melodies He loveth to hear.

If affliction drives us from him it becomes a curse; if it sends us closer to him it yields certain otherwise unobtainable blessings. Through the parted clouds of sorrow, good angels of mercy descend upon us. One of them says, "Whom he loveth he chasteneth." Another angel says, "All things work together for good to them that love God." Still another sings in our ears, "Let not your heart be troubled; believe also in me." And so as our vision gets cleansed with

tears, we begin to see bright light breaking through the clouds. No cloud ever can be big enough or black enough to shut out heaven if we keep the eye of faith fixed steadily upon the everlasting Throne.

I might quote many other passages that have rendered infinite help and consolation; but I close with an incident that happened in my own family not long ago. A beloved member of my family was compelled to undergo a very severe and critical surgical operation. On the morning of the day on which the eminent surgeon was to operate, she opened her little book of *Daily Light*; and the text for that day at the top of the page was this: "Thou shalt be steadfast, and shalt not fear; because thou shalt forget thy misery, and remember it only as waters that pass away." Those words came like a voice from above; they were as cheering at the time as they have since proved to be prophetic. Truly God's book is a wonderful treasure-house of truth for every step in our pathway of life, and for every emergency that we encounter. Happy are they who make it a lamp unto their feet, and their song in the house of their pilgrimage!

Brooklyn, N. Y.

GOD'S SLOW MAKING OF US.

God does not make us all at once. The process is a long one, running through all the years of our life, how many soever these years may be. There is never an hour when some new touch is not being given to our life, some new line marked in our character. Countless agencies and influences minister in the making of us—the mother, the father, the home, the school, the playground, the church, books, companions, friends and friendships, joys and sorrows, successes, failures, health, sickness, roses and briars—all life's circumstances and events. These things all work upon us, yet not blindly, not without guidance. Always God is on the field, and he works in and through all experiences, unless we drive him out of our life. Hence it really is God that makes us.

But there is no period in all the years when we can say that God has finished making us. We are always in process of being made. In one of George MacDonald's books occurs this fragment of conversation:

"I wonder why God made me," said Mrs. Faber, bitterly. "I'm sure I don't know where was the use of making me."

"Perhaps not much yet," replied Dorothy; "but then He hasn't done with you yet. He is making you now, and you don't like it."

It would give us more patience with ourselves if we always remembered this. We should not get so discouraged with our infirmities, imperfections and failures, if we always kept in mind the fact that we are not yet made, that we are only in process of being made, that God is not yet through making us. It would often help us to understand better the reasons for the hard or painful experiences that come to us. God is at work on us, making us. If we yield ourselves to His hand in quietness and confidence, letting Him do what He will with us, all will be well.

At present we are not what we should be, neither are we what we shall be. The end is not yet manifest. "It doth not yet appear what we shall be." It is a comfort to us, however, to know that God has a design in all His work upon us. There is nothing accidental in any of the providences that come into our life. There is a hand that is guiding and controlling these providences, and there is a purpose running through all the events and circumstances. God is always making us, and His thought for us is beautiful and good.

We should never pass judgment upon unfinished work of any kind. An unripe apple is not fit to eat, but we should not therefore condemn it. It is not yet ready for eating, because God is not yet done making it. Its unripeness is the precise condition which belongs to it in its present stage. It is a phase of its career, and is fitting and good in its place. A child's piano-playing may be execrable to the delicate ear of a trained musician, yet there was a time in the history of the musician's own musical development when he played no better, and when his friends and his teachers complimented him on his encouraging progress, seeing even in his faulty execution the evidences of genius and the marks of improvement. We have no right to judge the work of a beginner in any art or kind of work; we should wait until he has finished it before we pass an opinion on it. No artist will submit his picture for inspection while in an incomplete state. Neither is it just to form opinions upon God's providences until they have been worked out unto the end.

We should apply this rule to all that God is doing in us and with us. We should never mistake the processes for the final result. God has not made us yet; He still has the work in hand—incomplete. Not much that is good, worthy, or beautiful, may yet have come to perfection in us. We continue to make innumerable mistakes, and to stumble and fall continually. Somehow we seem never to get our lessons learned. We think we know them, that we have fully mastered them, but when we try to put them into word or act we fail. We think we have learned patience at last, but we have scarcely got into the thick of life's events and experiences, and have begun to be tested, when our patience is gone, and we speak unadvisedly or act foolishly. We think we have faith now, and that we shall not again lose confidence through any trial; but we have gone only a little way in the darkness of some new experience when our faith falters as before.

So it is with all our lessons—we seem never able to get them wrought fully into life. But this should not discourage us. We are only learners, scholars at school, as yet. We are only children, not men. The fruit is not yet ripe. The picture is not yet fully painted. But if only we leave the fruit under the culture of the wise Husbandman it will some time grow to ripeness. The picture which seems only an outline sketch at present, dimly revealing the features of an artist's thought, at length, when finished, wins the praise of all who see it. We should be pa-

tient with our own slow progress in the Christian life, and with the growth in us of the things that belong to Christlikeness. If only we are sincere, faithful and diligent, we shall some day see our vision realized.

"One held unwritten in his heart through years
A song for which his earthly lips were mute,
Wherein were blended prayer, and peace, and tears,
Regret and hope which heaven shall bring to fruit;
A song unsung to mortal harp or lute,
Yet in his life the rhythmic fall of days
Love-tuned, the cadenced years of ministry
Wrought out before the Lord, a chant of praise,
Which now his choirs are singing by that sea
Where many mansions be."

For the same reason we should learn to wait for God until He makes known His purpose and will. Some of His ways seem very strange to us. We cannot see love in their dark lines. Nor can we see how good can possibly come to us out of the painful experiences through which we are passing. Again we should remember that we may not judge of any work in its processes, but should wait until we see it finished.

Take the story of Joseph for illustration. If the narrative ended with the account of the boy carried off to Egypt, or with the account of the false accusation against him under which he was cast into a dungeon, we should see nothing beautiful or good in it. But when we read the story through to the end, and find Joseph at last next to the king in power, using his power for the good of his own people and of the world, then we begin to understand the meaning of the dark mysteries in the earlier chapters.

Life is full of similar experiences. We must wait for the ending of the serial before we form a final opinion upon it. We must wait until the last chapter of a life is written before we judge of the manner of its ending.

It is a good thing to get into our heart a firm conviction of the truth that God is really making us. Then we shall never be afraid to submit our life to His will, knowing that He has in His thought a vision of beauty into which He is fashioning us, which He will surely realize in us unless by our own resistance or wilfulness we spoil the beauty and hinder the outworking of the divine purpose in us.—"Sunday School Times."

THE MYSTERY OF LIFE AND THE EASTER REVELATION.

In our youth we take life for granted. We reflect little, if at all, upon its significance and ultimate conclusions. We are happy in the mere fact of living, absorbed in the details of each day. But there are few men of intelligence and thoughtfulness who do not awake, at some time, to the wonder and mystery of existence, and begin to ponder and speculate upon the meaning of it all. We are driven in upon ourselves and the old, old questions which have perplexed man from the beginning weigh heavily upon our minds. We begin to ask over and over: Who am I? What am I? Whence came I? Whither am I

going? Who are these around me—men like myself—mortals or immortals? What does all this earth-life signify, and in what will it end? What is that strange thing we call death? Does life go on forever, or does it end with the six feet of earth? Is there a Beyond and an infinite and eternal life? What value is to be assigned this mystical but strong testimony of my inner consciousness that I am not one in destiny with the beasts, but have my origin, nature and issue intimately involved in the being of an Ever-living One who stands to me as Creator, Father and Saviour?

We say that that man must be singularly careless and unreflecting upon whom some such meditations and persistent queries do not at times press. They come upon us frequently while we walk the streets in the midst of the hurrying throngs. They brood over our souls as we look up into the sky, as we listen to the voices of earth and winds and stars. They are started by the miracles of growth in tree and flower and grass-blade in the springtime. They invade our inmost thoughts as the accents of the preacher fall upon our ears. They compel our attention in the solemn stillness of the night before sleep overtakes us. They visit us on our beds of illness, and alike introduce themselves suddenly and uninvited in our hours of merriment.

It is only in the light of immortality that any satisfactory answers can be given to these insistent questionings. If man be indeed only dust of the ground, if the grave swallows him up forever, then there is no solution to the mysteries of life, time, earth, the universe. Only by postulating an existence beyond the tomb and limitless in duration and capacity, can any adequate meaning be at all discerned in the creation of such a being as man with all his hopes, yearnings, mental, moral and spiritual powers. But there is a satisfactory answer which comes out of the riven and empty tomb of Christ. We hear the voice which says: "Because I live ye shall live also," and we are comforted. We may not be able to solve all the deep problems which burden us with their seeming inscrutability; but, given eternity, we can be content to wait and wonder in expectation of the larger and clearer light. And our human lives which, on the supposition of death being an endless sleep, become so incapable of explanation, comprehension, or rational justification—so fragmentary, unsatisfactory, unmeaning, mocking, "a tale told by an idiot,"—on the basis of faith in the Easter message, in the argument of the deserted sepulcher in the garden, in the words of Him who said, "I was dead, and, behold, I am alive for evermore," become profoundly meaningful, reasonable, self-justifying, and worthy of themselves and of the God in whom they have their underlying being. Only upon the assumption of heaven, everlasting life, a spiritual existence in companionship with Christ in Paradise throughout the eternities, can we find any clue to the labyrinth, any key that will unlock the inner wards of the mysteries. They alone give meaning to man and life.—"Western Christian Advocate."

PASSING THE GOLDEN MILESTONE.

Alfred and Anna M. Johnson, of Richmond, Ind., celebrated their fiftieth wedding anniversary on Third month 23d, by a quiet home-coming of their family. They were married in 1854, in Friends' meeting, at Harveysburgh, Warren County, Ohio, of which the bride was then a member. Their first home was made in Richmond, Indiana, fifty years ago, where they resided for a short time. For forty years they lived in other places in the Central West. In 1899 they returned to make their home in Richmond, Indiana.

Alfred Johnson, who is now in his seventy-ninth year, is in good health, and very active for one of his years, and has been a minister of the gospel for many years, and is remembered as such in the yearly meetings of the West.

At the reunion of the family, on the occasion of the anniversary, the following poem, written by a sister, was read:

Jesus said unto him, if thou canst believe, all things are possible to him that believeth. (Mark 9: 23.)

1854-1904.

Could we retrace the stretch of road
Our feet have trod these fifty years,
The simple tasks, the heavy load,
Made heavier by our doubts and fears;
Could we but see our loss is gain,
Our thwarted plans, our hopes delayed,
Are speeding us through wind and rain,
While we for sunshine only prayed;
Could we believe the setting sun
Returns with gladness on the morrow;
We'd sing of battles overcome,
Of love and faith outweighing sorrow.
Let us believe these passing years
Are foot-paths leading on to light
And trim our lamps, dispel our fears,
And wait His coming in the night.

AMY E. JOHNSON.

MARY BROWNELL.*

Mary Brownell was a birthright member, and a very prominent worker in Hartland Meeting, New York. For many years she was clerk of the Women's Meeting, and for over thirty years clerk of the "Select" Meeting, and was a valued elder at the time of her death.

She was born and always lived on the farm where she died, always glad to open her door to the Lord's servants, and very few, if any, of the "Traveling Friends" who have visited Hartland in the past sixty years have gone on their way without having enjoyed the hospitality of her home.

She was one of the pioneers, and the young people loved to hear her relate her early experiences living in the woods, and going to meeting on horseback over Corduroy roads, and how, one day, she froze her feet while sitting in meeting.

Her father died when she was ten years old, and she early learned of the responsibilities of life. After seventeen years of married life her husband was acci-

* Mary Brownell, a member of Hartland Monthly Meeting died at her home in Hartland, Niagara County, N. Y., Third month 14th, 1904, in the 89th year of her age.

dentially killed, leaving her with two children, which she brought up while managing her farm. After her son had grown to manhood and taken the management she was relieved of the burden, but thirteen years ago he died, and again she was left to take up the active duties of life.

She was always cheerful. No one ever found her downhearted, and her testimony was that God had been so good to her, that she could trust Him, and no one doubted but that she did. Her daughter, Phebe, survives her, but on account of severe illness was not able to attend the funeral, which was held in the church, and by her request was conducted by George Hull. The large attendance indicated the respect and esteem in which she was held.

Truly a mother in Israel has been promoted.

Some Views on Present Topics.

THE PASTORAL WORK OF A CONGREGATION.

BY ISAAC SHARPLESS.

The Society of Friends has always been a hot-bed of individualism. With its fundamental ideas of direct divine guidance it could not well be otherwise. It necessarily represented the opposite extreme from catholicism, which placed all authority in the Church. Difficulties began to greet it almost immediately. The Wilkinson-Story Separation, which was a rebellion against the organization planned by George Fox, expressed an extreme view of the tendency. The Separatists claimed, among other things, that no time should be arranged for attendance at meeting, as Friends would be divinely called together whenever the right time came. Fox demanded the minimum of organization which would hold things together and objected to the extreme positions of the Separatists as incompatible with successful work. He thereby gave latitude to his followers to make the rules of the organized Church superior to individual judgment in certain cases. Just what these cases are has never been determined; but it would seem that the social pastoral care of the congregation was one of them. It is a beautiful theory that this will be done by one member for another whenever the divine guide prompts it, and if we were all sufficiently faithful and attentive this is probably all that would be needed. But, as a matter of fact, no congregation can get along without officers specially delegated to this work, and yet such officers should always urge upon the general membership the importance of unofficial action in a vast number of cases. Such officers are sometimes called "Overseers" and sometimes "Members of the Pastoral Committee," and not infrequently this becomes a committee of one. The more general the work can be made, compatible with efficiency, the better for all concerned, for a very large part of its value accrues to the workers themselves.

Pastoral care is needed in every congregation, old or young. There is no meeting among us which can

dispense with it. But the needs of the membership vary vastly in the different localities. It can readily be believed that a meeting of new and uneducated Friends would need practically the exclusive time and care of one or more people, but a meeting of birth-right members has always within it many who demand encouragement, or sympathy, or advice, or rebuke. No one person is usually fit to attend to all of these demands of varying character. Gifts of widely divergent sort must be utilized to do the work effectively. Hence pastoral work confined to one individual will not usually meet the case. It may be well to have one directing head to attend to the machinery of the labor, but many diverse abilities must be drawn into the service. This then would seem to be the one efficient form and the one most in accord with our principles: that there should be for all pastoral work, outside of meetings for worship, one directing and managing leader who should give as much time to the service as the occasion demanded, with a committee associated with him of goodly size and varying qualities, who would willingly give their time and powers to the service, with also a feeling of responsibility covering the entire congregation, that each of them must be to a large extent his brother's keeper.

In the meantime the general problem of where the line shall be drawn between organized and individual effort in church work, so as to make our machinery efficient, on the one hand, and, on the other, to make it of such a character that it will allow freedom to individual consciences, remains as yet unsolved.

Haverford, Pa.

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ANNA EASTBURN WILLITS, Editor, 343^d E. Main Street, Haddonfield, N. J.

At the Executive Meeting of the Temperance Association of Philadelphia Yearly Meeting of Friends, held the 28th ult., plans were submitted for the annual public meeting to be held at Twelfth Street Meeting House during yearly meeting. A number from the Association are expected to take part on the program. The time for holding this meeting was changed from Fourth-day evening to Third-day evening, which will be the 19th inst. this year. Encouraging reports were received from the meetings held by Joshua L. Baily, also from those held by Edwin P. Sellew, during the past month, at various meeting places within the yearly meeting.

The tendency of the present times is toward moderation in all things, and there are no grounds for the widely-circulated report that the habit of drink is increasing so rapidly among the women of New York that it may be expected that within a few years public drinking places where wine is served and simi-

lar in character to the barroom conducted for the use of the male population, will be opened in New York to supply the demand of the women of that city for liquor.

The Iowa State Senate voted \$125,000 for a hospital for habitual drunkards. This is the first open approval of Iowa's "dipsomaniac law," which went into effect two years ago.

The St. Louis and San Francisco and the Chicago and Eastern Illinois Railroads, have determined no longer to allow expense accounts for wine feasts among traveling, district and general agents.

Already, before a spade is struck into the ground in Panama, far from the restraints of civilization, the liquor power is looking forward to a ten years' orgy in which to roll up a great aggregate of wealth. We find the following headlines in the New York "Herald," Third month 12th:

"Must Have Liquor for Canal Workers."
"Rear Admiral Walker Declares Laborers Cannot Be Obtained Unless Saloons Are Provided."

One feature of the remonstrances in Philadelphia, which this year is somewhat more conspicuous than it has heretofore been, is the disposition of various commercial and manufacturing firms, as well as the Rapid Transit Company, to object to new saloons in the vicinity of their establishments. The ground taken in these protests is that they have a demoralizing effect on their employees, who are apt to congregate in large numbers at drinking places during business hours or at intervals in labor. It is probable that there are but few of these applications which the judges cannot turn down without doing injustice to anybody or denying any necessary want.

USED FRANKING PRIVILEGES.

The sequel to the charges of the misuse of the franking privileges of members of Congress by advocates of the Hepburn-Dolliver original package bill, has passed, and the incident is closed, by convincing Representative Clayton that the law had not been violated.

Wilbur F. Crafts, Superintendent of the International Reform Bureau, said he has duly considered the purpose of the franking privilege, namely, to educate the public on public questions through public documents which Senators and Congressmen have a right to send out through any agency they may trust to do it, and such has been the only use of franks by the subscriber and the Bureau for which he acts, which is a philanthropic reform organization.

The following appeal is made in this column, as it is felt the more the Mission can be advertised over and against the saloon, just so much do we gain and hold for Christ. The Temperance Committee of

New York Yearly and Quarterly Meetings formed an Association and gave the first subscription, and it is hoped Friends of Philadelphia and elsewhere will start similar lines of work:

THE LORD'S SIGNAL SERVICE.

An association has been formed in New York which invites, the co-operation of churches, societies and individuals. It is called "The Lord's Signal Service," and has for its object the placing in conspicuous positions throughout the city, bulletin boards which shall have on them the places and hours where gospel mission services will be held with "A Welcome to All." Are not "the children of this world wiser than the children of light" when they appreciate and follow out so persistently keeping before the eye of the public, conspicuous advertisements?

It is believed that if our gospel mission meetings were as faithfully advertised and kept before the eye of the public many an arrest of thought would come to the careless and indifferent, followed by action in attending the meetings to which they have been thus directed and invited.

The president will present the matter at any meetings where opportunity will be given for a few words, or for Bible lesson prepared on the subject.

A. KIRK, President,
146 East 34th Street, New York City.

PREDICTS TEMPERANCE REVIVAL.

William C. Lilley, a church elder of Pittsburg, predicted at the Presbyterian ministers' meeting, in Witherspoon Hall, Philadelphia, that the next great revival which would sweep the entire country would be the temperance cause. All the Protestant denominations, he said, would take part in it, and the Catholic Church also would unite with them in one great movement to fight the evil of intemperance. Alfred Smith, conference temperance evangelist, said:

"Terrible as it may seem to us, nevertheless it is a fact that the very life of the Church is being sapped out by the complicity of our people in dirty politics and with the corrupt politics of our State. We shall not again have a great religious revival and awakening until the Church purges itself of her complicity with corruption and the liquor traffic."

ENGLAND'S DRINKING PLACES HARD HIT BY A TRUST THAT STEMS TIDE OF DRUNKENNESS.

It may be remembered that the idea of the model saloon originated in the mind of a country clergyman about two years ago, and the present Central Public House Trust is the result of his efforts to get men of means interested in his scheme. Now the society numbers among its active members the dukes of Devonshire and Norfolk, Lord Rosebery, Earl Grey, who is the head of the branch operating in London, and the bishop of Canterbury and York.

The clergyman believed that most of the excessive drinking in Great Britain was due to the fact that ordinary saloonkeepers sold only intoxicants, for he thought that if people could buy food and non-alcoholics at "pubs" and be supplied with them readily they often would choose such drinks in preference to liquor. The Public House Trust, of which Earl Gray is the president, goes on the same theory. In the "reformed" public houses which it has established all over the country, liquor is freely sold—

only there is no special inducement to buy it—whereas tea, coffee, mineral waters, and food at rock-bottom prices are given special prominence. If these houses were run in the ordinary way it would be hard to carry this out, but the trust officials have solved the difficulty by making the manager of each of their places a salaried employee who thus has no interest whatever in pushing the sale of fiery drinks to the disadvantage of harmless ones.

WHAT TOTAL ABSTINENCE DOES FOR THE SOLDIER.

Under this heading the National Temperance Society, some months ago, published in leaflet form an article by Lord Roberts, showing what total abstinence has done for the British soldiers in India. In this leaflet this distinguished British General takes the same view as that held by our own Lieutenant-General Miles. Among other things, Lord Roberts says:

"If soldiers would raise the social status of their profession, they must cultivate temperance and decorum, and banding themselves together in societies, such as the Army Temperance Association, is the best means of attaining the much-desired end.

"To show in what an increasing ratio total abstinence is commending itself to our soldiers, I quote you the following figures representing the average totals of former years:

1889-90.....	13,487
1890-91.....	15,050
1891-92.....	16,948
1892-93.....	18,355
1893-94.....	22,369

THE LATEST FROM ENGLAND—BRITISH PHYSICIANS WANT COMPULSORY TEMPERANCE EDUCATION.

Arthur Chamberlain, an English manufacturer, and brother of Joseph Chamberlain, M.P., in a recent speech, said the only competitor he was afraid of was the United States, and he only feared them because of their superior education, and the fact that the people of that country drank only half as much intoxicating liquor as Englishmen.

A movement inaugurated by physicians is now on foot for the adoption by Great Britain of the educational method against drink.

About the middle of January, according to the "British Medical Journal," the Council of the British Medical Association, through a committee of its members, among whom are Sir Lauder Brunton, Sir Henry Thompson, Sir William Turner, Sir Victor Horsley and Professor G. Sims Woodhead, asked every registered physician in England, Scotland, Ireland and Wales, to unite with them in signing a petition for the compulsory study of the laws of health, including elementary instruction on the nature and effects of alcohol.

This petition, which late advices from England

show has already been signed by nearly 15,000 practitioners in all parts of Great Britain, states as its *raison d'être* the facts, that as members of the medical profession, the signers have constantly before them "the serious physical and moral conditions of degeneracy and disease resulting from the neglect and infraction of the elementary laws of hygiene," that "much of the degeneracy, disease and accident with which medical men are called upon to deal, is directly or indirectly due to the use of alcohol, and that a widespread ignorance prevails concerning not only the nature and properties of this substance, but also its effects on the body and mind."

The petition reviews at some length the steps taken in other English-speaking countries toward securing such instruction, namely, Canada, Australia, Natal, and especially in the United States, where, the petition says, the "whole question is dealt with still more completely."

In view of the fact that this instruction is legally compulsory throughout the whole United States, and that certain opponents have vainly tried to abolish such legal requirements, and to postpone all teaching concerning the nature and effects of alcoholic drinks until the later school years, it is interesting to note the emphasis laid by this petition of British physicians upon the necessity of having the instruction compulsory and given at an early age. The signers state that under the present school arrangements in Great Britain health instruction is permissible, but, they add:

"By this method effective instruction is given to a small proportion of the pupils only. This does not appear to us to be adequate. We believe that it should be compulsory and be given at a much earlier age than at present. . . . We would urge the Board of Education of England and Wales, the Scotch Educational Department, and the Irish Educational Authorities, to include in the simple hygienic teaching which we desire, elementary instruction at an early age on the nature and effects of alcohol. . . .

"Until the four Central Educational Authorities of the United Kingdom include this subject as a part of the system of National Education, it appears to us that the mass of the pupils must fail, as at present, to receive that systematic teaching of hygiene and of the nature and effects of alcohol which alone we consider adequate to meet the present need."

Thoughtful students of the present conditions in national life in Great Britain, as in France, Germany and other European countries, are gravely concerned over the widespread drink evil with its direful consequences to individual and national well-being and prosperity. They are beginning to recognize the greater sobriety of our people and the educational methods which have helped bring about that sobriety as potent factors in the industrial and commercial success of the United States. They see, as shown by this petition from the physicians, that the hope of the nations lies in preventing the formation of drinking habits through education of the rising generation.

MARY H. HUNT.

The International Lesson.

SECOND QUARTER.

LESSON III.

FOURTH MONTH 17, 1904.

JESUS TRANSFIGURED.

Mark 9: 2-13.

GOLDEN TEXT.—A voice came out of the cloud, saying, This is my beloved Son: hear him. Mark 9: 7.

DAILY READINGS.

Second-day, Fourth mo. 11.—Jesus transfigured. Mark 9: 2-13.
 Third-day, Fourth mo. 12.—Peter's testimony. 2 Pet. 1: 16-21.
 Fourth-day, Fourth mo. 13.—Moses' shining face. Ex. 34: 29-35.
 Fifth-day, Fourth mo. 14.—Elijah's departure. 2 Kings 2: 9-18.
 Sixth-day, Fourth mo. 15.—Renewed in Christ. Col. 3: 1-11.
 Seventh-day, Fourth mo. 16.—Prayer a Christian duty. Matt. 6: 5-15.
 First-day, Fourth mo. 17.—Christ praying for his followers. John 17: 1-26

Time.—The autumn of A.D. 29, and about a week after the last lesson.

Place.—Not certainly known, but, almost without doubt one of the places of Mount Hermon, which alone fulfills all the requirements of the narratives. The traditional site—Mount Tabor—is unquestionably wrong, and is given up by all scholars.

Place in the Life of Christ.—During the last half of the third year of his ministry.

Parallel Accounts.—Matthew 17: 1-13; Luke 9: 28-36. See also 2 Peter 1: 16-21.

2. "After six days." According to the Jewish method of reckoning, which counted both days, this would be seven days, and so agree with Luke's "about eight days." "Peter and James and John." They were the chosen companions of Jesus on several important occasions—the raising of the daughter of Jairus, and in the garden of Gethsemane. "Apart by themselves." Jesus and the three apostles. This was a scene not for all. "Transfigured." Literally, "metamorphosed," "changed into another form"; the word is translated "transformed" in 2 Cor. 3: 18. Here (Mark 9: 2) it probably means simply "that his appearance was changed, was resplendent with a divine brightness." It was the divine over-coming the human.

3. "And his garments became glistening, exceeding white; so as no fuller on earth can ever whiten them." Revised Version. This verse is explanatory of the transfiguration.

4. "Elijah with Moses." The one, the typical prophet; the other, the lawgiver. Elijah was one who delivered a divine message, rather than one who foretold events, for, so far as known, he uttered no Messianic prophecy. Moses, on the other hand, was not only a law giver, but essentially a prophet also and a Messianic prophet. Therefore it is likely that there is something more in the fact of these special two being present. "These were the two men in the Old Testament who made a mysterious exit from this world, and they are the ones selected for a mysterious return in the New Testament." "Talking with Jesus." Luke says they "spake of his decease which he was about to accomplish at Jerusalem." The Greek word translated "decease," is "exodus." It is an unusual word and involves all the incidents of the last days—Christ's "passion, cross, death, resurrection and ascension."

5. In the high state of spiritual exaltation the three apostles seem to have recognized the visitants at once. From Luke we learn that the disciples were heavy with sleep, and when they were awake they saw Moses and Elijah. "Tabernacles." Tents, booths, any temporary structure.

6. "For he wist not what to answer, for they became sore afraid." Answer, not to a question, but to the situation. Luke says of Peter, "not knowing what he said." "If he had known what to say, he would not have said any so foolish a thing." "Heavenly visitors do not come to stay." It is said that if men in Galilee are caught out at night they will at once try to make a protection of branches or brushwood to protect them from the chill night winds.

7. "And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son, hear ye Him." Revised Version. The cloud hid Christ, Moses and Elijah. "Voice." Compare Luke 3: 22; John 12: 28; 2 Peter 1: 17, 18. "Hear ye Him." This verb in such connection always means, hear and obey.

8. Matthew says, "When the disciples heard it (the voice) they fell on their face and were sore afraid, and Jesus came and touched them and said, Arise and be not afraid." "Suddenly." The vision vanished suddenly. The heavenly visitants had vanished in the cloud.

9. "As they were coming down." It was natural that they should ask their Lord concerning the wonderful vision which they had seen. "They should tell no man." Such an occurrence would be misunderstood, and would be misleading to those who had not a spiritual comprehension. Such a marvelous story would only make the people still more sure that Christ would restore the outward kingdom of Israel. "Risen again from the dead." After Christ's death and resurrection the real meaning of the Transfiguration would be understood. At least it would be known that it could not have reference to an outward kingdom.

10. This verse shows how far the disciples still were from a full understanding of Christ's mission, and shows how unfitted they were to talk publicly about the wondrous scene which they just witnessed.

11. "The scribes say that Elijah must first come?" The question which troubled them was, How could Jesus be Messiah if Elijah had not come? for the scribes, who were their religious teachers, insisted that Elijah would return, according to Malachi (3: 1; 4: 5, 6), before the coming of the Messiah.

12. "Elijah indeed cometh first." In accordance with the prophecy. "How is it written?" As the coming of Elijah is foretold, so is the suffering of the Messiah foretold. Psalms 22: 6; Isaiah 53.

13. "Elijah is come." Matthew (17: 13) says, "Then understood the disciples that he spake unto them of John the Baptist." Compare also Matt. 11: 10. "Listed." Wished. The idea is that John the Baptist was treated as Elijah was. Herod and Ahab are compared. See 1 Kings 18: 17, etc.; 19: 1, etc.

PRACTICAL THOUGHTS.

1. "If the Son must needs go down into the valley of the shadow of death, the Father's face will shine upon Him for a moment before He enters it with a brightness which will not be obscured."

2. The Law and the Prophets disappear but the Gospel remains.

3. "For the Law was given by Moses, but grace and truth come by Jesus Christ."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FOURTH MONTH SEVENTEENTH.

HOW CHRIST TRANSFORMS LIVES.

Rom. 12: 1, 2; Phil. 3: 20, 21.

Second-day, Fourth mo. 11.—By His presence. Ex. 34: 29-35.

Third-day, Fourth mo. 12.—By divine indwelling. Mark 9: 2-8.

Fourth-day, Fourth mo. 13.—By the Word. Jas. 1: 21, 22.

Fifth-day, Fourth mo. 14.—The heavenly image. 1 Cor. 15: 45-49.

Sixth-day, Fourth mo. 15.—By beholding Him. 2 Cor. 3: 10-18.

Seventh-day, Fourth mo. 16.—By imitating Him. John 13: 12-17.

The skeptic who challenges the records of the New Testament because they claim for Jesus a birth and life and resurrection that have never been duplicated, because such incidents are, if read, unique, have used a word that applies to Him in the whole purpose and influence of His life. He was and is unique. Christianity is to-day the teaching of Christ. Platonism had its new Platonism and Darwinism its new Darwinism, but since Christ came there has been no new name given whereby men are saved. No disciple of His ever set up a school of his own. The greatest admirer of John or Paul admires most of all their Christlikeness, and there is no cult, least of all one encouraged by them, that teaches John-likeness or Paul-likeness, but their Lord is "all and in all."

From the short years of His sowing has sprung a fruitage in every land that, with all that it has lacked of perfectness, is the world's wonder and its hope. That the bloody sea-kings of Norway and the plundering barbarians of Britain should, with the savages of Africa and of the islands of the sea, alike name the Prince of Peace as Lord, is token of the change he works—such change as no other name or influence has ever wrought.

"I beseech you therefore," says Paul. This "therefore" looks back to the gracious fact of justification, so necessary since "all have sinned," and forward to the consecration and transformation becoming to the redeemed. The world has its moulds and models, but to be fashioned according to them is to do despite to Christ and to our own souls. "How it looks," and "what people will say," are too often considerations where the test should be, "What Christ would have me do."

Our lesson readings for the week set Jesus before us in three essential ways—as Companion, Teacher and Pattern.

The very thought of His companionship brings a

rest and steadfastness that means victory over weariness and worry; and that is Christlike, for already, before Gethsemane and Calvary, He could say, "I have overcome the world." But we need to take time with Him (Mark 6: 31), and to remember that two cannot walk together except they be agreed.

What He may be or fail to be as Teacher we may know from the Parable of the Sower; while as Pattern we have Him both to contemplate (Heb. 3: 1) and to imitate (1 Peter 2: 21).

"From glory unto glory! O marvels of the word!
'With open face beholding the glory of the Lord,'
We, even we (O wondrous grace!) 'are changed into the same,'
The image of our Saviour, to glorify His name."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

KOTZEBUE WORK.

Kotzebue, Alaska, 10th mo. 10th, 1903.

Editor THE AMERICAN FRIEND:

It seldom happens that we can send a letter from Kotzebue at so late a day as this, but the restless waters of Kotzebue Sound are not yet chained by the ice king, and a mail steamer is due to leave to-day; yet we have many grim evidences of the approach of the long, dark, dreary winter. For some days the thermometer has hovered about the zero mark. The lakes back of the mission have been frozen over, so that our school boys have been skating for a week past, but we have an ample supply of coal, food and clothing, so that we expect to "winter through in good condition," as they say of the stock back East.

Since the departure of Mattie Hadley, of Wilmington Yearly Meeting, there are but two of us here. My wife is the only white woman in several hundred square miles of country, but we are helped by a number of native missionaries who have heard in their hearts and have gladly obeyed His great command to "Go into all the world." Our outpost work seems to be most graciously smiled upon by the Master, and at several widely-distant points His message of "healing, cleansing and saving" is proclaimed at least twice a week, and in striking contrast to some places in the United States, our mid-week prayer services are quite as well attended as are the Sabbath services. Our natives feel greatly condemned if any other cause than illness keeps them from prayer meeting. Here at Kotzebue the dear Lord has blessed on an average about one hundred souls per month during the past season. . . .

12th mo. 12th, 1903.

Winter came to us about one month earlier in the season this year than last, our first zero temperature being recorded on the eleventh of Eighth month. For the past sixty days, while we have had a temperature almost continuously under the zero mark, yet we have had no extremely cold days. So far very little snow has fallen, and we are praying that we

may have less than last winter, when the average depth was about seven feet.

The dear Master still smiles upon this work here, and we can see that these dear Esquimo people are growing in grace. At present we have a good standing membership of above four hundred in this mission. We have several "outposts" this season where native boys have charge of the work. Our Notak River missionary wrote us a few days ago that there had been twelve conversions at his post during the past month. From that river one boy came a distance of four days' travel recently to confess to us a fault. Very rarely do we fail to hear the fault from the lips of the offender himself. When a sin has been committed they do not wait for others to tell us of their shortcomings. All who break any of the Ten Commandments are put on probation, even when they confess it to us; and when the offense is flagrant and oft-repeated we disown them, though we do not very often have to resort to this extreme penalty. So far in the work here only about 5 per cent. of those converted have backslidden, though, of course, it is very hard for them to break at once with their old-time superstitions.

Intelligent natives here tell us that prior to the coming of the missionary they had no belief in a future existence. They only had a belief in one spirit, and that was an evil one, who caused them to be ill, and to meet accident and death, and in time of trouble they sought to propitiate this evil spirit, through the ministrations of the sheman or medicine man—a belief that has almost died out in this neighborhood, for they can see the quick results that follow when they use the white man's medicine, though I have never yet been called to the side of one who was very ill that one or more natives were not praying for the recovery of the sick one, so that we have come to give but the simplest remedies. The health of the natives keeps very good. The past season there has been but one death, and that not in the immediate village. One cold Sabbath evening one of our reindeer herders and his wife came to the mission. They had come twenty miles over the ice, pulling in a small sled the corpse of their only child. There were frozen tears on the face of the little brown mother, for after all the Esquimo Rachel is very like her white sister.

Although we do not see much of sunlight so far as the star of day is concerned, many amusing things happen. Some days ago we asked a little girl about the spiritual condition of the Esquimo in a certain district. The reply was, "They are good now; almost all of them pray and wash." We thought that very good evidence indeed of their conversion. Another man who called for medicine and was given some, returned a few days later, saying that the medicine was good and had cured him, and to show that he valued it he took some from his pocket, where he had kept it safely and tightly wrapped up. Doubtless many would have better health in the United States if they carried their medicine in their pocket.

One evening after Otha's "Mother Meeting"

had adjourned a number of Esquimo women were in "mission home." Presently a little native girl remarked, "When many women stop in house 'plenty talk,' " quite unconscious of the fact that a similar charge had been laid at the door of other than Esquimo women.

The seal and salmon catch was very light last summer, and so far but very few white fish have been caught through the ice. It may interest some to know that the latter are caught in nets set under ice several feet thick. With a native knife fastened to a long pole several holes are cut in the ice, and by means of a pole and ropes the net is set and drawn out in perhaps a temperature as low as 50 degrees. The white fish caught in this manner weigh about ten pounds and make an excellent food. It is sad to think they are not more plentiful. Only a few days ago a young woman came to the mission and smilingly told us that at her eglo "Food not, water only." Yet at this time, when hunger is often felt, these wonderful people are cheerful and smiling. Pray much for them.

Faithfully His and thine,

DANA THOMAS.

Correspondence.

Dear Friend: As chairman of a yearly meeting's Committee on Peace, I wish to give the following call to your members:

"Wanted: In every home of Friends in all of the yearly meetings as an antidote to the war and saloon party papers now so generally read, "The Messenger of Peace," published in Baltimore, and "The Home Guard," published in Hyde Park, Chicago. These two papers are edited by Friends, are good, and up-to-date on the Christian issues of war and temperance, and both can be had for the price of one, twenty-five cents per annum, in clubs of twenty or over. None of us are too poor or too good to subscribe for and read them.

Will not all of our committees on peace and on temperance and others interested send for specimen copies, and see that our members have the opportunity of subscribing on these liberal terms. Remit to "Messenger of Peace," with duplicate list of subscribers. G.

Kansas City, Mo., Third month 31st, 1904.

Dear Friend: The Friends' Meeting House here was destroyed by fire on the 23d. The fire was discovered about four o'clock in the afternoon, and it is supposed to have been caused by some defect in the electric wiring, and may have been burning between the ceiling and the roof for some time, as it spread over the entire roof within a very few moments of its first discovery, while there was no sign of fire in the meeting room when the firemen arrived. The ceiling commenced to fall while they were trying to protect some of the furniture, and three of the firemen were slightly cut.

The entire roof was burned off, and the frame walls left standing, but in a high wind the next day the north end was blown out, and the firemen pulled down most of the side walls and chimney in order to prevent them falling on the next building.

The insurance was \$1,000 on the building and \$250 on the furniture. A part of the furniture was saved, but we estimate that the damage is greater than the amount of the insurance.

The trustees secured the use of a hall at 1222 McGee Street, and met there last First-day, and will meet there again next First-day, which is our regular monthly meeting, and they will then probably decide whether to continue to meet in that hall.

Thine truly,

FRANCIS A. WRIGHT.

Dear Readers: We wish to call your attention to the needs of Friends' North End Mission at Wichita, Kansas, which is located in the northern part of the city, near the packing

houses, where from 600 to 700 men are employed, men of families, whose children know nothing of Christ and His teaching. There is only one small church in that part of the city, while ten joints are running wide open, with all their accompanying vices, each striving to claim these children as their victims. Mission work was commenced about one year ago, under the auspices of Rose Hill Quarterly Meeting. Through earnest efforts and hard work a Sabbath School was organized in a very humble way, in the home of a kind brother, who removed the furniture from his house every Seventh-day evening, and replaced it Second-day morning, so that his home might be made a place for worship on the Sabbath. The Lord prospered the work, and it outgrew these humble surroundings. A store-room was rented near-by, right in the midst of this needy field, but the Sabbath School has increased in numbers even beyond our fondest hopes. Many of these children formerly spent their Sabbath in breaking God's laws and looking upon scenes of crime and vice that would bring a sense of remorse upon the face of every Christian. But the Lord is gracious, and has wonderfully blessed the work. Alvin George held a series of meetings, and the Lord was with him in great power as he preached the word, and visited among the people. Thirty-five confessed Christ as their Saviour and twenty-five, joined Friends.

The mission has been so wonderfully blessed of the Lord that the store-room has become too small and a meeting-house has become a necessity; consequently the committee purchased two lots, situated on the corner of Twenty-first and Main Streets, and work was commenced two weeks ago, on the morning of Third month 7th, at 8 o'clock. The cornerstone was laid in the presence of a large congregation, and since then the work has gone steadily on.

But we need money to carry on the building of the mission. There is no field in all Kansas Yearly Meeting so worthy, "so whitened unto the harvest," and which will bring forth such rich fruits as this work of North End Mission, in the making of noble men and women of these boys and girls and Christian workers for God. Can you not, dear readers, help us in this work? Every dollar invested in this mission will speak in eternity, and we appeal to you in behalf of these neglected children, many of them from Catholic homes, to help us with your money. The hard-working people around the mission are poor—do not even own their own homes—yet they have done the best they could, and that which means much sacrifice to them. May the Lord so inspire you for this work of North End Mission that you will help us, even as the Lord hath prospered you in basket and in store. We need the funds, and need them now. May God bless you in giving for this work! All funds should be sent to the treasurer, Wm. W. Worth, 134 Charles Street, Wichita, Kansas.

Steamer Grosser Kurfürst,
Mid-Ocean, Third month 14th, 1904.

Editor of THE AMERICAN FRIEND:

At the request of many friends I will attempt to send a few lines concerning our voyage. We have had a delightful voyage thus far, with a delightful people on board. Our vessel is so large as not to be greatly affected by the waves, except that one day—the third day out from New York—we realized what it meant to be rocked in the "cradle of the deep," which resulted in sea-sickness with many of the passengers. We have 811 delegates on the boat, from all parts of the United States, Canada and Mexico, to be joined by 400 more at Gibraltar, from Europe.

We travel 360 miles per day—24 hours—and each day have our position indicated on the map. We are now in the latitude of Cape Hatteras, and are nearing the Madeira Islands, off the coast of Africa, where we expect to land day after tomorrow. We have not, for days, seen a living thing in sea or sky; even the sea-gulls ceased to follow our course after two days out from New York. The time is so pleasantly spent with meetings of different kinds, forming new acquaintances, etc., etc., that we almost begrudge the sleeping hours. Yesterday—the Sabbath—was an especially full day. We were awakened from a deep sleep in the early morning by the strains of sacred music given by the ship's band in the parlor adjoining our state-room. At 10.30 the great dining-room was cleared for religious meeting, and Dr. Rotts, chairman of the International Lesson Committee, preached a most inspiring sermon from a part of the 107th Psalm. He strikingly compared the voyage we are now taking to the voyage of life; his references to the 25th and 26th verses, "He commandeth and raiseth the stormy wind, which lifteth up the waves thereof,"

were the more appreciated by us as we had only a few days before been personal witnesses of such a scene; and then as we looked out upon a "sea of glass" almost as placid as a mill pond, he quoted the 29th verse. "He maketh the storm a calm, so that the waves thereof are still." The request was made, that in closing, we rise and sing that beautiful hymn that is sung each Sabbath morning on every Christian ship that floats the seas. The first verse is as follows:

"Eternal Father! strong to save,
Whose arm doth bind the restless wave,
Who bids the mighty ocean deep,
Its own appointed limits keep;
Oh, hear us when we cry to Thee,
For those in peril on the sea."

The afternoon was devoted to Bible School work, and Marion Lawrence, of Ohio, secretary of the International Sabbath School Association, acted as superintendent. Classes were distributed to different parts of the ship, and the report at the close showed something more than 500 present, with a collection of just \$100 for the International work. Dr. Jessup, of more than fifty years' experience as missionary in Syria, is with us, and says that he had a great desire to cross the ocean with these Christian people, where there would be no gambling, nor drinking, nor profanity on board. We have also had talks by Jessie Ackerman, who has several times been around the world in W. C. T. U. work. Poets, preachers—200 of them—teachers uncounted, and musicians of distinction, make up our company. There are eighteen Friends on board. We expect to reach our destination, Jerusalem, near the middle of next month; then in a few days will attend the great World's Sunday School convention there.

Sincerely, L. ELLA HARTLEY.

P. S.—We have had one meeting of the Friends' delegation for getting acquainted, at which time I was appointed to send notes to THE AMERICAN FRIEND.

Third month 18th. Since writing the enclosed letter we landed for a day at the Madeira Islands—a most enchanting spot. Expect to reach Gibraltar in the morning, where we mail letters, and there will be hundreds of them.

L. E. H.

Things of Interest Among Ourselves.

THE AMERICAN FRIEND will be sent to a new subscriber from now until First month 1st, 1905, for \$1.00.

Lewis W. McFarland, who has been located at Lowell, Kansas, has removed to Vermilion Grove, Ill., where he will serve as pastor in the meeting.

J. Warren Elder and wife recently closed a series of meetings at Independence, Kansas, in which the gospel was preached with great force and clearness, and many were definitely blessed.

George W. Willis, of Cleveland, Ohio, closed a series of meetings at Iowa Falls, Iowa, on the 20th ult. Many souls were definitely blessed, and many more signified a desire for a better life.

Our friend, Percy Bigland, whose sojourn in and about Philadelphia this winter has given pleasure to his many friends, has arrived safely at his home in England, where he is busily engaged in his studio.

We are glad to report that after three months' illness, and consequent absence from meetings, Amos Sanders, of Brooklyn, is again able to take up his regular duties. He is still not restored to complete health, but he is making good progress in the right direction.

An important conference for ministers and workers of North Carolina Yearly Meeting was held at High Point on Sixth- and Seventh-days of last week. It was attended by Allen and Naomi Jay, Rufus M. Jones and Miriam Harrison, from a distance. Fuller reports will be given next week.

Estella Hammond, a minister of Long Lake Monthly Meeting, Mich., labored in Shawnee Quarterly Meeting, Oklahoma, during the winter months. She held eighty meetings, and visited one hundred and twenty-seven families. There were twenty-six conversions and renewals, and quite a number were added to Friends. Many in Oklahoma who were opposed to woman ministry were convinced and won. She is now located as pastor at Caven, Kansas, which will be her address.

Harry R. Keates has been holding a very helpful ten-days' series of meetings in Whittier College, which has resulted in added earnestness and power.

A very successful two-weeks' meeting, conducted by Jonathan M. Jay, closed at Chambersburg, Ohio, on the evening of the 28th ult. A full salvation was preached. Many testified to a deepening in spiritual life, some to heart cleansing, and all to having been much benefited. Nineteen professed conversion, five of whom made application for membership.

Wabash Quarterly Meeting, Ind., was held at Old Wabash Meeting House, the 26th and 27th ult. One of the heaviest rainfalls for years just preceded the meeting, causing great inundations, preventing a great many from attending, as the electric car service was suspended. Joseph O. Binford, general superintendent, was present and preached with great clearness both Seventh- and First-days, giving the address on Seventh-day evening on temperance, which was clear and practical.

Friends everywhere should realize that our friend, Dr. Richard H. Thomas, of Baltimore, has been, and still is, passing through a period of serious illness. He had plans made for important future work and service, but his physical condition now demands long and complete rest. We sincerely hope and we believe that this beloved brother and efficient servant of the Lord may again be restored to health. Few men among us have performed such large service with such limited physical strength.

Elwood Scott, a minister from Marion, Ind., has finished his evangelistic work in Wilmington Yearly Meeting, where he held six series of meetings—one at Westboro, Fairfield and Highland, in the limits of Fairfield Quarterly Meeting, and Harveysburg, and Suzer's Creek, in Miami Quarterly Meeting, and Sabina Meeting in Center Quarter. His labors were very acceptable and helpful. Many were converted or reclaimed, and the members strengthened. A number were added to the church. His teaching was clear and convincing, and his appeal for sinners was earnest and forceful.

The dates of the summer conferences of the Young People's Missionary Movement are officially announced as follows: The Western Conference at Winona Lake, Ind., Sixth month 17th to 26th; the Southern Conference at Lookout Mountain, Tenn., Seventh month 1st to 10th, and the Northern Conference at Silver Bay on Lake George, N. Y., Seventh month 22d to 31st. The purpose of these conferences is to afford a practical training school for missionary workers in Sabbath Schools and Young People's Societies, and to combine with such training the facilities for rest and recreation that most Christian workers are obliged to seek in connection with their brief summer vacations.

Charles Stalker and wife, on their way to India, stopped over one month in Palestine. They spent six days at the mission at Ramallah; attended the monthly meeting, and had a number of meetings at the school. Their visit was a means of spiritual blessing to all, and many of the teachers witnessed to definite blessing as the doctrine of the baptism of the Holy Spirit was clearly presented to them. If Friends at home but realized what a blessing they can be to missionary work by visiting the field in the fullness of the blessing of the gospel of Christ there would be certainly more who would have a concern to help the work in the foreign field in this way. Many missionaries in Palestine still speak of the blessings they received when John Dorland visited the Holy Land.

President R. L. Kelly, of Earlham College, delivered an excellent sermon at the morning service in the meeting at Knightstown, Ind., the 20th ult., on the subject, "John the Baptist." He presented many good thoughts. At the evening service the other congregations in town were dismissed, and a large audience was present. He took for his text, "And Jesus increased in wisdom and stature, and in favor with God and man." This, he said, referred to the physical, mental and spiritual development of the boy, and the audience was pleased with his views. Friends were again favored in the morning service, the 27th ult. Elizabeth T. Stanley, of Liberty, Ind., vice-president of the W. C. T. U., gave an able sermon from the text, "What do ye more than the rest." She said that Christian people should take a firmer stand upon moral questions than others. In the evening a union mass meeting was held at the Methodist Church. All four of the local pastors assisted in the service, and Elizabeth T. Stanley spoke. Her address was "At the Mercy of the State." It was the life story of Nellie Gray and Horace Russell, and how their lives were blighted by the liquor traffic. It was a pathetic picture, and was delivered in a most effectual manner.

A very interesting Earlham reunion was held at Long Beach, Cal., on the 16th of last month. Dr. Wm. V. Coffin presided. Eight old students were present and one teacher. Three extrustees of the college were present—William H. Coffin, Joseph A. Goddard and Job Osborne, and three present members of the Board—namely, Timothy Nicholson, Joseph R. Evans and Mary H. Goddard. It was a very enjoyable occasion.

We have just received a letter from Charity M. Barton, of Highland, Minn., which reveals a situation met with in many old meetings. We quote:

"We live in a neighborhood where there was once a Friends' meeting, but the Friends have sold their homes one after another, and moved to other parts. Only a very few of us are left with the dear old meeting house to tell the story of the past. We are conducting a little Sabbath School, which is composed mostly of children from the homes of the settlers, many of whom are Lutherans, who do not take any interest in Sabbath School work. Some of them, however, do send their children. On the 13th ult. a goodly number of older people, also young men and women, gathered, for we were at this time expecting a minister to preach for us. The time came for him to begin services, but he wasn't there. We sang, and a goodly number joined in the singing. We soon felt that God's dear Holy Spirit was most blessedly upon us."

Then follows a description of a living silence, and a spontaneous service. May this be an example for others.

The "London Friend" gives the following item upon the progress of the work in the Woodbrooke Settlement:

"An interesting account of Woodbrooke, with an interview with Dr. Rendel Harris, appeared in last week's 'Examiner,' from which it is evident that if Friends desire to participate to the full in the benefits, they will probably have to make up their minds early. Already there are more who would like to enter than there is accommodation for; and it is not likely that the three young Divinity students from Leyden now in residence will be the last from the Continent. And such an article as that in the 'Examiner' is likely to bring many more applications for admission from outside the Society. As to the Director of Studies, the writer says: 'Whether regard is had to the wide range of his scholarship or to the fervour and depth of his spirituality, there can be no two opinions about the good fortune of the Woodbrooke Committee in securing such a man for the superintendence of their Settlement. He is the man for the post.'

"I could not help thinking that 'Woodbrooke' under my good friend's direction, and with the assistance of his capable lieutenants, was destined to develop into a notable institution. It is but the day of small things as yet, but the Settlement is under the guidance of men of ideas and aspirations, and their spiritual and intellectual energy will carry them far towards the realization of their hopes of making the place a centre of educative influences of the highest order for all who may desire to furnish themselves more thoroughly for the service of God and their fellow-men."

A conference of Friends in Colorado was held Third month 12th and 13th, 1904, at Denver. Three monthly meetings were represented, viz.: Pavonia, Boulder and Denver. It was a time of great blessing. The object of the conference was to discuss the possibility and advisability of a quarterly meeting in Colorado, and to take some measures regarding an organization. All doubts and misgivings brought to the meeting vanished away under the power of the Spirit, and only unity and perfect harmony prevailed. The result was a unanimous decision for a quarterly meeting in Colorado. Resolutions regarding an organization were adopted and sent to the monthly meetings for their ratification. Realizing that there will necessarily be an elapse of time before a permanent quarterly meeting organization can be secured, and realizing, also, the need of fellowship and united effort in the Master's work in Colorado, the conference decided to hold in Denver in Sixth month an "Assembly of Colorado Friends." On Seventh-day evening of the conference occurred the W. F. M. S. and Christian Endeavor rallies. Interesting reports were given in these departments from the organizations in the various meetings. A Sabbath School conference occupied the early morning hours on Sabbath, followed by a devotional meeting. L. Maria Deane, of Peoria, was acceptably present, and preached the word in much power both morning and evening. The conference was especially enjoyed because so many present had been denied the privileges of such a gathering for many years. The fellowship of believers was indeed blessed, and united worship and consultation regarding the Lord's work was indeed strengthening.

Events and Comments.

The war news from the Far East during the past week has been official reports of slight skirmishes between the land forces. An engagement at Chengju, Korea, was the nearest approach to a battle. Several were killed and wounded.

The note circulation of the national banks now amounts to \$433,247,605, or the highest ever known. Over \$2,000,000 was added to it last week as a result of the surrender of deposits of public money for the Panama Canal payments—the bonds employed to secure deposits being used to base circulation on.

The exhibition of the Whistler paintings in oil, drawings in water-color and pastel, and etchings, in Copley Hall, Boston, has been remarkably successful—perhaps commanding a greater attendance than any other special exhibition ever held in this country. There have been more than 60,000 visitors, and it is said that the management has netted \$16,000.

SATISFIED.

The Surgeon's Assistant in a Dangerous Case.

The surgeon who is attending a dangerous case praises the food that helped his little patient.

"I have a story to tell about what Grape-Nuts did and is still doing for my child, a story marvelous, indeed, which seems almost incredible, but which is an absolute fact.

"Two years ago in March my little four-year-old daughter was stricken down with tuberculosis of the right hip joint. We put her in charge of a specialist for treatment. He told us that our only hope of saving her hip and perhaps life in addition to his surgical treatment was to build up her system with good nourishing food to make good rich blood, bone, muscle and fat, which in time would cure the disease by absorption.

"This sounded easy, but proved a difficult case to treat, as there were so many foods recommended that did not agree with her, or that she did not like, and therefore would not eat.

"For a year and a half she barely held her own until Grape-Nuts was tried, which she liked from the first, and in two months gained two pounds in weight, where during the 18 months preceding she had lost weight.

"Now withstanding she is also just recovering from a severe attack of the whooping cough which she has had for the last three months, she has gained steadily in weight; is growing nicely and her entire recovery is promising and hopeful, and we are confident of complete success.

"Our surgeon is delighted with the rapid improvement she is making, and both he and ourselves are more than thankful that we tried Grape-Nuts."

The writer of this letter is the pastor of a church at Warrensville, Ohio. Name given by Postum Co., Battle Creek, Mich.

Thousands of physicians now prescribe Grape-Nuts food in all cases where strength is expected from food. "There's a reason."

Look in each package for the famous little book, "The Road to Wellville."

It is reported that an engagement took place between the British and the Tibetans at Geru, Tibet, one day last week, in which the Tibetans were repulsed with heavy loss. There has always been much opposition to the British in this section of the country, but it was hoped that the Tibetans would not resort to an open attack. Since this has taken place it may cause war between India and Tibet.

It is now proposed to bring in Oklahoma and Indian Territory as one State, and Arizona and New Mexico as another—the two States to be known as Oklahoma and Arizona. Such is the decision of a sub-committee of the House Committee on Territories. Doubtless this will be the plan of admission finally adopted. They will be great States—in point of area, particularly "Arizona," which would almost equal Texas, with its 265,000 square miles.

There are two widows of Revolutionary soldiers living. One of these is Rebecca Mayo, now over ninety years old, who resides in the South. Stephen Mayo, her husband, had four terms of service in the Revolution, and fought at the battles of Brandywine and Germantown. At the age of twenty-four she married him, when he was seventy-seven years of age. The Committee on Pensions of Congress has reported in favor of increasing her pension from twelve dollars a month to twenty-five dollars a month. The other surviving widow is Esther S. Damon, of Plymouth Union, Vt.

At this time it is interesting to scan the relative positions of the great Powers of the world, as to their respective navies. In the table below, which we find in the "Sun," the present rank of the Powers in naval strength is shown in the first list, and their rank as it will be when the vessels now building are in service, is shown in the second:

AS THEY ARE.

Nation.	Tons.
Great Britain	1,516,040
France	576,108
Russia	416,158
Germany	387,874
United States	294,405
Italy	258,838
Japan	243,586
Austria	93,913

AS THEY WILL BE.

Nation.	Tons.
Great Britain	1,867,250
France	755,757
United States	616,275
Russia	558,432
Germany	505,619
Italy	329,257
Japan	253,681
Austria	149,833

Russia's torpedo squadrons united comprise 128 more vessels than Japan can muster, but these, too, do not appear to be at the spot where they could do the most good.

A traveler in Japan has written to a clergyman of Minneapolis that he saw in Kobe a Japanese clergyman who told him that the government is said to have appointed a Christian chaplain for each division of the army as it proceeds to the front, thus placing Christianity on an equal footing with Shintoism, the religion of the government itself, and with

Buddhism, each of which has a chaplain in each division of the army. The authority for the foregoing statement also said that the War Minister, though not a Christian, had ruled that unless the correspondent speaks Japanese well, every correspondent with the Japanese army must have a Christian interpreter. The reason he gives for this ruling is that in the war with China it was only the Christian interpreter who proved reliable and a creditable representative of his country.

GREATLY REDUCED RATES TO LOS ANGELES AND SAN FRANCISCO AND RETURN VIA SOUTHERN RAILWAY.

On April 22d to 30th, inclusive, special excursion tickets will be sold to Los Angeles and San Francisco via Southern Railway, account General Conference Methodist Episcopal Church and National Association of Retail Grocers, at very low rates, tickets good to return until June 30th, 1904. Round-trip rate from Philadelphia, \$66.75; proportionate low rates from other points.

In addition to the Standard Pullman Drawing-room Sleeping-cars, operated daily, the Southern Railway operates on fast trains, tri-weekly, high-class, personally-conducted vestibuled excursion Sleeping-cars between Washington, Los Angeles and San Francisco, without change, via Atlanta, New Orleans and El Paso, in which the double berth rate is only \$8.50.

Excursion Sleeping-cars leave Washington at 7.10 p.m. on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will furnish all information.

TOUR TO THE PACIFIC COAST AND GRAND CANYON.

Rate, \$105.

Via Pennsylvania Railroad, Account General Conference, Methodist Episcopal Church.

On account of the General Conference of the Methodist Episcopal Church, to be held at Los Angeles, Cal., beginning May 3d, the Pennsylvania Railroad Company will run a personally-conducted tour to Los Angeles, visiting the Grand Canyon of Arizona en route, at unusually low rates. A special train of the highest grade Pullman equipment will leave New York, Philadelphia and Pittsburg on Wednesday, April 27th, running via Chicago and the Santa Fe Route to the Grand Canyon. Sunday will be spent at this wonderful place, and Los Angeles will be reached on the evening of May 2d. Round-trip tickets, including transportation, one double berth, and meals on special train going; and transportation only returning on regular trains via direct routes or via San Francisco, will be sold at rate of \$106 from New York, \$105 from Philadelphia, Baltimore and Washington, and \$100 from Pittsburg. Tickets will be good to return at any time before June 30th. Tourists returning via St. Louis may stop off for ten days to visit the World's Fair, by depositing ticket and paying \$1.00 fee. A descriptive itinerary will be sent on application to Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

A NOBLE WORK.

BY A FRIEND OF HOMELESS CHILDREN.

"Twenty-one years ago three little children were suddenly bereft of father and mother—they were friendless and homeless; but it was only one of the many similar instances happening every day—only three little children left friendless and homeless; that was all. But it was a crucial moment in at least one life. Rev. J. G. Lemen was at that time pastor of a large church in Council Bluffs, Ia. This man, whose heart was large enough to find a place for every unfortunate one, took these children into his own home, where they shared the same loving, tender care that was bestowed upon his own little ones. It was not long before he learned of other children who had been left to the cold mercies of a selfish world. Moved with compassion, he took these, also, to his already overcrowded home. Then came the test; money was needed. He had a few thousand dollars which he had saved up for a rainy day. He little knew what the Master had in store for him; but he was obedient, and when the news came that other little helpless ones had been left alone, fatherless and motherless, with no one to care for them, and the command came to take these also, to the ordinary man, with his house filled to overflowing and a large congregation looking to him to be fed spiritually, it would have seemed like an impossibility; not so, however, with this man; it was

EMPTY NOW.

How One Woman Quit Medicine.

"While a coffee user my stomach troubled me for years," says a lady of Columbus, Ohio, "and I had to take medicine all the time. I had what I thought was the best stomach medicine I could get, had to keep getting it filled all the time at 40 cents a bottle. I did not know what the cause of my trouble was, but just dragged along from day to day suffering and taking medicine all the time.

"About six months ago I quite tea and coffee, and began drinking Postum, and I have not had my prescription filled since, which is a great surprise to me, for it proves that coffee was the cause of all my trouble, although I never suspected it.

"When my friends ask me how I feel since I have been taking Postum I say, 'To tell the truth I don't feel at all, only that I get hungry and eat everything I want and lots of it, and it never hurts me, and I am happy and well and contented all the time.'

"I could not get my family to drink Postum for a while until I mixed it in a little coffee, and kept on reducing the amount of coffee until I got it all Postum. Now they all like it, and they never belch it up like coffee.

"We all know that Postum is a sunshine maker. I find it helps one greatly, for we do not have to think of aches and pains all the time, and can use our minds for other things." Name given by Postum Co., Battle Creek, Mich.

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enough for him to know that his Master approved of it and bid him to do it. As he stepped out upon His promises and obeyed the command to go forward, the way opened before him, and when he had exhausted his own competency, never doubting but that a way would be opened to supply their needs, He who owns the cattle upon a thousand hills moved upon the hearts of His faithful subjects to send of their substance, that these little, homeless ones might be cared for. Larger quarters became necessary, and they were secured. Other children were left homeless, and found under his roof not only shelter from the storm, but a loving, tender father, as all at the Home delight to call him; and, more than this in his sainted wife, now deceased, who presided over the household affairs and was continually looking after their welfare.

"From a small beginning, twenty-one years ago, the Christian Home has grown until now about two hundred and fifteen children are cared for there, and two thousand have been placed in good Christian families. The real estate consists of about twenty-five cottages and other buildings, all owned by an organization which has been formed through the efforts of Mr. Lemen with a view of making it a permanent organization. Mr. and Mrs. Lemen have been blessed with four lovely children—three sons and one daughter. All of them take great delight in the work of the Home, and on them, no doubt, the mantle of their father and mother will fall. The oldest son is giving his entire time to this work also.

"The scrupulous neatness and order that pervades the entire institution, the loving salutation of 'Hello, papa!' that rings out from every quarter as he passes about the grounds, and the remarkable executive ability he displays in all the management of the affairs of the Home, are sufficient to impress every visitor that it is no ordinary man who has been called to this great and noble work. Children are taken here from any part of the globe, and have the best possible care and training. You, my readers, wherever you may be, may have a part in this grand work. It is a labor of love in behalf of all homeless, suffering children everywhere. The children are frequently adopted by Christian people, but are never allowed to go from the Home excepting into Christian families who are properly vouched for. The Christian Home is non-sectarian, but is heartily indorsed and supported by all denominations. It takes children from every State, and is not a local affair, but belongs to the world.

"We have given this brief description of the 'Christian Home' with the hope that all who read it will become interested in its welfare. If you have money which the Master desires you to use for such purposes, send it to this Home. There is no institution that is more worthy of your gift than this.

"They publish a valuable paper called 'The Word and the Way,' subscription price, only twenty-five cents per year. We assure you that if you will subscribe for it, you will get more than your money's worth, and we hope you will forward twenty-five cents or \$1.00 for yourself and three friends. Volumes might be written about this institution did space permit.

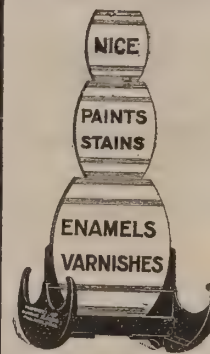
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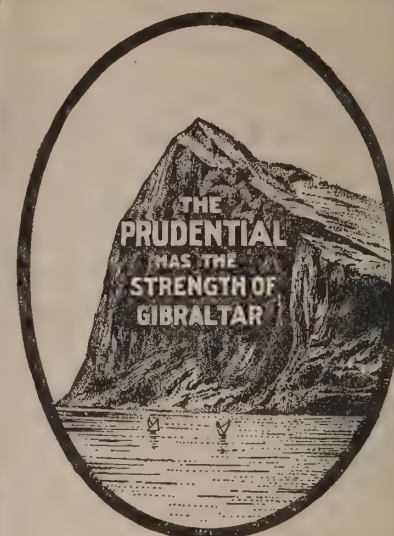
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The American Friend

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"QUO VADIS, DOMINE?"

(Whither goest Thou, Lord?)

Lord, whither goest Thou? I see
As the years pass Thou still art leading me,
The rustle of Thy robe falls on mine ear,
Thy Voice in hours of gloom speaks words of cheer;
And yet I long to know the way by which we go;
Perplexed, I ask Thee, "Quo Vadis, Domine?"

Lord, whither goest Thou? I feel,
As on my soul Thy tender accents steal,
That the rough path Thou lead'st me must be best,
The toilsome journey makes the sweeter rest;
Yet tell me, Lord, I pray, to cheer me on my way—
The goal I fain would see, "Quo Vadis, Domine?"

Lord, whither goest Thou? How long
Before I hear the welcome welcoming song
Of those who say, "Thy traveling days are o'er,
The pilgrim's staff is needed now no more,"
When, past all doubt and pain, I ne'er shall ask again,
In sore perplexity, "Quo Vadis, Domine?"

—A. FREWEN AYLWARD.
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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, FOURTH MONTH 14, 1904.

No. 15.

EVIDENCES OF THE RESURRECTION.

DURING the past week Christian literature has been well filled with accounts of the resurrection and with arguments for the immortality of the soul. Nearly every congregation in Christendom has heard at least one sermon on this central article of the faith. Every year the interest in this Easter theme seems keener and the grounds for faith in the endless life seem more real and coercive.

This much is sure to start with. The belief that Christ was still alive *made* the Church and conquered the world. The crucifixion destroyed the disciples' hopes and left them timid, weak, scattered and full of despair. They had no more confidence than has a little child who is lost in a great, strange city. Suddenly they discover that death has been conquered and that He who was crucified *is risen*. It is impossible to question the fact that the disciples believed that their Master was alive and that they had seen, heard and handled Him, as of old. It was this inward certainty that made the weak man bold, that put courage in the place of fear and that turned despair into confidence. It was this vision of the living Christ that made an apostle out of Saul, the persecutor—"last of all he appeared unto me also."

But that was all more than eighteen centuries ago. They believed *because they saw*. We who are born in these late ages, we have no such sight. We can touch no nail prints, we hear no blessed lips saying, "lovest thou me?" We sit at no breaking of bread where He is visible at the table's head. How shall *we* believe?

The greatest evidence there is or can be for us is the fulfilment of the promise: "You shall do greater things than I have done, because I am going on living with my Father." These words are literally fulfilled. During His earthly life-time He gathered perhaps five hundred who trusted in Him and who were in some sense His followers. He healed a few score who were sick. He preached the good news of God's love to perhaps some hundreds of His own people. He transformed completely a few households as at Bethany and in Capernaum. He disappeared from sight and became an invisible, spiritual presence. He began to work through those who believed on Him.

The results defy all figures. Followers have come by the millions from those peoples who then were fierce pagan warriors. The good news has been preached in all known lands and is being put into all known tongues. Wherever this religion has gone men and women have learned the art of healing disease and caring for the sick so that now no man is too poor to have the benefits of some Christian hospital, and no home is too poor to keep away the trained nurse who tends the sick for the love of Christ. Instead of here and there a home touched with the light of love, there are millions of homes where the alabaster box is broken to anoint this unseen Christ, and the fragrance of it rises in every Christian township. Poor, struggling men, who are in the vice of habit or in the grip of passion are still met as Paul was and are turned into missionaries and heralds of this invisible Lord. He is working His miracles every day—no longer in a narrow strip of land by the Great Sea, no longer among one people, but around the globe, through men of all colors and all languages. The power of the resurrection, the power of the living Christ is as evident as the power of the moon on the tides. It transforms men, it reforms cities, it remakes households, it orders communities, it permeates paganism, it abolishes slums, it heals disease, it raises those who were dead in sin into new creatures of holiness and joy. We sit by the shore and see the wide ocean heaving from pole to pole drawn and marshalled by an unseen force which pulls it around the globe and sweeps it up inlet and river. We see the effects and we believe in the gravitation of the moon. We see the pierced hands no longer, but we see in city and town, in home lands and in foreign countries the evil weakened and the good raised up. We see lives drawn toward one dominating Life, held and ruled by one Person who is King and Priest by the power of His endless life, and though we cannot *see*, we *believe* by the compelling evidence of facts.

COMING YEARLY MEETINGS.

PHILADELPHIA Yearly Meeting opens next week on the 18th of the month. This begins the series of yearly meetings in 1904, which follow each other in

close succession, including Dublin and London Yearly Meetings, until the middle of the Eleventh month, when the series ends with Baltimore. If these sixteen religious bodies were bound together into one spiritually-organic whole, all working toward one large common end, they would be a power to be reckoned with in the Christian Church, and in the still wider human society which includes the Church. Alas, they are not so bound together, and still less have they maintained a real fellowship with the other bodies of Friends which bear the common family name.

One of the worst heresies that has ever prevailed is the heresy of ceasing to maintain love for, and fellowship with, those who do not find it possible to state their faith in the same words which we use to state our own faith with. A person may make an intellectual mistake, i. e., a mistake in his way of thinking, and still be perfectly true in his faith to Christ; but the moment his love dies out and he begins to treat part of his fellow-Christians as the heathen treats his enemy, he falls out of the true Christian fold—no matter how loudly he may proclaim himself the defender of the faith. The first article of Christian orthodoxy is *Thou shalt love*.

This lack of love has been for at least a hundred years the real source of weakness in our branch of the Church. It is this that has sapped our vitality and eaten the heart out of our spirituality. While we have been busy building up the walls about our independent sections and thanking God that we were not gone astray like those other misguided Friends of this ism or that, our own spiritual life has been shrinking and our own spiritual vision has been growing dim. There is no straighter, surer road to loss of spiritual life than that, and he who runs may read the guide-boards.

The first step toward a better Quakerism, whether it is in Philadelphia or in Ohio, is a return to the first principle of the Gospel, *Thou shalt love*. But love means always *the practice of love*. It means that we must go to work to understand each other and help bear each other's burdens and stop forever saying "I am holier than you are."

There is not a single yearly meeting in America that has solved the problem of maintaining an adequate spiritual ministry. It is not done by crying out against paid ministry. It is not done by setting up a pastoral system which relieves the membership of their spiritual burdens. There is no place here for throwing stones. We need to co-operate together to produce a priesthood of believers *that actually works*

in this present world. The same thing is true of every other single principle or method of practice. We are all experimenting. We are all making failures. We all have our lessons to learn, and we all need the experience which the other groups of Friends have gained. Those very Friends who seem to Philadelphia Yearly Meeting farthest off, and least inside the common family could teach it some most essential lessons for the want of which her hands are weak and her cords short, and Philadelphia could also show these Friends in their turn what they lack for the construction of a church which shall have solidity and strength and the weight of quiet character. Will the series of yearly meetings in 1904 help toward bringing us all along toward this common purpose and this organic, spiritual oneness by which new power shall come to each single body? God grant it.

EDITORIAL NOTE.

It has seldom been the privilege of the editor to attend a more satisfactory and encouraging Conference than the one held at High Point, N. C., on the 1st and 2d of this month. Friends came up from all the quarterly meetings, and a very impressive study of the present state of the Church and its needs was made. A detailed report of the situation in each quarterly meeting was given. No attempt was made to paint fair pictures, but rather to give the exact state of things. The result was decidedly illuminating. The listeners were truly instructed and went back home with a clearer vision of what work must be done in the future. The addresses and messages from visiting Friends were deeply appreciated, but the most encouraging feature was the discovery that North Carolina Friends themselves are learning how to work out their own problems. One came away with larger hope and courage.

FOR THE AMERICAN FRIEND.

THE MISSIONARY JOURNEYS OF GEORGE FOX IN GREAT BRITAIN.*

BY JOHN W. CADBURY, JR.

To any one who reads for the first time George Fox's Journal, perhaps the most striking thing that presents itself to him is the constant activity at home and abroad of this our first Quaker missionary. To give justice to the tremendous work carried on by Fox in his own country would be too large a task for the limits of this paper. We shall have to content our-

*No account can be given in this paper of the extensive missionary journeys of George Fox in America, or of his two visits to Holland and Germany.

selves, therefore, if we catch only an occasional glimpse of him as he hurries from place to place, and trace out the general course of his greater journeys.

It was only by much earnest seeking, through bitter disappointment and years of sorrow and tribulation, that George Fox found out the great truth that there was only One who "could speak to his condition." Once with this in his heart, and having proved it to be a fact of the utmost reality in his own life, he was too generous not to share it with others. All around him he saw a people who were wandering in gross darkness. This is what he says of them: "Then, some time after, the Lord commanded me to go abroad into the world, which was like a briery, thorny wilderness. Priests and professors, magistrates and people, were all like a sea, when I came to proclaim the day of the Lord amongst them. . . . I saw that Christ died for all men, and was a propitiation for all; and enlightened all men and women with His divine and saving light; and that none could be a true believer but who believed in it. . . . Now when the Lord and His Son Jesus Christ sent me forth into the world to preach His everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward Light, Spirit and grace by which all might know their salvation and their way to God; even that divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any. But with and by this divine power and Spirit of God, and the light of Jesus, I was to bring people off from all their own ways to Christ the new and living way."

We find then that the first four years of Fox's missionary life (1648-1651) were spent in the Midland Counties and Yorkshire. This was very natural as they were nearest his own home.

He knew that he would meet opposition on all sides, but he determined to hold back nothing which he felt he was called to speak. As a consequence this aroused the hatred of the bigoted and narrow priests, and in the second year of his ministry we read of his first imprisonment at Nottingham.

"Now as I went towards Nottingham on a First-day in the morning, with Friends to a meeting there, when I came on the top of a hill in sight of the town I espied the great steeple house, and the Lord said unto me, 'Thou must go cry against yonder great idol, and against the worshippers therein.' When I came there all the people looked like fallow ground and the priest (like a great lump of earth) stood in his pulpit above. He took for his text these words of Peter, 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.' And he told the people that this was the Scriptures, by which they were to try all doctrines, religions and opinions. Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold, but was made to cry out and say, 'O, no; it is not the Scriptures'; and I told them what it was, namely, the Holy Spirit, by which the holy men of God gave forth the Scrip-

tures whereby opinions, religions and judgments were to be tried for to lead into all truth and so gave the knowledge of all truth. The Jews had the Scriptures and yet resisted the Holy Ghost, and rejected Christ the bright and morning star. They persecuted Christ and His apostles and took upon them to try their doctrines by the Scriptures, but erred in judgment, and did not try them aright, because they tried without the Holy Ghost. As I spake thus amongst them the officers came and took me away, and put me into a nasty, stinking prison."

His next imprisonment at Derby lasted for almost a year (Tenth month of 1650 till the beginning of the winter of 1651). Again it was his utterances in the parish church which brought him into trouble. He was given much liberty, however, and his keepers gave him permission to walk a mile outside the prison, hoping he would avail himself of the opportunity to escape. In this way he spoke in the markets and streets, through all the villages in the limits of his freedom.

In the year 1651 Fox's mission, hitherto confined to the Midland Counties, passed over into Yorkshire. In these visits many were convinced who afterwards were to take prominent places in the Society. "So Fox moved about on his missionary journey through the great County of York. He preached in Beverly Minster, apparently with something more than mere endurance on the part of the listeners, for a great lady of the neighborhood informed Justice Hotham that 'there came an angel or spirit into the church at Beverly and spoke the wonderful things of God, to the astonishment of all that were there; and when it had done it passed away, and they did not know whence it came and whither it went, but it astonished all, both priests, professors and magistrates of the town.'"

Up to this time we find Fox wandering about the towns and villages of the Midland Counties, speaking as he was lead to all classes of people. He did not realize that from his preaching there would be raised a great people whose influence would "shake" both England and America, and whose doctrines were destined to be carried to the ends of the earth. He still had no other purpose in his ministry but that of turning men from the power of darkness to the light of the gospel.

(Continued next week.)

FOR THE AMERICAN FRIEND.

REJOICING AT GUILFORD COLLEGE.

On the afternoon of the 5th a public meeting was held in Memorial Hall to celebrate the successful effort to clear the college of indebtedness.

A brief program of exercises had been arranged. The Board of Trustees called the meeting. Invitations were sent to many persons within reach of the college who had contributed to the end thus reached, and a number responded by being present. President L. L. Hobbs made some remarks upon the history of the school and college, and referred to the

large part taken in educational work among Friends in North Carolina by Francis T. King, stating that he fully endorsed the change in 1888 from New Garden Boarding School to Guilford College, himself proposing the name. An excellent portrait of F. T. King, presented by him to the college, had been placed on the platform.

J. Elwood Cox, the chairman of the Board of Trustees, showed how the debt had been contracted. He stated that more than fifteen thousand dollars of it were for permanent and necessary improvements, such as cattle barn, gymnasium, furnishing Memorial and the Y. M. C. A. Halls, the erection of cottages, rent on which pays a good interest, and the establishing of an excellent system of water works, affording an abundance of pure water, and an electric light plant, power from which pumps the water at the same time the buildings and grounds are being lighted.

Brief remarks were made by Cyrus P. Frazier, of the Board of Trustees, and by D. Ralph Parker, of the Senior Class for the students, and by Julia White for the alumni. Allen Jay gave a very interesting account of his work in North Carolina nearly forty years ago, stating that he was requested by Francis T. King, on behalf of the Baltimore Association, early after the close of the Civil War, to take charge of the monthly meeting schools established by the Association and superintended in the first place by Prof. Joseph Moore, of Earlham College. His work, he said, then and now had been a work of love, and he desired, in taking leave of his friends in North Carolina, to encourage them to be faithful to occupy the field in which the Lord had given them a good place and make of Guilford College the most for North Carolina Yearly Meeting.

The college authorities gave half holiday, the large United States flag presented to the college by Joshua L. Baily was raised, and every one felt a sense of joyousness and gratitude for the conditions which made such an event possible. Free from indebtedness, with over sixty thousand dollars endowment, the outlook for Guilford College is the brightest it has ever been in its history.

This outlook is all the brighter when we consider the demand in North Carolina for the kind of work Guilford is doing. The current year the enrollment has reached 231, the largest number in any one year since the boarding school was opened in 1837.

It will also be of interest to many friends of Guilford, who have kindly contributed to the liquidation of the debt, and to whom the managers of the college desire to express sincere thanks, to know that there are now outstanding unpaid subscriptions conditioned upon bringing the endowment up to one hundred thousand dollars, amounting to \$21,619.00. Therefore less than eighteen thousand dollars would bring up the endowment to one hundred thousand, and secure the payment of all conditional subscriptions. The Harriet Green Memorial Fund needs this sum, \$18,000.00, adequately to endow a chair in Bible Study.

L. L. HOBBS.

THE SOCIETY OF FRIENDS IN DENMARK.

The little handful of Danish Friends are earnestly fighting the battle for liberty of conscience in the matter of military service. As the law in regard to this is now under revision the Friends have presented a memorial to the government praying that all who are conscientiously opposed to fighting may be allowed to take their share in a salvage corps instead. The salvage corps is to be used wherever desired by the government in work for the relief of suffering, or in work for the public good, but is under no condition to form a part of the army. The non-combatants also say that they would be willing to give a longer time to service in this corps than is required in the regular army, and this regulation would in itself serve as a guarantee that only those who really object to military service on conscientious grounds would avail themselves of the alternative.

We feel that, should their request be granted, these Danish peace lovers will have made a valuable contribution to the solution of the problem of compulsory military service.—“Messenger of Peace” (Baltimore).

Some Views on Present Topics.

THE PASTORAL CARE OF THE MEMBERSHIP.

BY ABIJAH J. WEAVER.

The proper pastoral care of our membership, is to my mind one of the most important problems that now confronts our Church and its ministry, and is a most difficult one to treat, from the fact that the conditions and needs of our meetings are so varied that what would succeed in one place would utterly fail in another.

First, let me say, that in adopting a pastoral system similar to other churches we are in danger of overlooking and failing to develop the pastoral gifts of our membership at large, and the meeting that exchanges a live working membership for a hard-working pastor who is willing to assume the entire responsibility and attempt to do the work lone-handed is certainly the loser in the exchange. But the pastor, where there is one, usually finds himself called to a meeting after the pastoral gift in the local membership has ceased to be active, or has never been developed, and he must never forget that the greatest service he can render such a meeting is to develop its local talent in this and every other department.

That every Friends' meeting needs, and must have, either a pastor or a good, live pastoral committee, well organized and with a working head, and a definite plan of work will, I think, be recognized by all who wish to see the Church prosper, and the principles for which we stand maintained.

The word pastor means shepherd, and the Good Shepherd said: “I am the good shepherd, and know my sheep, and am known of mine,” and no pastor will ever succeed who does not take pains to become thoroughly acquainted with his flock. But the text

implies more than that; it suggests that he must also give his flock an opportunity to become acquainted with him. This they cannot do while he keeps himself either hidden away in his study or under a cloak of ministerial dignity. There is nothing more destructive to the winning power of a pastor than a dignified ministerial reserve and clerical air when dealing with people who are not accustomed to attend meetings for worship. He may know them sufficiently to be able to call them by name, and yet they not know him and be able to recognize his voice as that of a true friend and shepherd. Then, if he is such a friend, they will give him their confidence more or less, so that there will come to his ears almost daily little confidences, likes and dislikes, little jealousies, petty whims, even family feuds, and a hundred other things too numerous to mention, and most of which never should have been mentioned, but woe unto that pastor who fails to keep the door of his lips.

Otherwise his visitations will become a means of spreading discord, rather than ministering to the peace and unity of the flock. Never let an individual go out to do pastoral work, whose ability to keep a guarded tongue is doubted.

On the other hand, a simple word of explanation on the part of the pastor, who holds the place of a mutual friend, will very often prevent or heal these feuds, as a very large per cent. of them are simply the failure of people of different dispositions and training to understand each other.

The pastor should endeavor to reach all classes, as no congregation can be a well-balanced, powerful influence for good that is composed of a single class, whether the class to which it caters is financial, social, intellectual or even sex. The result will be a one-sided church, out of touch with other large classes of needy humanity. The pastor who confines his work largely to the reaching of a highly-cultured class, will soon have a congregation in which intellect is at a premium, and the value of heart thoughts are largely unknown; while in a neighboring meeting where the work has all been done along the so-called heart line, we may find that the mind has been as thoroughly ignored as if God had never given us intelligence.

The results are that what started in genuine heart work degenerated into mere emotionalism, appealing to the lowest instead of the highest senses, and instead of the controlled flame that generates power and utilizes it, there is an explosion or a consuming fire that destroys all. Nor is the distinction of sex referred to a matter to be overlooked; rather it should be one of the most serious problems now before the pastoral workers, especially in our cities and larger villages; for the average pastoral call does not find the man of the house at home once in ten times, if that often, and the average man is almost inaccessible to the pastor. He is in the busy shops, or behind factory walls with "No Admittance" on every door. The pastor calls at his home over and over to find only the good wife and mother alone, the children at school, the husband at his work; she is deeply

moved by the earnest prayer for her husband and little ones, but he who needed it most, and whose life is from necessity surrounded by things grossly material, fails to get the uplift that would enable him to feel that there was some one in the world that really had friendly interest in him, and was not as all other men seemed to be, seeking not him, but his.

These facts alone will largely explain why there are so many more women than men in the average congregation on Sabbath morning. This inequality of numbers I think you will find to exist only where these pastoral conditions exist; therefore, how to reach these men should be a matter of prayerful interest to every worker, and to such interested workers there will be found ways. All men have off times, as when the shop is closed for repairs. The pastor should know where every man is employed, and when the morning paper announces the shutdown take advantage of it at once to visit these homes. Business men have their slack days, when a discreet worker will be welcomed. Then there are the evening hours, when the whole family is at home. I know your evenings are all engaged with social and other duties and pleasures, but can you not spare a night or two each week for the sake of souls who cannot be reached at any other time?

All men are mortal, and will have times of indisposition when they will be compelled to give up work, and I have at times felt a real joy to know that one of these times had come to some certain individuals. It is a pastor's opportunity, for no one is so restless, and finds time hanging so heavily on his hands as the average man when shut in. The most irreligious will welcome at least a short call, which may be frequently repeated, and his friendship and confidence gained, so that he will now follow the shepherd into the fold. These and many other ways the true pastor will find of reaching men, and let us not fail to improve them, and not forget when we are deploring the non-attendance of men at our meetings for worship, that fully 90 per cent. of the usual pastoral work is being done among the women alone; while the average man lives a life of complete isolation so far as spiritual things are concerned, and about the only time the church-going people actually hunt him up is when they are securing subscriptions for the church in which his wife is a member.

Glen Falls, N. Y.

THE PASTORAL OVERSIGHT OF CHURCHES.

BY BENJAMIN F. TRUEBLOOD.

If all the members of a church were full-grown, mature Christians, there would be little need of what we call pastoral care. But no congregation is of this character. There are young people coming into and growing up in it. There are persons newly won to Christ who need instructing and encouraging. There are imperfect members in all stages of growth, indifferent and careless members, backsliding and worldly members, weak and discouraged, invalid and needy

saints, all of whom need spiritual oversight and help in one way or another.

The pastoral care of a congregation, with all its variety of conditions, belongs naturally to the more enlightened, experienced, strong and well-developed members. This was the ground on which elders were appointed in the early Church. In our more enlightened and democratic times, the elders, if there is any longer need of such a body, constitute only a part of the number of whom some part of the pastoral service may rightly be expected.

Theoretically, possibly, this duty may be said to belong to the whole body of Christians in a congregation, and in some simple forms may be asked of those of even small spiritual development. Nothing does so much for one's own Christian advancement as to do something for somebody else.

The pastoral service of a congregation ought to be thoroughly and wisely organized. Organization is a necessity of every human institution. Lack of organization in this regard has been the great weakness, in many places the ruin, of our Friends' meetings. Everything has until recently been left to drift at loose ends, and disintegration has been the mournful result. We have paid dearly for our extreme individualism, with its numerous excrescences of arbitrariness and averseness to co-operation. Unless we correct it speedily we may yet pay for it with our life.

The first requisite of efficient organization of the pastoral service is a leader. In the recognition of the necessity of leadership we have been woefully deficient. In our day this necessity is absolutely imperative. A law so universal in all successful secular enterprises cannot be disregarded without peril in the work of caring spiritually for the members of the church. Without wise and trained leadership those who ought to take part in the pastoral service will do but scattering, irregular and incoherent work. Somebody must know the whole field of need and the special gifts of the workers, and thus be able to serve as a bond of union between all the parts of the membership. The experiment of going without leadership and leaving the pastoral service to the spontaneous concern of individuals and to the occasional work of committees doing their labor hastily and perfunctorily has proved itself on the whole entirely unworthy of further trial.

But pastors, or whatever the leaders of the service may be called, are not leaders if they attempt to do all the work themselves. Failure in this respect has been almost as serious in many meetings living under the new conditions as was or is that under the old. There are various aspects of the pastoral service which no one person, however wise and many-sided, can possibly do. And if he could, he ought not to attempt it. Various members of the congregation ought for their own sakes to have a share in it. The successful pastoral leader is not the man or woman who can preach the best sermons on Sabbath or make the most calls during the week, important as both these may be, but the one who finds

out what the different members ought to do and can do, and sees that they get to doing it. The capacity to stir up the members and to organize them for effective service is a much greater attainment than to go ahead and do everything oneself either because one thinks he can do it better than others or because he finds it so difficult to get others to be willing to try to do anything.

An equally important requisite of efficient pastoral service is willingness and earnest desire of the members of a congregation to be organized and to have their share in the work. Without this a leader, however capable, wise and earnest in the Master's service, can, at best, do only very imperfect work. Members who are indifferent, or who are determined that things shall go their way if at all, or who hold such exaggerated notions of the Lord's guidance of individuals that they cannot take their places lovingly and loyally in an organized effort to build up and strengthen the congregation, can easily make any successful shepherding of a "flock of God" impossible. But where the mature members of a congregation are tender in spirit, patient and sympathetic toward one another, mutually preferring one another, forgiving and self-sacrificing, a congregation cannot easily grow weak and disintegrate. Has not a great deal of the failure in our churches lain just here?

In many forms of pastoral oversight, especially in families and among women and children, the service of women ought to be used much more than was once the case. Where the pastoral leader is a man, there ought to be, in all meetings of sufficient strength to afford it, a capable, tactful, devoted woman set apart to spend practically the whole of her time in pastoral work. Where from smallness of numbers or other reason this cannot be done, a good deal of most valuable pastoral service can be performed by the women of the congregation under the general oversight of the leader of the work.

It is very doubtful if the old-fashioned routine "pastoral calls" always in vogue in many denominations and in recent years in many of our Friends' churches have any longer any very useful role. This certainly is true in many places. In these days of democratic equality and general education pastoral workers ought to study how to do their work in ways which will not make those visited feel treated as inferiors or subjects, but as far as possible as co-equal members in the common brotherhood. All appearances of dictation or lecturing or of desire to interfere with the sacred rights of personality should be scrupulously avoided.

After all, the great requisite for successful pastoral service is the possession of the shepherd-spirit. Without this no machinery, no methods, no running about the neighborhood, no religious interviews, no pious and wordy praying, will do much to hold a flock steadily true to the Master. But can any professed follower of Jesus Christ find any reasonable excuse for not having the shepherd-spirit in some form and in some measure?

Boston, Mass.

The International Lesson.

SECOND QUARTER.

LESSON IV.

FOURTH MONTH 24, 1904.

THE MISSION OF THE SEVENTY.

Luke 10: 1-16.

GOLDEN TEXT.—Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Luke 10: 2.

DAILY READINGS.

Second-day, Fourth mo. 18.—The mission of the seventy. Luke 10: 1-16.

Third-day, Fourth mo. 19.—The white harvest. John 4: 31-38.

Fourth-day, Fourth mo. 20.—Great commission. Mark 16: 14-20.

Fifth-day, Fourth mo. 21.—His promised presence. Matt. 28: 16-20.

Sixth-day, Fourth mo. 22.—First missionaries sent. Acts 13: 1-5.

Seventh-day, Fourth mo. 23.—Turning to Gentiles. Acts 13: 44-52.

First-day, Fourth mo. 24.—Rest in Christ. Matt. 11: 25-30.

Time.—Late in the fall of A.D. 29, and a month or two after the Transfiguration.

Place.—Somewhere in the northern part of Perea, east of the Jordan. This district stretched along the Jordan from the Dead Sea to the Sea of Galilee.

Place in the Life of Christ.—The beginning of Christ's Perea ministry, four or five months before the crucifixion.

The account is found only in Luke.

In the interval between the present lesson and the last, Christ had been to Jerusalem at the time of the Feast of Tabernacles, as described in John 7. He then returned to Galilee and started on the Perea tour during which the incidents of the lesson took place. In Perea, so far as known, he had spent but little time.

1. "After these things." The incidents described in Luke 9. "Appointed." There is no trace of ordaining in the theological sense. "Seventy others." That is, besides the twelve. Why there should be seventy is not told. Some think to correspond with the seventy elders (Numbers 11: 16); others with the Sanhedrin. "Two and two." As he had sent the twelve (Mark 6: 7). That they might be a mutual aid. "Before his face." In advance of himself. To prepare the field for Christ. "City and place." The walled towns and the villages. There were no farm-houses; every one lived either in a town or a village.

2. "The harvest is plenteous." Revised Version. Many were to be gained for Christ. "The laborers are few." That is, compared with the plenteousness of the harvest. "Pray ye," etc. They being laborers themselves would know the extent of the field and the need of workers. "Send forth." The word is a very strong one; it means "send forth with haste and urgency." Compare Matt. 10: 5-15.

3. "Go your ways." Go to your appointed places. "As lambs," etc. The idea is that they must have simplicity and defencelessness.

4. "Carry no purse, no wallet, no shoes." The meaning is that they should make no special preparation for the journey, but go in their everyday dress. A knowledge of Oriental customs throws much light on this verse. There were very few inns, and it was expected that travelers would be entertained at private houses, so there would be little use of a purse, or of a wallet to carry food. "Shoes." These were the

footwear used in the house, while sandals were worn on the journey or out of doors, and the seventy were undoubtedly supplied with these. "Salute no man." Reference is here made to the elaborate salutations so common in the East even to-day. They took up much time.

5. "Peace be to this house." The common Jewish salutation on entering a house. It was considered courteous to do this.

6. "Son of peace." One inclined to peace, one who would welcome them. "It shall turn to you again." That is, it will not rest on the household, but be as if it had been unspoken. Compare Psa. 35: 13.

7. They were to be content with what was set before them. See verse 8. "The laborer is worthy of his hire." This is probably a proverbial expression; it is also used in 1 Tim. 5: 18. The idea is, do not scruple to be entertained because you are giving fully as much as you receive. "Go not from house to house." They were to give their whole energies to the work in which they were engaged. Social visiting would take up entirely too much time.

9. "Heal the sick." This was for the double purpose of showing their compassion, and as an attestation of their mission. "The kingdom of God is come nigh unto you." This was a vital part of their mission. The message was to all.

10, 11. The message is to be given publicly "in the streets." By word and by symbol they were to express the fact of the rejection, and the fact that the kingdom of God had come near them. It was the custom of a Jew as he entered Palestine to wipe off from his feet every particle of the dust of a Gentile country, and so this symbolic act expressed utter separation.

12. "More tolerable." Why? Because the kingdom of God had not come nigh Sodom as it had come nigh them. This responsibility was greater because they had greater light, and greater opportunities. Luke 12: 47, 49.

13. "Woe unto thee!" Not an imprecation, but a statement of fact. "Chorazin." This city was not far from Capernaum, on the northwest shore of the Sea of Galilee. "Bethsaida." Somewhere near where the Jordan enters the Sea of Galilee, but its site has not been determined. Some think that Bethsaida lay on each side of the river. It was the city of Philip and Andrew and Peter (John 1: 44). None of the mighty works referred to in the verse are recorded in the gospels, but it must be remembered that only a very few can have been recorded, but that he did many "mighty works" is again and again mentioned. Compare Luke 4: 23; John 21: 25; Matt. 13: 58. Tyre and Sidon, cities of Phœnicia, which, though not of their ancient importance, were wealthy, luxurious cities, full of sin and wickedness. Like Sodom, they had not had the opportunities of the Galilean cities.

15. "And thou Capernaum, shalt thou be exalted unto heaven? Thou shalt be brought down unto

Hades." Revised Version. Capernaum had been the home of Christ; it had had opportunities above other places and had rejected them. When these words were spoken all these cities were teeming with an active, prosperous population; now their very sites are uncertain.

16. "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." Revised Version. Christ identifyeth Himself with His disciples. Their work for Him is His work. It is just as true in the twentieth century. For the success of the mission of the seventy see verses 17-24.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FOURTH MONTH TWENTY-FOURTH.

WHAT CHRIST CAN DO FOR DARKEST AFRICA.

Isa. 45 : 11-19.

Second-day, Fourth mo. 18.—Ethiopia shall know Christ. Ps. 87.

Third-day, Fourth mo. 19.—The heathen warned. Joel 3 : 9-14.

Fourth-day, Fourth mo. 20.—A terrible fate. Jer. 9 : 25, 26.

Fifth-day, Fourth mo. 21.—Mercy promised. Jer. 12 : 14-17.

Sixth-day, Fourth mo. 22.—Pray for Africa. Matt. 9 : 35-38.

Seventh-day, Fourth mo. 23.—Ethiopia promised. Ps. 68 : 29-31.

If the question, What can Christ do for the Anglo-Saxon? has in any degree been answered, we are in so far furnished with the suggestion as to what He can do for the African. Assuredly races and conditions differ, but Philip showed the Ethiopian the same picture and met with the same response that have been found in every seeking and finding heart since John the Baptist pointed out to his disciples the "Lamb of God that taketh away the sins of the world."

The problems of language and remoteness and climatic and other conditions seem formidable, and so in a sense they are; but our own ancestors were far from easily reached when the Word first came to them, so that we are debtors to both Greek and barbarian; and the same grace that prevailed in the forests of Germany and Britain is ready to bring in the savage tribes of Africa when instruments are found through which it may work.

We read of the elementary beginnings of evangelization, and they seem to proceed slowly enough. One mission at and near Lake Nyassa has reduced seven languages to writing, and has in its schools an average of more than 15,000 pupils. One of its missionaries, speaking out of an abundant experience, says: "It is a hard thing to raise a population the length of the alphabet"; but while the educational work goes on, every pupil is receiving daily lessons in the Scriptures and is becoming able to carry his Bible back home to be in some measure a light-bearer.

Africa is not through with its sufferings from the greed of the so-called Christian nations, and the missionary is all too often under the necessity of dis-

claiming their acts. To put an end to war and oppression and intemperance is certainly Christ's desire for Africa as for the world, and is for us to accomplish in His name.

"None of us liveth to himself." The spirit of Christ forbids that we should attempt it, and the essential conditions of life assure the failure of any effort to isolate ourselves, if it should be made. If Africa cannot be raised, the whole world is held back, for more and more is every part proving its interrelation with every other part.

It is easy to speak the comforting word, that in carrying the truth to her and in her blessing we would be blessed and find enlargement; but there is need perhaps also to remember that in neglect and darkness for her there is loss and darkness for us. Failing of fruitfulness according to that which we have received, we may become as the land bearing thorns and thistles—"rejected, and nigh unto a curse."

For recent accounts of our work in Africa see *THE AMERICAN FRIEND* for Second month 11th and Third month 10th.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

AFRICA INDUSTRIAL MISSION.

The following items from the minutes of the annual board meeting are of interest:

Emory J. Rees and wife, who were accepted as missionaries one year ago, returned to America last 5th month from their former field in South Africa, for a needed rest, expect to start for British East Africa to join the other F. A. I. M. missionaries at Kaimosi about the middle of Fourth month.

On the mission farm is a waterfall high enough to furnish ample power for all machinery the mission may wish to run, also a belt containing a variety of hard and soft wood; but as a handsaw is the only means the missionaries have of reducing this to usable shape they have had to face the problem of house-building without lumber.

Knowing these facts, John A. Hasenpflug realized the necessity of a sawmill and a water wheel to generate power, and presented the matter to the Sabbath School of the First Friends' Church of Cleveland, Ohio, and they undertook to raise the money. Energetic effort has been rewarded, and as a result they expect soon to ship to Kaimosi a New Buckeye Improved Mill, that can saw timber 24 inches in diameter by 24 feet in length, and a turbine wheel capable of generating about 50 horse-power. As the mill only requires about 20 horse-power, there will be a surplus which can be applied as needs arise.

Any one desiring further information regarding the Friends' Africa Industrial Mission will please address the secretary, Emma B. Malone, 702 East Prospect Street, Cleveland, Ohio.

THE SOCIETY OF FRIENDS IN JAPAN.

[The following is taken from "The Christian Movement in Its Relation to the New Life in Japan." Published at Yokohama, 1903.—Ed.]

The Society of Friends in Japan has made efforts along two different lines, namely, educational and evangelistic. The position held by Friends has by some been misunderstood. The Union Movement, Taikyo Dendo, has offered an opportunity for Friends to show themselves thoroughly evangelistic and evangelical. They have co-operated with the Taikyo Dendo and have been accepted into membership in the Japan Evangelical Alliance. In two cities special evangelistic meetings have been held with good success. The Japanese evangelists employed by Friends have gone into country towns and villages from which there have come invitations and in which they have found surprisingly increased interest in the gospel and a newly-awakened desire to hear about Christianity.

From one little seaside city repeated requests came for meetings. Now an evangelist goes there each week and is entertained and given a place for meetings free. In a neighboring village of ill repute one proprietor and his wife closed up their business, found respectable homes for all the girls in their employ, and decided to be Christians. This is the result of a magic lantern meeting held near them in July, 1901. One of our evangelists now visits them and a few of their friends each week.

In co-operation with the Japanese Christians, the Mission has made increased efforts in the way of establishing foundations and executing the work of building up communities of united faithful Christians who are really baptised into the name of the Father and of the Son and of the Holy Ghost, and who, in their daily lives, experience that essential communion of partaking of the body and the blood of Christ. It has cheered the hearts of the workers to see real deepening in spiritual life on the part of some. This with the simple confiding faith of the converts has been new evidence of the power of the gospel to save.

There have been special efforts to get men to engage in evangelistic work, and arrangements have been made for training a few men who are willing to give themselves for this work.

One of the Japanese members has opened a home for children who cannot otherwise be given home training and elementary education, and in a small way is showing forth that spirit of self-sacrifice and devotion to the good of others which is developed in all those who are loyal to Christ.

The way has not been open for much work on social problems, but some of the Friends have been quite active in temperance reform and a gift of books has been made to the graduates of the prison reform school in Tokyo.

The Sabbath School work for children has surpassed anything previously accomplished by the Mission. Work for women has been successfully carried on.

The special educational work under the care of Friends is a girls' school in Tokyo. The enrollment and attendance of this school have been greater than ever before. The school aims at developing Christian character and giving the best training which it can provide to qualify girls spiritually, mentally and physically for undertaking any honorable calling in life. Special success has been attained in the development of Christian zeal and the older girls take an active part in Christian work.

If from the experience and observation of the Friends' mission we should speak of religious progress in Japan for the past year, we should say that the Taikyo Dendo has greatly awakened the public curiosity to know the teachings of Christianity, so that requests have come from places where no Christian work is done, for information on the subject. This has created a greater demand for Christian workers and opened the way for greater activity. The growing educational institutions and commercial interests of the country also increase the demand for men that are upright and can be trusted. This makes it difficult to get the men of the right kind of natural qualifications for evangelistic work. The greatest hindrance to the work, however, is that class of men who, though convinced of the truth of Christianity, are not willing to make the sacrifice necessary to become consistent followers of Him who said, "Ye are my friends, if ye do whatsoever I command you."

GURNEY BINFORD.

Correspondence.

THE BOOK OF MEETINGS.

The Five Years Meeting of 1902, referred to its Evangelistic and Church Extension Board, the publication of a "Book of Meetings."

Through THE AMERICAN FRIEND, and by means of private correspondence, this subject has repeatedly been brought to the notice of Friends, and printed slips of questions designed to elicit the necessary information have been sent to every yearly, quarterly and monthly meeting embraced by the Five Years Meeting.

The returns thus far received are very incomplete. The importance of such a book is very great, but its value depends upon its accuracy and completeness.

Arrangements for its publication were made some time ago, but the printing cannot commence until the returns are all in.

Under the circumstances the committee feel compelled once more to call the attention of Friends to this subject, and to urge those to whom the printed slips of questions have been sent to promptly fill out the replies and forward them to Levi Gregory, 200 Montgomery Street, San Jose, Cal.

Should any one need more question sheets, drop a postal card to Levi Gregory at above address, and any desired number will be sent.

It is hoped that Friends will respond very promptly to this appeal that the publication of the book may no longer be delayed.

CHARLES H. JONES,

Chairman of Board.

Guilford College, N. C., Fourth month 1st, 1904.

Dear Editor: Permit me space in thy columns to acknowledge with thankfulness the loving-kindness of my Heavenly Father in supporting and strengthening me while assisting in the work of relieving Guilford College, N. C., of its debt of \$27,000. I recognize His leading in this service, and I see His hand in bringing it to a successful close.

I also wish to express my gratitude to the dear friends of

North Carolina, who have subscribed one-third of the whole amount, and to dear friends of Philadelphia, Baltimore and other places in our country who have responded to my personal appeal, and to the letters which I have written. To all my thoughts go out in loving remembrance.

Thy sincere friend,

ALLEN JAY.

Editor THE AMERICAN FRIEND:

Though isolated from the Society of Friends, I keep posted through THE AMERICAN FRIEND.

I feel much interested in the spirituality and doctrines of the church of my choice. I have watched carefully the comments of the FRIEND on some of the greatest hindrances (to my mind) to the spiritual upbuilding of our Society. I am confident that the Secret Orders are doing more to the injury of the different churches than any other one evil at the present time.

I have just read, carefully, the comments in the last FRIEND entitled, "The Importance of Fellowship in Christian Life."

It rejoices my heart to learn that some of our Society are waking up to the dreadful reality of the Secret Orders in the churches, and especially in our Society. Lately I was informed that in a certain, prominent monthly meeting, some of the would-be-elders were prominent Free Masons, and were causing serious trouble in the Society. Now these were not the young men, but men of mature age.

True, as you say, it is a matter that must be handled delicately and properly; and can be done so, only by those who know what the lodges really are, and why young men go to them.

Those of us who have only heard the names of such organizations feel too ignorant to say anything. Our opinions would be useless and of no value.

I cannot see how any intelligent searcher after truth can plead ignorance in regard to the question of Secret Orders of to-day.

To my knowledge there is no one sin that is more thoroughly exposed than the working and influences of the Secret Orders of to-day.

If there are any readers of THE AMERICAN FRIEND who are interested and not posted on these lines, write to the National Christian Association, 221 West Madison Street, Chicago, and you can get all the information you may desire. By all means get C. Finney and E. Ronain on "Free Masonry." These books should be in every Christian home in the land.

In conclusion, I have written this from a sincere conviction of duty, rather than from a spirit of antagonism, believing that it is our duty, as Christians and a Church, to do all we can to get people to see the dangers to which we are drifting.

To this end I remain a well-wishing friend to THE AMERICAN FRIEND and all of its readers.

I. HINSHAW.

Goldendale, Wash., Third month 29th, 1904.

ENGLISH RECORDS OF EARLY FRIENDS.

The region in and around Philadelphia may be termed the center of Quaker colonization in America, covering the period from 1675 to 1725. The descendants of these people, now numbering millions, are interested in knowing all that can be ascertained in regard to their ancestors, whose persecutions as members of a religious sect and whose trials as settlers in a new country were influential in molding the character which they transmitted to their posterity.

Having been engaged in genealogical work for more than forty years, during which I have examined the records of nearly all the Friends' Meetings in this region, it has long been my desire to visit the mother country and there obtain copies of such records of births, deaths and marriages of the families of these early settlers in Pennsylvania and vicinity as have been preserved in the place of their nativity, and to supplement this with such other interesting facts as may possibly be obtained from the voluminous archives of the Society of Friends there.

The expenses incident to such an undertaking have hitherto prevented the attempt, but having recently received some offers of liberal contributions for that purpose, I am now encouraged to present the subject to the consideration of a wider circle of interested persons. What has been done by Henry F. Waters for the early settlers of New England I hope in a measure to accomplish for the Quaker colonists of the Middle States, with whose history on this side I am probably more familiar than any other person. The field proposed is well defined and reasonably possible of being covered.

The information thus collected will be placed among the treasures of the Genealogical Society of Pennsylvania, at the Historical Rooms in Philadelphia, in a series of well-bound and indexed volumes; and as those who make it possible to accomplish such an undertaking by contributing of their means are equally entitled to credit with those who do the work, it is proposed that the title pages of these volumes shall show to whose generosity the seeker after genealogical lore is indebted for such a storehouse of facts; together with a statement of the amount contributed and the necessary expenses incurred.

To carry out this plan fully may require two or three years, but it is desirable to make arrangements in advance of going.

GILBERT COPE,

Member of Historical and Genealogical Societies of Penna.
West Chester, Pa.

Jerusalem, Third month 17th, 1904.

Editor THE AMERICAN FRIEND:

I thought it might be of interest to your readers to hear a few words from the Ramallah Mission in Palestine, as my wife and I have just returned from a week's visit to that place.

It was a time of rich blessing from the presence of the Lord. Souls sought salvation and the Holy Ghost during our stay there. The missionaries, Edward and Mary Kelsey and Rosa Lee, are laboring faithfully with cheerful hearts at the front of the battle, and God is greatly blessing their work. They gave us a warm welcome on our arrival, and spared no pains in making our stay pleasant as well as profitable. As we met and mingled our prayers with these dear friends and those under their care our hearts were made to praise the Lord for such a work in this needy land.

The work is impressive for its solidity. Many speak in high praise of the character of the work done here.

The monthly meeting we had the privilege of attending was one of peculiar interest, and would be a credit to the homeland. As we gathered in worship we felt a real spirit in the meeting, although it was in Arabic. As they prayed and sang our hearts were touched with the power of the Gospel, that it was not by might nor by power, but by my Spirit; saith the Lord. We felt very much at home, and they decided to give us a returning minute. All things were done decently and in order. We ask for prayers for the work and workers that they may be kept by the power of God until He says it is enough.

CHARLES H. STALKER.

Things of Interest Among Ourselves.

THE AMERICAN FRIEND will be sent to a new subscriber from now until First month 1st, 1905, for \$1.00.

Prof. D. W. Dennis and wife have returned to their home, Richmond, Ind., after a three months' vacation in California.

Nathan H. Clark, who has been sick for some weeks, was in attendance at Westfield, Ind., Meeting, and took part in the Easter services, conducted by Sylvester Newlin.

Calvin Bond, a lifelong and most worthy Friend, who was seriously injured in a gas explosion at Carmel, Ind., on the 31st ult., is suffering greatly with his injuries, but with exemplary patience and fortitude.

President R. L. Kelly, of Earlham College, made a short trip to New Haven, Conn., and Boston, Mass., during the spring recess. He has been chosen commencement orator this year by the Indiana Dental College, located at Indianapolis.

Timothy B. Hussey, of North Berwick, Maine, has been spending some days in and about Philadelphia in the interests of the Eli and Sibyl Jones Mission in Palestine. He is now in the South studying the work of institutions for the education of the colored people.

Special Easter services were held at East Branch (formerly Gray) Meeting, Ind., Flora Holliday, pastor, preaching on the text, "He is not here, he is risen," followed by William and Ellen Buell. The meeting has been largely reinforced of late as a result of a revival, in which the labors of Cary Taylor, of Kokomo, were owned and blessed by the Spirit. During this work, in which the membership was most helpful, there were 76 hopeful conversions and renewals.

New York city friends held a tea meeting at their meeting house, Twentieth Street, Seventh-day evening, the 2d inst. The attendance was larger than at any other tea meeting this year. George A. Barton, of Bryn Mawr College, gave an address on "Sacred Sites in Jerusalem," illustrated by stereopticon views.

William C. Allen laid before the recent sitting of Haddonfield Quarterly Meeting a concern to pay a religious visit to inhabitants of the island of Porto Rico. This receiving the approval of that meeting remains to be passed on to the approaching Yearly Meeting of Ministers and Elders for its consideration.

A splendid series of meetings at Thorntown, Ind., closed the 23d ult. They began under the leadership of the pastors, F. Randolph and wife, who were afterwards joined by Willis Bond, of Watseka, Ill. Many were definitely blessed, and a goodly number added to the meeting.

The Haverford graduates of North Carolina gave a banquet to Rufus M. Jones at High Point on the evening of the 2d. Out of the seventeen Haverford men in the State, fourteen were present, so that with their wives and invited guests twenty-five gathered at the board. At the close of the banquet a permanent Haverford Club of North Carolina was organized.

Friends in South China, Maine, enjoyed a very pleasant occasion on the 26th of last month. It was the twenty-fifth anniversary of the marriage of Linwood W. and Emma Jones. Linwood W. Jones is a faithful and devoted minister in the South China meetings, and the Friends of the neighborhood met and surprised them, and left behind many tributes of appreciation.

Now that war news is occupying so much of the attention of the public it is especially desirable that Friends should be prepared with the arguments for peace. The Friends' Peace Association of Moorestown, N. J., has recently secured a large number of leaflets which will be sent without charge to any one applying therefor. Address the treasurer, Grace Evans, 205 East Central Avenue.

At Vermilion Monthly Meeting, held at Vermilion Grove, Ill., the 2d inst., the correspondent having removed from the limits of the meeting, Thomas H. Rees was appointed to fill the place. Lewis W. McFarland, late of Lowell, Kan., recently located in the meeting. Emory J. Rees and wife, both members of the meeting, expect to sail from New York on the 23d inst. for Africa, to take their place as missionaries in the African Inland Mission. The Academy is progressing nicely under the leadership of Willard O. Trueblood, ably assisted by Clare Stanley and Emory Katcliff. These teachers are all graduates of Earlham College.

Friends at High Point have built a beautiful new meeting house. It is one of the most impressive and satisfactory meeting houses now standing in this country. The lot on which it is built cost \$2,000. The completed edifice itself has cost \$6,433, and for seating \$500, every dollar of which is paid. The house was crowded on First-day, the 3d, when it was first opened for public meetings. Allen Jay and Rufus M. Jones addressed large assemblies both morning and evening. J. Edgar Williams and Raymond Binford conducted a missionary meeting in the afternoon, and Miriam Harrison and Olive Newlin held a meeting for children at the same hour in the basement.

DIED.

HORNER.—At Green P. O., Jay County, Ind., Third month 26th, 1904, Mattie Irena Horner (nee Kunce), aged 25 years. She had a birthright membership with Friends.

HUBBARD.—At his home in Monrovia, Ind., Second month 17th, 1904, Nathan E. Hubbard, aged nearly 63 years. He was a lifelong member of Friends. Although an active business man he was deeply interested in the various lines of church work. He filled important positions with entire satisfaction to the church.

TAYLOR.—At her home, 3620 West Forty-first Street, Denver, Col., Third month 29th, 1904, Lauretta May, daughter of Isaac and Angelina Taylor, and wife of Gordon M. Taylor, in her 34th year. She was a member of Willow Spring Monthly Meeting, Mo.

VORHIS.—At Richmond, Ind., Third month 25th, 1904, Luke Vorhis, aged 76 years. He was a member of Pike local meeting, Portland, Ind., Monthly Meeting.

STATISTICS OF THE AMERICAN FRIENDS' FOREIGN MISSIONS FOR THE YEAR 1902-1903.

Number of stations with resident missionaries	22
Number out-stations where regular meetings are held ..	49
Number missionaries (men, 30; women, 54)	84
Number native helpers:	
Recorded ministers	8
Unrecorded preachers	25
Teachers	66
Bible women	14
Other helpers	80
Number organized meetings	19
Number church members	2120
Number Sabbath School members	3081
Number boarding and higher schools	8
Number pupils attending boarding and higher schools ..	409
Number other schools	29
Number pupils attending other schools	1307
Native contributions	\$6,013
Home contributions	\$63,927

LIST OF MEETINGS TO BE HELD AT TWELFTH STREET MEETING HOUSE, PHILA., DURING YEARLY MEETING WEEK.

Second-day, Fourth month 18th.—Afternoon, 4 o'clock.

Annual meeting of The Peace Association of Friends of Philadelphia.

The annual reports of the association will be read, and the usual business in connection with the annual meeting transacted.

Dr. Benjamin F. Trueblood, corresponding secretary of the American Peace Society, will deliver an address on "The Movement Toward World Federation."

Tea from 6 to 7.15 o'clock.

Evening.—7.45 o'clock.

Annual meeting of Friends' Freedmen's Association.

The annual reports of the work for the past year will be presented.

Third-day, Fourth month 19th.—Afternoon, 4 o'clock.

Special meeting of The Foreign Missionary Association of Friends of Philadelphia.

Addresses are expected on "Quakerism in Foreign Missions and the Conditions in Cuba," by Alfred C. Garrett, and "Tidings from Japan," by Anne Morris Gleason.

Tea from 6 to 7.15 o'clock.

Evening.—7.45 o'clock.

Annual meeting of the Temperance Association of Friends of Philadelphia Yearly Meeting.

Addresses are expected from Ira S. Frame, Rebecca N. Taylor and Herman Newman.

Fourth-day, Fourth month 20th.—Afternoon, 4 o'clock.

Forty-third annual meeting of Friends' First-day School Association of Philadelphia and its vicinity.

Reports from the various schools and classes; Discussion; and the appointment of officers and committees.

Tea from 6 to 7.15 o'clock.

Evening.—7.45 o'clock.

The subject for the evening session will be "The Opportunity of the Bible School in Extending the Influence of Friends."

1. "The Building up of Schools," by Walter W. Haviland.

2. "The Teaching in the Schools," by Wm. Edward Cadbury.

There will probably be opportunity for brief discussion.

Fifth-day, Fourth month 21st.

Meetings for worship are customarily held in the meeting houses at Fourth and Arch Streets, at Sixth and Noble Streets, and on Twelfth Street below Market, on Fifth-day of Yearly Meeting Week, at 10 o'clock a.m.

Tea from 6 to 7.15 o'clock.

Evening.—7.45 o'clock.

Annual meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting.

The Executive Committee will make a brief report for the past year.

An address will be delivered by N. DuBois Miller on "The General Progress of the Indian and the Indian Question."

Edward M. Wistar, who has recently visited the schools and meetings will give an account of the present situation.

Events and Comments.

Permanent residents of Washington are pleased with the interest Congress is showing in the improvement and beautification of their city.

A 30-cent United States postage stamp of 1869 brought \$165 at an auction at the Hotel Droust in Paris, recently, and the snuff-box sold at Christie's in London for the incredible price of \$32,500.

John D. Rockefeller has given to the Johns Hopkins Hospital at Baltimore \$500,000, and the amount has been accepted by the Board of Trustees of that institution. The income of the hospital was seriously affected by the destruction of many houses belonging to it in the recent fire, upon which there was inadequate insurance.

The trustees of Berea College have voted to test in the highest courts of the land the new law of Kentucky forbidding them to educate white and black students at the same institution. The litigation will probably fill two years, and not until a final judicial decision has been obtained will they alter the present educational system at Berea, or take any steps beyond their present position. Andrew Carnegie's gift of \$30,000 to this

ARMY TRIALS.

An Infantryman's Long Siege.

This soldier's tale of food is interesting.

During his term of service in the 17th Infantry in Cuba and Philippines, an Ohio soldier boy contracted a disease of the stomach and bowels which all army doctors who treated him pronounced incurable, but which Grape-Nuts food alone cured:

"In October, 1899, when my enlistment expired, I was discharged from the army at Calulute, Philippines, and returned to the States on the first available steamer that left Manila. When I got home I was a total wreck physically, and my doctor put me to bed saying he considered me the worst broken-down man of my age he ever saw, and after treating me six months he considered my case beyond medical aid.

"During the fall and winter of 1900 and 1901 I was admitted to the Barnes Hospital in Washington, D. C., for treatment for chronic inflammation of the stomach and bowels, but after five months returned home as bad as ever.

"I continued taking medicine until February, 1902, when reading a newspaper one day I read about Grape-Nuts, and was so impressed I sent out for a package right away.

"The result is quickly told, for I have used Grape-Nuts continually ever since with the best results, my health is so I can do a fair day's hard work, stomach and bowels are in good condition, have gained 40 pounds in weight, and I feel like a new man altogether.

"I owe my present good health to Grape-Nuts beyond all doubt, for medical science was exhausted." Name given by Postum Co., Battle Creek, Mich.

Had he consulted any one of several thousand physicians we know of they would have prescribed Grape-Nuts immediately.

Look in each package for the famous little book, "The Road to Wellville."

institution is now announced, and this indicates that in the end the school may be more helped than hurt financially by the new Kentucky law.

The Geological Survey will soon issue its report on mineral resources for 1902, showing that that year the total value of the commercial mineral products of the United States was \$1,260,639,415, which is a gain of 16.2 per cent. over 1901. The fuels increased \$26,667,743 or 6 per cent. Every variety of fuel increased in value except anthracite coal, which showed a decrease in quantity of 23,301,850 long tons and in value of \$36,330,434.

Our Government refuses to comply with the order of The Hague Tribunal in the recent Venezuelan case that it should collect from the various powers the costs or the arbitration. The United States is not the bailiff of The Hague Court. It will pay its own share of the expenses, but will not do more. At the same time, it is to be hoped that satisfactory arrangements can be made to execute the court's decree in some other way, without causing the court's international prestige to be sacrificed.

The Thompson Power bill, which permits the draining of the Niagara River to an enormous extent, was put through the New York Senate last week. The measure has been passed by the Assembly, so that the veto of Governor Odell alone will prevent the spoliation of the Falls. The bill permits cities, towns and villages outside of Niagara County to use the power furnished by the company. The franchise is of unknown but immense value. It is known as one of the nagrant "grab" enactments of the session. It has received no approval, save by that locality in which it is designed to locate its operations.

Three propositions relating to the municipal ownership and operation of street railways were referred to the voters of Chicago last week, and all of them were adopted by heavy majorities. The first proposition relates to the enabling act passed by the last Legislature, which permits the cities of Illinois to own, operate and lease street railways after the act shall have been submitted to the electors of any city and approved by a majority of those voting thereon. The second authorizes the City Council to proceed without delay to acquire ownership of the street railways, and the third enables the City Council, instead of granting any franchises, to proceed at once to license the street railway companies until municipal ownership can be secured, and compel them to give satisfactory service. The roads are now operated under a temporary arrangement with the city, and the adoption of the propositions will probably have no immediate effect.

Not many weeks now remain before the St. Louis Exposition is booked to open, as it is scheduled for the 30th. Things appear to be in a pretty forward state. All the exhibit palaces have been completed for some time, and the great festival hall is to be finished, if all goes well, in a fortnight. Spring work on the landscape gardening has been begun, and millions of plants are being set out. It is estimated that the exhibit will fill 20,000 cars, and these are coming at a rapid rate, and installation is well under way.

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ROYAL
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Absolutely Pure

THERE IS NO SUBSTITUTE

In areas under roof this exposition will far surpass all the rest, for over 250 acres are to be covered. There were 200 acres roofed at Chicago, and 125 in Paris in 1900. There are 1,240 acres in the exposition grounds at St. Louis, against 633 at Chicago, and 336 at Paris. The Pan-American Exposition at Buffalo covered 300 acres, and the combined exhibit buildings were contained in an area of 15.1 acres, not quite equaling the size of the palace of transportation at St. Louis.

OLD POINT COMFORT, RICHMOND AND WASHINGTON.

Six-day Tour via Pennsylvania Railroad.

The third personally-conducted tour to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad for the present season will leave New York and Philadelphia on Saturday, April 23d.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at a rate of \$36.00 from New York, Brooklyn and Newark; \$34.50 from Trenton; \$33.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$17.00 from New York, Brooklyn and Newark; \$15.50 from Trenton; \$14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

Charles Baskerville, Professor of Chemistry and Director of the Laboratory in the University of North Carolina, announced before a recent meeting of the Chemists' Club in New York his discovery that thorium, hitherto known as one of the seventy primary elements, is complex in its nature. The professor has resolved thorium into two new elements. He has named one of these Carolinium, after the State, the other Berzelium, in honor of the great Swedish chemist, who, nearly a hundred years ago, discovered thorium. This is the first time it has been the good fortune of an American chemist to discover a chemical element.

Ambassador McCormick is negotiating with the Foreign Office for a treaty with Russia which will give to United States corporations the right to sue in Russian courts and to Russian corporations the right to sue in courts of the United States. Under the Russian law United States corporations can be sued, but cannot sue, in the courts of the Empire. This has caused American firms great annoyance, as well as losses, in the past. In addition, the Ambassador hopes to secure in the treaty a broad clause which will automatically give to United States corporations all privileges of whatever character now enjoyed by the corporations of any foreign country.

The case of the Interstate Commerce Commission vs. Baird, commonly known as the anthracite coal case, was decided by the Supreme Court of the United States last week in favor of the contentions of the commission. In his remarks, Justice Day said: "The railroads are all engaged in interstate commerce, and into their affairs

NO PLACE.

The Lazy One Must Stand Aside.

That dull heavy feeling from coffee may not amount to much in itself, but it's a great obstacle in the way of fame and fortune, for it kills ambition and makes one lazy and finally sick.

The successful men or women must first conquer themselves. The way to conquer that dull, stupid feeling nine times out of ten is to pay a little attention to proper food, coffee in particular will dull the senses and make one feel lazy and stupid after the first effects of the cup have worn off an hour or so after drinking it.

"I was a lover of coffee," says a New York man. "It seemed to me breakfast was nothing without it, but I noticed an hour or so after breakfast a dull, stupid feeling came over me, accompanied frequently by nausea.

"Thinking perhaps it was caused by coffee I wanted to make sure of it, so I gave up the use of coffee and drank Postum in its place. My old trouble disappeared, and I learned to look forward to my Postum with as much eagerness as I used to look to coffee, and instead of being bad in its effect, Postum is very healthy and I feel 'fit as a lord' right along." Name given by Postum Co., Battle Creek, Mich.

There's a reason why Postum helps toward fame and fortune when used in place of coffee, the drug drink.

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and methods of doing business the Commission sought to and is lawfully authorized by the commerce act to make investigation. The Commission has the right to know how interstate traffic is conducted, the relations between the carriers and its shippers and the rates charged and collected. We see no reason why contracts of this character, which have direct relation to a large amount of carrying trade, can be withheld from examination as evidence by the Commission." Simultaneously with the decision of the Coal Trust it handed down a decision in favor of the city of Chicago against the People's Gas Company. This decision sustained an ordinance passed by the city which compelled the gas concern to reduce the price to 75 cents a thousand feet.

NOTHIN' TO SAY.

Nothin' to say, my daughter, nothin' at all to say!

G'yirls that's in love, I've noticed, ginerly has their way!

Yer mother did, afore you, when her folks objected to me—

Yit here I am, and here you air—and yer mother—where is she?

You look lots like yer mother, purty much same in size;

And about the same complected; and favor about the eyes;

Like her, too, about her living here—because she couldn't stay;

It'll most seem like you was dead—like her! but I hain't got nothin' to say.

She left you her little Bible—writ yer name acrost the page;

And left her ear-bobs fer you, ef you ever come of age.

I've allus kept 'em and g'yarded 'em, but ef yer goin' away—

Nothin' to say, my daughter! nothin' at all to say!

You don't rikollect her, I reckon? No; you wasn't a year old then!

And now yer—how old air you? W'y, child, not "twenty!" When?

And yer nex' birthday's in April? and you want to get married that day?

I wisht yer mother was livin'!—but—I hain't got nothin' to say!

Twenty year! and as a good a girl as parent ever found!

There's a straw ketched onto yer dress there—I'll bresh it off—turn round.

(Her mother was jes' twenty when us two run away!)

Nothin' to say, my daughter! nothin' at all to say!

—James Wantcomb Riley.

THAT BOY OF YOURS.

How can you expect to keep your boy at home unless you provide better entertainment for him than he can find elsewhere? Do not expect him to be an old man? Remember that you were once a boy with a boy's love for fun. Can not you revive a little of that old-time liking, and enter into your son's sports? Do you ever try to make a comrade of him? Probably he would enjoy hearing of some of those old-time recollections over which you and your neighbor, when he comes in of an evening, laugh so heartily.—Inez McFee.

No good grocer sells a lamp-chimney without MACBETH on it

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

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Fourth month 1st, 1904.

Faith and hope

Will teach me how to bear my lot—
To think almighty wisdom best,
To bow my head, and murmur not.
The chast'ning hand of One above
Falls heavy, but I kiss the rod;
It gives the wound, and I must trust
Its healing to the self-same God.

—Eliza Cook.

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without cream are not appetizing, but good raw cream is not always easy to get. Borden's Peerless Brand Evaporated Cream is superior to raw cream, with a delicious flavor and richness. Use it for general cooking purposes. Borden's Condensed Milk Co., proprietors.

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Investigate me. You can't make the investigation too rigid to suit me. I'll stand it. I've been in this business for 18 years, and never lost a cent for a customer, nor foreclosed a mortgage.

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"Sir!" exclaimed the injured party, "you stuck your umbrella in my eye."
"Oh, no," replied the cheerful offender, "you are mistaken."
"Mistaken?" demanded the irate man, "you idiot, I know when my eye is hurt, I guess."
"Doubtless," replied the cheerful chap, "but you don't know my umbrella. I borrowed this one from a friend to-day."
—Cincinnati Times-Star.

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Extra Size Field Grown Dormant Plants.
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3 " 4 " " \$1.00 " 5 " 4.00 "
4 " 5 " " 1.50 " 5 " 6.00 "
Send for Special Prices in large quantities; also our New Floral Guide, 136 pages, telling all about Roses and 400 other choice plants. Free.

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HENRY A. DREER,

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He was overboard, struggling for life and shouting for help. Some one threw him a crowbar. The intention was kindly, but the act was inconsiderate. Consider the aid you intend for your family.

PENN MUTUAL LIFE

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The American Friend

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We need, in this day of deepening insight, increasing labour, and heavier-pressing burden of the soul—now, more than ever, we need to know a God who is not only above us, but also with us and for us. A God who is willing to suffer with his suffering children; a God who himself freely pays the greatest price that ever can be paid for the vindication of the holy law of life and the redemption of mankind from evil; a God whose sacrifice is the Atonement, taking away the sins of the world, covering alike the transgressions of the ignorant and the degraded and the deeper offences of the enlightened and the privileged, and giving to all who repent a sure pledge of Divine forgiveness and help—to believe in such a God is peace and courage and a new hope for the world. Where shall the men of to-day find this Immanuel, this present, sympathizing, suffering, redeeming Love?

On the Cross of Calvary this God is revealed, crowned with thorns and enduring death for our sake.

*"The very God! think, Abib; dost thou think?
So the All-great were the All-loving, too,—
So through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here!
Face my hands fashioned, see it in myself!
Thou hast no power, nor mayest conceive of mine,
But love I gave thee with myself to love,
And thou must love me who have died for thee!'"*

—HENRY VAN DYKE.

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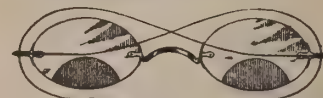
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The American Friend

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"That they all may be one."

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THE CALL TO THE MINISTRY.

THE New York "Independent" printed last month (the issue of the 10th) a pathetic article by a young man of 32, who tells the public why he is giving up the ministry, and who names his experience "A Soul's Tragedy." The article is pathetic, not because one man has decided to give up the ministry and takes the opportunity to pour out his pessimism on the reading public. *That* is pathetic, but much more pathetic is the revelation which the article gives of the fact that this man had gone into the ministry with little or no insight into what it really means to be a minister. The very reasons which he gives for leaving the ministry ought to have been reasons for him to become a truer minister. He says that he feels a revulsion at the type of men with whom he has to associate; that only little men go into the ministry; that the minister of to-day is more or less dishonest; that he does not work as hard as other men do; that he poses as being above what he is entitled to rank; that the ministry imposes restraint and constraint, and finally he questions whether the Church is to have any perpetuity apart from its mission and the utility of its service in the world.

Of course here are some pretty good reasons why an honest, earnest man should not become, or continue to be, a mere professional minister. But if there are in the ministry to-day "little men," half-dishonest, posing for more than they are, and living a lazy life because they are above hard work, surely that is reason enough why a noble, earnest, courageous soul should give his life to show what a genuine minister of the Lord can be. The Church does not want professional ministers, who are posing as better than the men they seek to help. It does not want handbox clergymen, who sit in libraries and prepare pretty sermons for their benighted, toiling brothers. Let all such go out of the ministry as soon as they can find some honest work to do.

But let no man forget this fact: This world has nothing higher or nobler to show than the true minister of Jesus Christ, who has come to his task because he is called to it, and because he sees what it means to be an ambassador in Christ's stead. Shall we shrink from our ministry

because it brings us in touch with repulsive types? To a genuine minister no types of men are repulsive, and the more crooked and needy the life with which we are thrown, the more heartily we must work to save it and free it from all that makes it *seem* repulsive. It is an unwarranted slander on humanity to imply that those who minister for Christ find it necessary to be dishonest, or puffed up, or unnatural, or professional. The true minister is a simple, honest, straightforward, divinely natural person, who works hard for his Master, because he loves His service and loves the men he serves. Supposing the Church does have no perpetuity beyond its mission of service, what then? Is not its mission of service large enough to appeal to any generous soul? Why, if one could be able to minister to one little child in the name of Christ and could help that little being to become spiritual where he would have been bestial without such help, would not that be worth going into the ministry for? Men die on battlefields because it is *supposed* to be a way of serving country; we need rather a lot of volunteers, who give themselves, live this life of actual service to country and race, because the love of Christ constrains them to this true ministry.

WHAT SHALL THE ISOLATED YOUNG FRIEND DO ?

HERE are some questions which one of our subscribers, a deeply interested young man, asks:

"I am in the profession of teaching. Naturally, it is best for me to secure a position in which I feel that I can do most good for myself and to those around me. I cannot depend on the chances of securing a position in Friends' communities, and it may be that the remainder of my life will have to be spent apart from Friends. Even at this early period of my life such questions as these naturally occur to me: 'Is there enough difference between the Friends and other religious denominations to warrant me in keeping my connection with them, while it is not probable that I shall live in a Friends' community again during my life?' 'Shall I change my church membership as I move from place to place?' I may say that in this village there are four Protestant churches, Methodist, Presbyterian, Baptist and Episcopalian. It is a large number for a village of 500, so that no Friend can say that it is my duty to preach a new doctrine here."

It is perfectly evident that that particular village does not need another place of worship or another variety of Christianity. Four kinds for five hundred inhabitants are surely enough! It would be a great step if there could be a massing of the spir-

itual forces in all the small villages of the country, and the best thing a Friend could do in such a community would be to use what influence and power he might have to draw the existing churches together. A young Friend who has a position in a community isolated from his own people should not be in a hurry to join a new church fellowship unless the circumstances require it. He should at once, of course, enter into cordial relations with some Christian body and co-operate as fast as possible with its members in all right Christian activities. The time has come when almost all Churches welcome such co-operation and are glad to give an earnest Christian young man large opportunities for helpful service. It will not hinder him at all, under ordinary circumstances, to keep his membership in some Friends' meeting; in fact, it will make it easier for him to help harmonize and unite all the religious forces of the community because he will be able to rise above all narrow, sectarian consideration. If he is wise and tactful and convinced of our spiritual conceptions he can sow the seed of truth even better than he could by starting a separate meeting of his own. So long as a young person's position is still unsettled and he is likely to change locality frequently, it is better to remain attached to the Church of his childhood, and to carry with him as much of its influence as he can. Some day he may again find himself in a community in which there is a congregation of his own people, and then he is all ready to go in as an organic member with them, and he will be all the more valuable for his varied experiences in other communities. Such a young man, however, must make use of all possible means to enlighten himself and to deepen his grasp upon the essential views of his own denomination. There is no point in remaining a Friend and in holding one's original membership if one does not know what it means to be a Friend, and does not see some truths which seem to him worth the devotion of a life.

This seems the best course for a person who is not yet fixed and settled for life. The case is somewhat different for one who has a permanent home in a community away from Friends. If he has children to bring up, and is to be himself a settled member of the community, it is generally best to have a definite church home. In some instances, perhaps, the family ought to make their home the nucleus of a new Friends' meeting. This has often been done, and many of our most flourishing meetings have begun by such faithfulness. It can be done to-day as well as in earlier days, and should be done where the cause of truth would best be promoted by such a

course. In other cases a man's life will count for the most if he joins some existing organization, where he can work for the good of the neighborhood, and where his children will find the right nurture.

EDITORIAL NOTE.

WE HAVE already given notice that a Summer School of Religious History will be held at Haverford College from the 15th to the 25th of Sixth month. The program contains the names of a number of eminent men and of solid spiritual teachers. There can be no question that this will be a very important occasion, and that those who are able to be present will receive enlightenment and inward strength. Those desiring further information should address President Isaac Sharpless, Haverford, Pa.

SOME WEIGHTY WORDS OF COUNSEL.

(Our Friend, Allen Jay, after spending some weeks in North Carolina, wrote a letter to the members of that Yearly Meeting. It contains so much of general interest and value that we publish a large part of it for the benefit of our readers.—Ed.)

Dear friends, give yourselves to meditation; study the Bible, especially the New Testament and particularly the words of Jesus. Let them become food to your souls. Remember that truth is many sided and that no man can see or comprehend it all. Do not take one view of the Gospel and push that until it becomes a hobby. Do not condemn others who may present the Gospel as they see it. Always remember that God has not given you a monopoly of the Spirit, and be careful that you do not indulge in that spiritual pride which will lead you to think that every one must have the same religious experience that you have had or they are not saved. And, above all, be careful about excommunicating those who do not see everything just as you do; leave that business to the Pope of Rome, for your fanatical bulls will not hurt the Church, neither God's children, but must sooner or later result in making you self-righteous Pharisees. It is mournful to see persons who have lately had a religious experience of some particular phase of the truth take their Bible and start out feeling they know it all, setting up a standard for God's children to walk by, condemning the Church and proclaiming destruction to those who were in the Kingdom of God when they were born, and whose religious life is so deep and full that it has reached a point beyond noise and confusion. Their life is hid with Christ in God. They are engrafted in the vine whose roots are within the wall, while they are the fruit hanging outside for the world to behold. Dear ones, ever remember that your lives speak so loud that the world cannot hear your words.

THE DUTY OF THE CHURCH TO THOSE WHO ARE CALLED.

"The harvest is great but the laborers are few; pray ye therefore the Lord of the harvest that he will send more laborers." The Church that believes in the ministry and prays for it will have it. The Church that fosters the ministry will find that God is willing to confer His gifts. The lifeless church will experience the time when the Word of the Lord will be scarce. The minister is not the only one who should make sacrifices. The church that is willing to help bear the burden will receive the blessing. Seek out those who have received the call, encouraging them to faithfulness; help them to find time for study and opportunity to exercise their gift.

ELDERS AND OVERSEERS.

In this day of activity in the churches and when many are running to and fro claiming they are led by the Spirit, it is important that we should have elders and overseers who have understanding of the signs of the times and know what Israel ought to do. God desires elders and overseers to lead and feed the flock, those who can lay their hands on those who are called of God, helping them and encouraging them to faithfulness; elders who know how to go and put their arms around those who have made mistakes and bring them back in line with the church work, to teach the beginners more perfectly the way of life and show them how to present the truth so as to win souls, those who can feed the lambs and sheep of the flock. Happy is that meeting which has elders whose voices are sometimes heard in vocal prayer and testimony and who are ever on the watch to speak a word of comfort and cheer to those who attend our meetings, not forgetting the stranger within our gates.

FAMILY WORSHIP.

It is sorrowful to believe that there are those who belong to the Church who do not have family worship in their homes, who fail to call their children together, read a portion of the Holy Scripture in a reverential spirit and engage in prayer. Let this prayer be vocalized; and if the Spirit is sought, the voice of prayer will certainly often be heard. The father should remember that as priest of the family he should take charge of this service. If the families are faithful at home in worshiping God, when they come together in public worship, the spirit of worship will cover the meeting, and those who come in will know that God is with you.

It may be that there are children who have never heard their parents' voices in prayer for them. They go out into the world without the remembrance of a father's or mother's prayers to strengthen them in the battles of life.

MEETING FOR WORSHIP.

Hold all your meetings in the power of the Lord. Dear friends, you cannot afford to neglect public worship. There is a blessing coming from this service that will help you in your spiritual growth. In the time of silence learn to listen to the voice of the Spirit; hold communion with God; let Him speak to

your souls. Strong is that Christian who enjoys this silent fellowship with his Creator. But having learned to hold this communion, do not forget that there may be others who need the help of human voices in prayer and testimony. Do not quench the Spirit in vocal service called for, for by so doing you may be robbing and losing that spiritual life which God would have you enjoy. Labor to have your meeting a time of spiritual upbuilding, where God's children will be strengthened and built up in the most holy faith, and sinners coming among you will be constrained to acknowledge that God is with you.

EDUCATION.

Your children are the most precious treasures you have, of much more value than your houses or lands. Seek to give them a good education by having good schools in your neighborhoods, and where practical near your meeting house, so they can attend your meetings. Let heart and mind be trained together. Develop the spiritual along with the intellectual. In this way you will avoid intellectual pride on one hand and fanaticism on the other. Where possible send your sons and daughters to Guilford College, so they may be better prepared for the service that God may call them into.

MEETING FOR BUSINESS.

Be loyal to the Church; take an interest in your business meeting; pay your meeting money; be liberal in the support of all the church work; do not find fault with the work of the church, especially before your children, and then wonder why they do not enjoy going to meeting and taking part in church work. Many a man has begun judging and finding fault with the work of the church and lost his spiritual life, and, in some instances, found himself entirely outside of the pale of society. Cultivate a love for the yearly meeting and all of its work. It as a whole is more likely to be right than one or two individuals. Faultfinding tends to produce spiritual pride, saying, "I am better than thou art."

THE SEPARATION.

It is sad that a few of the members of this yearly meeting have felt like withdrawing from its fellowship. The yearly meeting has borne long with them, but they were not in harmony with the body and chose to draw off. Do not find fault of them. Let them say what they may about you, never reply. Keep in the sweetness of the Spirit of Christ and do not suffer discouragement to arise, but go in unity and love into the work that the church is engaged in, remembering it is a great work, and that you dare not turn aside to listen or talk with those who are engaged in pulling down the wall of our Zion; always abounding in the work of the Lord, for as much as ye know that your labor in the Lord is not in vain. Finally, brethren, be strong in the Lord. Farewell.—"The Friends' Messenger" (N. C.).

When hope unfolds its petals, happiness springs into full bloom.

FOR THE AMERICAN FRIEND.

THE MISSIONARY JOURNEYS OF GEORGE FOX IN GREAT BRITAIN.

BY JOHN W. CADBURY, JR.

(Continued from last week.)

In the year 1652, on the summit of Pendle hill, there came to him perhaps the greatest revelation of his life. From this time until his death he went forth on his journeys with a new and definite purpose, the founding and establishing of a Society. He speaks thus of his experience: "As we traveled we came near a very great hill, called Pendle hill, and I was moved of the Lord to go up to the top of it; which I did with difficulty, it was so very steep and high. When I was come to the top I saw the sea bordering upon Lancashire. From the top of this hill the Lord let me see in what places he had a great people to be gathered. As I went down I found a spring of water in the side of the hill, with which I refreshed myself, having eaten or drunk little for several days before.

"At night we came to an inn and declared truth to the man of the house, and wrote a paper to the priests and professors, declaring 'the day of the Lord, and that Christ was come to teach people Himself, by His power and spirit in their hearts, and to bring people off from all the world's ways and teachers, to His own free teaching, who had brought them and was the Saviour of all them that believed in Him.' The man of the house spread the paper abroad and was mightily affected with the truth. Here the Lord opened unto me and let me see a great people in white raiment by a river side coming to the Lord; and the place that I saw them in was about Wensleydale and Sedburgh."

We must not overlook the fact that it was in the summer of this same year that Fox paid his first visit to the Fells of Swarthmoor Hall. Probably he little dreamed all that this home was to mean to him in after years. After many a weary day of preaching, after cruel treatment from the hands of the mob, after months of unjust and bitter imprisonment, here he was always sure of warm hearts and an open welcome, and sympathy and encouragement were never begrudged at this Bethany.

Friendly thought now centered around Swarthmoor Hall, and at this time there swept over the country a great revival which marks the beginning of the great spread of Friendly truths among the nation.

William Crouch speaks thus of the times: "In the year 1652 the Quakers did wonderfully increase; and now were added unto them men of dignity and fame; and whereas, such as had anything to speak to the people were obliged to take the opportunity of market places, streets or casual conflux of the people; upon which oftentimes followed insurrection, imprisonments and being bound in chains, now they began to meet in houses."

At this time also began the widespread evangelistic movement carried on by many Friends coming forward to travel in the ministry. This is what William Beck says of it:

"The labor of years in other parts of England had brought George Fox but few co-workers in missionary enterprise, but when these northern districts were reached some sixty earnest spirits were suddenly found, filled with a holy enthusiasm to spread everywhere the views that had brought peace to their souls through his ministry.

"These threescore zealous missionaries left house and home and going forth two and two together traveled mostly on foot, taking little or no money with them, depending for food and lodging on the kindness of those to whom their message might be acceptable. They coveted no man's silver or gold or apparel, nor sought for profit or honor to themselves, but full of pious zeal desired that others might come through their ministry to participate in the blessings they had themselves found by accepting Christ Jesus as their Teacher and Guide, through His Spirit in the heart."

It was very evident that a new enthusiasm had been instilled into the Church as this method of preaching was an unknown thing in England. As Amelia M. Gummere has recently said, "Quakerism at once set a man moving, and I do not find mention of any body of people, outside the army, who were such inveterate travelers as the new-made Quakers."

George Fox was now understood to be the leading spirit in all this movement, and we find these missionaries referring their doubts and perplexities to him. Fox very modestly makes very little mention of this part of his career, which must have taken much of his time and thought. We know, however, from letters which are still in the possession of Friends in England, that these men relied almost implicitly on his opinions and looked up to him as almost a superhuman being.

George Fox made short circuits from Swarthmoor and held large meetings in which many were converted. But in spite of his growing popularity persecution continued. At Lancaster, while preaching in a church, he was attacked by the mob and left senseless on the ground outside. When he came to himself he stood up, and stretching out his arms, he said, with a loud voice to the crowd, "Strike again; here are my arms, my head and my cheeks." Hereupon a devout Mason struck a blow with all his might with his "walking rule staff" on the outstretched hand of the heretic. The blow was so severe that both Fox and the bystanders thought at first he had lost the use of his hand forever. "But I looked at him in the love of God (for I was in the love of God to them all that had persecuted me), and after awhile the Lord's power sprung through me again and through my hand and arm, so that in a moment I recovered strength in my hand and arm in the sight of them all."

Soon after this we find him at Carlisle, where he held some large meetings. He was, however, soon committed to prison "as a blasphemer, a heretic and a seducer." Here he was kept for some time and suffered much from the cruelty of the jailer.

In 1654, after Fox was liberated from his imprisonment at Carlisle he traveled through Yorkshire and Lincolnshire, meeting with his usual strangely-varied adventures. In one place a company of butchers who had sworn that they would have his blood, came to one of his meetings. But their threats of bodily injury came to naught, and when asked by their neighbors why they had not killed him, according to their oath, they could only answer that he had so bewitched them that they could not do it. No doubt there was something in the very appearance of this tall, grave, fearless man, which laid a very powerful spell on meaner spirits.

After an absence of three years Fox returned home. Here he was not well received by the people, and was finally put into prison. It was, however, as a result of this that Fox was sent to London and interviewed Cromwell face to face, and this was the beginning of the friendship which existed between these two great spirits, and which lasted until the Protector's death.

After traveling in the Midlands, Fox directed his step to the western counties of England, where there had been hitherto no Quaker preaching of any importance. It was in this journey while in Cornwall that he was committed to Launceston jail. Here he experienced one of the longest and most terrible of his many imprisonments, lasting almost eight months. But even in the vile dungeon called Doomsdale the great spirit of Fox was not daunted, and his words come ringing across the centuries clear and bold. "I told them," he says, "that if all the spirits and devils in hell were there, I was over them in the power of God and feared no such thing; for Christ our priest would sanctify the walls and the house to us."

After Fox made another circuit through the home counties and parts of Lincoln and York, he broke new ground by making visitations to Wales and Scotland. At Haverford West, in the southwestern part of Wales, George Fox tells us the "People were a kind of Independents, but it was a wicked town and false. We bade the innkeeper give our horses a peek of oats; and no sooner had we turned our backs than the oats were stolen from our horses." Again, at another great town (the name of which he seems to have forgotten)—"In that inn also I turned but my back to the man that was giving oats to my horse, and looking around again, I observed he was filling his pockets with the provender. A wicked, thievish people, to rob the poor dumb creature of his food. I would rather they had robbed me." "Next day," he writes at the Straits of Menai, in the northern part of Wales, "being market day, we were to cross a great water. Not far from the place where we were to take boat many of the market people drew near to us, amongst whom we had good service for the Lord, declaring the word of life and everlasting truth unto them. . . . After the Lord's truth had been declared unto them in the power of God, and Christ the free teacher set over all hireling teachers, I bid John-ap-John (Fox's companion) get his horse in the boat,

which was then ready. But there having got into it a company of wild gentlemen, as they called them; whom we found very rude, and far from gentleness, they, with others, kept his horse out of the boat. I rode to the boat's side and spoke to them, showing them what unmanly and unchristian conduct it was, and told them they showed an unworthy spirit below Christianity or humanity. As I spoke I leaped my horse into the boat amongst them, thinking John's horse would have followed, when he had seen mine go in before him; but the water being deep John could not get his horse into the boat. Wherefore I leaped out again on horseback into the water and stayed with John on that side until the boat returned. There we tarried from eleven in the forenoon to two in the afternoon before the boat came to fetch us; and then we had forty-two miles to ride that evening; and when we paid for our passage we had but one groat left between us in money."

This incident brings out a new trait in Fox's character, that of a kindness so great that he cared more for his horse's comfort than his own. Fox evidently grew very fond of his own horse and was an expert rider. This we may gather from the incident, and also that when he was mobbed by the students at Cambridge he was able to keep his saddle, while his companion was unhorsed.

After holding great and powerful meetings throughout Wales he went to Swarthmoor for a few months.

The priests of Scotland, where Fox next traveled, were up in opposition as soon as he entered the country. After visiting several places in the South he came to Edinburgh and preached there. He was soon brought to trial and commanded to leave the nation "by that day sen night." Fox told his friends that he would stay, though the Council issued a cart-load of warrants against him. Leaving Edinburgh he traveled through the Lowlands, but soon returned in the face of the enemy. He held a large meeting there, and "the Lord's power and immediate hand carried us over the heads of all."

We have not time to speak of the two and a half years' imprisonment which Fox suffered at Lancaster and Scarborough, in 1655 and 1656, when he was half-starved and kept in a cell unprotected from the cold and rain.

Although Fox does not complain of these long times of confinement, they must have been hard to bear. He thoroughly realized how much work there still was to be done, and doubtless he often longed to get out again into the thick of the conflict.

It was now twenty-three years since Fox left his home on his first missionary journey, and during these years there had arisen a great people throughout the land. Although yearly meetings had been established, he saw that it was imperative to have Friends united in smaller groups. With this end in view, in 1666, he started on his great tour of organizing monthly meetings through the length and breadth of England. Practically everywhere he went, he tells us, "that monthly meetings were settled in the Lord's everlasting power."

The last fifteen years of George Fox's life we must pass over briefly. His missionary activities are now taken up by his pen, as year by year he finds himself less able to bear the long journeys which he took in his younger days. At two separate intervals he spent about four years restfully at Swarthmoor, perhaps the happiest part of his life, though hurried over in the *Journal* almost as though he were ashamed of having allowed himself so long a rest by the wayside.

About two years before his death, while in London, we see him taking an active interest in the passing of a bill for Indulgence.

"About the middle of the First month, 1689, I went to London, the Parliament then sitting, and engaged about a bill for Indulgence. Though I was weak in body, and not well able to stir about, yet so great a concern was upon my spirit on behalf of Truth and Friends, that I attended continually for many days, with other Friends, at the Parliament house, laboring with the members that the thing might be done, comprehensively and effectually."

On Eleventh month 13th, 1691, Fox died in London, valiant up to the very end for the truth which only two days before he had powerfully preached to his people.

The great endurance of Fox, his endless enthusiasm and energy, his influence with the people, the lofty ideals which he held and carried out to the letter in his own life, his unflinching faithfulness to duty, his constant self-depreciation, even in times of prosperity, his absolute dependence on the Inner Light for every action, these are some of the attributes which make his name stand out conspicuously among the greatest of the missionaries that England has ever produced.

Philadelphia,

BELIEF AND FAITH.

Belief, at least in its common acceptation, has no higher meaning than intellectual assent to the truth of a proposition, and this assent is necessary and inevitable as soon as sufficient evidence is presented. Suppose the case of a man on trial for murder, and that two witnesses testify that they saw the accused strike the blow which caused death. Must not the jury believe that the accused is guilty at least of the killing? Faith also unfortunately has been given this same meaning; but what servant of God would dare to let a sin-burdened soul understand that this was all it meant, as he directed him to the "Lamb of God that taketh away the sin of the world"? How true it is, however, that as a result of this continual degrading of faith from its higher to its lower meaning multitudes of men in all ages who have given assent to certain religious doctrines have actually considered themselves as exercising faith. Belief is passive, it exists, it looks backward to the evidence on which it rests. Faith is intelligent, active choice. It rests on the past, but it also looks and moves forward. Belief in the aggregate is like a library; we are constantly receiving tracts, pamphlets and volumes. A few we keep open on the library table, that some special

passages may constantly give us comfort, strength and inspiration; others we place on some convenient shelf, that we may reach them when we will; while still others are pushed farther and farther back, until, long forgotten, they become dust-covered and moth-eaten, and occasionally the ragman comes along, and we collect those that are no longer of any use and bundle them into his cart, that they may give place to others more suited to our age and needs. Many of our individual beliefs are ever changing. The man who does not believe this year something which he did not believe last, and who does not disbelieve now something which he believed then, is not advancing mentally as he should. But faith is as steadfast as its object, and cannot be lost until that object ceases to be to us what it was when that faith was born. If I have faith in a man's business ability, my faith must continue as long as that ability is the same to me as it was at first, no matter even how our relations may have changed. If this be so, then, as God never changes—as he is the same yesterday, to-day and forever—how is it that men who have once trusted God as Father, Friend, Guide, Counselor, are said to lose faith in him? Ah! it is because our faith is so intimately connected with our beliefs, and these are so easily influenced by the tempter, who seeks to have us believe when we change that it is God changing, or to have us judge God by some of those who claim to represent Him, and to have us blame Him for their failures.

It is true, faith supposes some antecedent belief; but it is not itself, that belief, and the little child, without any elaborate beliefs, may have as real and perhaps as strong faith as the most learned professor of theology. How much does a little child need to know about his father in order to have implicit faith in him? Does he need to know his height or age, his ancestry or politics? No; all that he feels, rather than knows, is that he is his father, and that this father loves his child. One evening, a father and his little daughter, who had been spending the afternoon at a neighbor's, started through the darkness for home. It was the first time she had been away from home at night; and she began to be troubled about the way. "I can't see our house, papa. I don't know the way. Where are we going?" she asked anxiously. He replied, "I can see the road, and if you keep hold of my hand, I will take care of you." Then she said, as if chiding and comforting herself, "Yes, you do know the way! don't you, papa? You will take care of your little girl, 'cause you love her; don't you, papa?" After this, she only grasped his hand a little tighter, and trudged cheerfully onward wherever he led.

In point of importance belief is to faith what the pavement at the door of a temple is to the most precious gem in its most sacred shrine. Is it any wonder that many, seeing the name of what they are told to seek, namely, faith (with the meaning of belief), inscribed on the pavement at the door of the temple of Christianity, mistake it for the real object of their search and never enter the temple at all? I would have it known that the temple is open to all, from its outer gate to its central shrine, but I would have it

as certainly known, without possibility of mistake, that it is not enough to stand on the pavement at the gate; that in the Holy of Holies must be sought that precious gem whose light reveals the Father's face and the loving heart of Christ. It is not enough to say that faith has legitimately the same meaning as belief. It is as logical to say that because a diamond is a stone and a paving block is a stone, therefore diamonds should be used for paving.

We would not be misunderstood, however, as wishing to depreciate a knowledge of or belief in doctrine; we only insist that these should not be confounded with what is so much more important than either, namely, true faith in Jesus as our Saviour, and knowledge of Christ from personal acquaintance with him as our Friend and Master—first a doing of His will as a result of this faith and acquaintance and personal love, and then as great a knowledge of doctrine as our mental capacity will permit.—“Christian Work and Evangelist.”

WILLIAM GASTON COFFIN.

William Gaston Coffin, son of Elihu Coffin, was born near Guilford Court House, Guilford County, North Carolina, Second month 22d, 1811, and died at Fort Scott, Kansas, Second month 1st, 1904, aged nearly 92 years.

His early life was one of constant toil. His boyhood was spent on a farm, his young manhood at his trade of blacksmith and machinist. In an early day he moved to Indiana and began making a farm from the heavy timbered land. Under appointment of President Fillmore he investigated the mining interests of the Government in the Lake Superior country. He served in the Legislature of Indiana several years and took active part in the political affairs of State and nation from 1836 to 1888. He was a Whig in early life and assisted in the organization of the Republican party, with which he was identified until the close of his life. He was an ardent defender of freedom, a strong advocate of temperance reform and prohibition of the liquor traffic.

He was appointed by Abraham Lincoln to the Southern Indian Agency, which place he filled during the stormy days of the Civil War with great courage and credit to himself and honor to the Government at Washington.

He was a devoted Friend, always interested in the growth and well-being of the Church. He solicited many thousands of dollars for the building of Kansas Yearly Meeting House at Lawrence.

He was always a true friend to whomsoever needed his help, liberally contributing of his means for the aid of the poor. He was converted when a small boy, and accepted the teaching of Friends and believed in the leadership of the Holy Spirit, espousing the doctrine that the Holy Spirit dwelleth with and in His people.

He was truly a statesman and a Christian patriot, always seeking the development and growth of his State, and in the front rank of the “Society of

Friends,” for better facilities for church work and progress. He was truly one of God's noblemen, whose life and work commands our admiration and is worthy of emulation.

Some Views on Present Topics.

CHURCH WORK.

BY LEVI D. BARR.

We need voices, not faded echoes. Truth, not shibboleths. Open vision, not musty records of victories of bygone days. Not “old-fashioned revivals,” but conformity of heart life to the will of God, in order that His new moves may be fully entered into. Let us cease trying to live on the record made by Fox and his contemporaries.

We live in an age essentially utilitarian. A man is not fed on a bill-of-fare. Neither may we give by any theory of life and salvation the hungry souls about us that which will satisfy. Men and women of right expect to find within our gates the bread and water of life. And to receive from us in daily life inspiration and encouragement, we are to have open vision, scanning the heavens for the signals of advance in the campaign of action. As we go forward we are sure to evince our ignorance of the situation if we keep our eyes astern. Jesus said, “I must be about my Father's business.”

Let the membership of the Church feel that “it is my duty to attend my own church regularly.” A soldier may desert in time of battle, and not affect the result of the conflict ultimately. But he has done all that one soldier could do to produce such. We need conscience quickened as to personal responsibility to God and our beloved Church. We have a lot of wandering stars, religious tramps, who care more about getting some kind of food for which they have a peculiar liking than do they care to assist in putting their shoulders to the wheel and by sacrifice and service help in building up the waste places. It is a favorite hobby with certain classes that they go here and there in order to get food for their souls. And from the bumps and knots manifested in their lives and characteristics one would suppose they dined on rocks and stumps. One of the greatest hindrances to an aggressive campaign are these easy-going, conscienceless church members, who are quite as much at home with the Presbyterian, Methodist, Baptist or Congregationalist as with the Quakers. Really, since they fly the flag of all countries, hail from no country and no port in view, we may well consider them pirates.

Every man should be in his place promptly and regularly, and with an eye, ear and understanding for the eternal fitness of things, for methods which succeed in some localities fail in others. A merchant studies the needs of his customers and offers them special inducements. He studies to please and attract. Yet we drone along, challenging every new move. If it does not appear in ancestral garb, it is snubbed—a device of the devil. Poor business, but true!

Now as to needs. First, Let the interested membership take stock of resources: A, as to numbers; B, as to ability and fitness. Second, Organize for work. Let the intellectual, social and spiritual life of the membership be diligently inquired into, and let it be the care of these committees to furnish just such intellectual, social and spiritual opportunities as shall best conserve the needs. Put people to work who are willing to work. We need not pray less, but we need to work more, and concerted action is imperative. Opportunities for work lie all about us. Don't put off speaking to men about salvation until death is about to overtake them. Our God is the God of the living. Human need, sin and sorrow are all about us. Let us seek to minister to these needs as opportunity affords. Let the home, factory, field, farm, store and school room become pulpits from which voices ring out clear and sweet the joy He gives and hope He imparts.

In my own charge, in Los Angeles, the young men and women visit the county hospital each Sabbath afternoon, and find such time a splendid opportunity to preach and sing. The effect upon the young people is dynamic. They come into the Christian Endeavor meeting Sabbath evening and the services that follow, with new experiences of victory and conquest.

Let the batteries that have been too long turned in the direction of the armies of redeemed be planted to face the enemy. And let us be as quick to discover duty and enjoy privilege and share responsibility as we are to scent heresy. Let the sharp nose of the heresy hunter be pressed against the trail of the enemy, that we may take up our march together. And may the keen blade of criticism be broken on the breastworks of the common foe, rather than plunged into the hearts of the brethren. Let the Church take comfort and stick to work.

We should not let the insane idea possess us that we are not doing God's work, simply because we are not in some new field. The oft-tilled ground and orchard makes it possible to pioneer, and the Church of Christ must not desert her past and responsibility. Neither let any one become disheartened because some one, forsooth, insists that the only true fishing is to be done in cesspools. All this is well and good in its place, but Jesus said, The son of man is come to seek and to save that which was lost. Seeking and saving—two things! It is not enough to bring men to Christ. They must be saved, powers developed, character established, built up. Let every Sabbath School teacher, every Christian mother, every pastor, elder and overseer take courage and move forward.

In the face of tremendous opposition, panoplied with a mighty power, anchored by a mighty faith, we trust and hope and pray and exclaim with the Apostle, "Who shall separate us from the Love of God!"

Los Angeles.

And so among the ruins of our pride we grow to be loving children of the Most High.—Wm. Mountford.

The International Lesson.

SECOND QUARTER.

LESSON V.

FIFTH MONTH 1, 1904.

PRAYER AND PROMISE.

Luke 11: 1-13.

GOLDEN TEXT.—Ask, and it shall be given you; seek and ye shall find.—Luke 11: 9.

DAILY READINGS.

Second-day, Fourth mo. 25.—Prayer and promise. Luke 11: 1-13.

Third-day, Fourth mo. 26.—Sincerity in prayer. Matt. 6: 1-15.

Fourth-day, Fourth mo. 27.—In his name. John 16: 23-33.

Fifth-day, Fourth mo. 28.—Ask in faith. 1 John 5: 9-15.

Sixth-day, Fourth mo. 29.—Importunity in prayer. Luke 18: 1-8.

Seventh-day, Fourth mo. 30.—Prayer answered. 2 Kings 20: 1-11.

First-day, Fifth mo. 1.—Testimony of experience. Ps. 34: 1-10.

Time.—The last month of A. D. 29. Not long after the last lesson.

Place.—In Perea, but exact place not known.

Place in Life of Christ.—Not far from the close of the third year of His ministry. After Feast of Dedication. See John 10: 22, 40.

Parallel Passage.—Matthew 6: 9-13; 7: 7-11.

1. "As he was praying." The whole statement infers that it was no unusual thing, as we know from other places. Jesus needed communion with God; how much more then do believers in Jesus need it. "As John also taught his disciples." Nothing is known of such a form.

2. "And he said unto them, When ye pray." The form here given differs from that in Matthew, both in expression and in length. This fact of difference shows that the evangelists did not consider an exact formula needful, provided the spirit was right. Matthew says, "After this manner." That this was the view of the Early Church is shown by the fact that the Lord's Prayer does not appear in any ritual earlier than the third century. There is no objection to those using it who wish, "but it should not be imposed on the worshiper as a law." The best texts omit "our" and begin "Father." In the Old Testament God is seldom spoken of as Father, and when He is, it is as the Father of the nation, not as of an individual. See Deut. 32: 6; Isa. 63: 16; Jer. 3: 4, 19; Mal. 1: 6; 2: 10. It was reserved for Christ to reveal the true relationship of God to man. It has been pointed out how totally free the prayer is from anything Jewish. It is adapted to those of every race, and of every age. "Hallowed be thy name." May thy name (name as representing all attributes) be sanctified, treated as holy. Every petition must recognize God's character and holiness, and in every petition this should be openly and actually expressed. "Thy kingdom come." "May there be perfect obedience and allegiance of all created beings to thy will." May thy reign of righteousness extend over all the earth. The words "Thy will—earth," do not occur in the best manuscripts and are omitted in the Revised Version.

3. "Give us day by day our daily bread." This is a prayer for needful earthly physical sustenance, and is authority for bringing such needs before our Heavenly Father. The word translated "daily" is found only here and in the corresponding

place in Matthew. Scholars differ as to its meaning—it may mean “daily” or it may mean “necessary” or “needful.” The real sense of the passage is clear in any case. Matthew says “this day.” Luke “day by day.” Luke brings out the necessity for the continual gift, while Matthew emphasizes the necessity for the immediate present.

4. “Forgive us our sins.” “Forgive” means to put away so that he who puts them away “remembers them no more forever.” “For.” We can ask because we do it ourselves. Those who are unforgiving will be unforgiven. The word trespass so often used in repeating the Lord’s Prayer is from the Episcopal Prayer Book, which uses in that case Cranmer’s version. “And bring us not into temptation.” Revised Version. Probably the word “temptation” is used in a wide sense and includes not only what are usually called temptations, but also trials of every kind. That God tempts us is undoubtedly untrue, that He allows us to be tempted is unquestionably true. Compare Jas. 1: 13, 14; 1 Cor. 10: 13. If when tried or tempted we can feel as James exhorts us it will be well. Jas. 1: 2, 12.

5, 6. “Midnight.” In the East traveling is frequently done at night to avoid the heat of the day. According to Eastern customs the request was not specially unseasonable.

7. The family occupied one room; to rise would therefore disturb all.

8. Note that it was not the bread that he minded, but the trouble. “Importunity.” Persistence; literally, “shamelessness,” as it appeared to the man. The lesson taught by this parable should not be mistaken. It is not taught that one must worry God by persistent asking for something, but that, if a selfish man who cares only for his own comfort can be induced to yield, how much more will a loving Father hear the prayers of His children, and give to them that which they need. “We should never conceive of prayer as though it were an overcoming of God’s reluctance, when it is, in fact, a laying hold of His highest willingness.” Compare Luke 18: 1-8.

9. “I say unto you.” These words are emphatic. “Ask,” etc. These commands all refer to the parable just spoken, and they are all in the present tense. “Ask,” and continue asking; seek, and continue seeking; knock, and continue knocking. Compare Matt. 7: 7-11; 21: 22; Mark 11: 24; John 16: 23.

10. Note that no exception is made; it is “every one” in each case. That which is given is in accord with that which is asked, sought or knocked for. It is one of God’s laws that the way to get is to ask, or seek.

11, 12. Another self-evident example is given to make the teaching still more clear. In answer to prayer God neither gives that which is useless (a stone), nor harmful (a serpent or a scorpion).

13. “Evil.” Evil as compared with God, weak, imperfect. “Holy Spirit.” The greatest of all gifts. Matthew says “good things.” Luke includes everything. Compare Rom. 8: 32.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIFTH MONTH FIRST.

ANSWERED PRAYERS.

Acts 4: 23-31.

Second-day, Fourth mo. 25.—A promise to answer. Isa. 30: 19-26.

Third-day, Fourth mo. 26.—Sometimes answered soon. Isa. 65: 23-25.

Fourth-day, Fourth mo. 27.—Sometimes after delay. Luke 18: 1-8.

Fifth-day, Fourth mo. 28.—Not in our way. 2 Cor. 12: 7-10.

Sixth-day, Fourth mo. 29.—Beyond what we ask. Eph. 3: 14-21.

Seventh-day, Fourth mo. 30.—In trouble. Ps. 50: 14-17.

When the disciples prayed God answered, and they straightway ratified their words by their actions. They were ready to use the opportunities they asked for, and this readiness was an element that could not be spared from their praying. They believed that God was working through them and willed still to so work, and this belief held them up to the boldness of the prayer they offered and of the preaching that followed.

If we only felt the dependence of God upon us, the limitations within which He has chosen to work, our prayers would be more confident and answer-bringing, as we realized that His purpose to accomplish great things is to be wrought by and through us as fully and rapidly as human desires coincided with His.

Prayer is the communing not only of dependents with the One who promises to supply all their needs, but of those whom He has called friends with the Christ who is pleased to make known to us His perfect will. The intimacy of true prayer forbids surprises at answers, and when we feel that the continuance of old conditions is “just what we expected,” we may assure ourselves that we did not pray, for prayer expects an answer.

Muller, whose orphanage is a monument to the reality and power of prayer, said that of ten persons for whom he had prayed daily for thirty years eight were, at the time of his remarks, converted; of eighteen persons for whom he had thus prayed for twenty years fourteen were converted, and so on for shorter periods. Here is long persistence, as of one who has learned that we “ought always to pray and not to faint,” and while the results are not so striking in a way as are some others of his own experience, they may mean more to us as a key to a life of faith and an example of patient continuance in well-doing.

Whitefield and Livingstone were mighty men in their generation, and that they should die upon their knees was a fitting close to the lives that they had lived. Philip Doddridge, writer of many hymns and an author whose books contributed much to stimulate piety in his day, said: “The more I pray the better I study; it may seem a riddle, but when I pray most, I write most.”

This life here is a part, not a whole. It is worth while to struggle, however shapeless and crude the work is, when we have to lay it down at night; for there is a to-morrow coming.—Bishop Brooks.

Educational.

EARLHAM COLLEGE.

The growing interest in Bible Study at Earlham College is one of the notable phases of educational work among Friends at the present time, and promises much for the future of the Church. During the past college year ninety-three students have taken one or more of the courses offered in the Department of Biblical Literature and Interpretation, of which Prof. Elbert Russell is the head. There are now thirteen term courses offered in Biblical work, each of which stands for five hourly recitations per week for an entire college term. The total enrollment in all Biblical courses has been 214, which means that students have taken on an average of more than two terms' work each. During the year thirty-five different students have enrolled in the class in the Life of Christ. All this work has been supplemented by a number of volunteer Bible classes in charge of different members of the Faculty and leading workers in the Christian Associations. It is pleasant to know that there are now seventeen students in Earlham College looking forward to the ministry, and three student volunteers.

Additions to the equipment of the Biblical Department during the year include \$100 worth of new books and a set of stereopticon slides by vote of the Trustees of the College; a very fine and expensive model of Palestine, donated by William Penn Henley, of Carthage, Ind., and a copy of Tissot's illustrations of the Life of Christ, by Indianapolis Friends.

The outlook for the future is very encouraging. During the summer school, beginning Sixth month 13th, and lasting six weeks, Prof. Russell will offer Biblical work, and it is hoped many Friends will take advantage of the opportunities thus afforded for an increase of their knowledge of the Bible. The Trustees of the College have recently chosen Murray S. Kenworthy to be an assistant instructor in this department for the year 1904-5. Murray S. Kenworthy graduated from the Biblical course of Earlham in 1900, and since that time has spent two years as pastor of the Friends' Meeting at Paoli, Ind., and two years in a like work at Kokomo, Ind., where he is located at the present time. He is one of the clerks of Western Yearly Meeting, and is devoted to all phases of work among Friends. It is the purpose of the management of the College to introduce courses to meet the needs of students who have not had sufficient preparation to enter regular college classes.

The general religious life of the College during the year has been very gratifying. The membership roll of the Christian Associations and average attendance at their devotional meetings has been larger than ever before. There has been marked success in adapting the meetings to student needs. In this connection should be mentioned a series of "Life Work Meetings," at which men of high standing in the various vocations of life have pointed out the opportunities

of their vocations for Christian service. Much encouraging work has been done by the Missionary Committees. It certainly means much for the future of Quakerism that some of the strongest of our college students are dedicating their lives to service within our own beloved Church.

Christ pitied because He loved, because He saw through all the wretchedness and darkness and bondage of evil; that there was in every human soul a possibility of repentance, of restoration; a germ of good which, however stifled and overlaid, yet was capable of recovery, of health, of freedom, of perfection.—Dean Stanley.

Correspondence.

Editor of THE AMERICAN FRIEND:

I want to correct errors which are being brought to bear upon the public in many Eastern and Middle States by placards being posted up by railroad companies and perhaps helped by real estate scalpers to the effect that there is a wonderful need of carpenters and plasterers and brick masons in this part and other parts of California, and that wages are very high, etc., etc., and that the railroad is giving cheap rates, etc. There are cheap rates here at present, but the rates double on going back, which many are now trying to do. The facts are that there are now and have been for some time hundreds of men here out of employment, and likely to be for months to come. Now I write this because I wish to do unto others as I would that they should do to me, to warn the public against these swindling schemes perpetrated by those caring only to make the dollar.

Fraternally thy friend,

THOS. K. BUFKIN.

Pasadena, Cal.

THE AMERICAN FRIEND:

Nathan T. and Esther G. Frame came to Cherokee Meeting, Cherokee, Okla., Second month 27th and joined in a meeting begun by the local minister, John E. Snively, and continued four weeks. The Lord owned the work from the beginning by the Spirit endowing the speakers with power and the hearers with understanding until germination, growth and fruitage was the result.

These God-called and anointed workers spoke to the needs of the people and clearly enunciated the doctrine of the Gospel as Friends see it.

Never has the Gospel been preached in Cherokee with more power and with clearer illustration until sin and its consequences, hell and its horrors and heaven and its bliss seemed to live and move in our midst.

Old men, bent with age, were touched, and tremblingly fell at the altar crying for pardon. Young men who a few weeks before laughed at the power of the cross sought and found its power to save. Almost every young woman in the town who was not saved entered the kingdom and at some of the special services the long chancel rail was filled with children, with many more kneeling at the chairs, and in their childish simplicity prayed for themselves and others.

Faithful and loyal to the church and her mission in the world, both in public service and in private conversation, many of the converts came to Friends.

We cannot give the exact number of persons receiving definite blessings in the meetings, but from the crowded audience at the closing service came hundreds of "Praise unto the Lord" for His mercy and blessing in sending Brother and Sister Frame to Cherokee.

A liberal collection, expressive in some measure of the value of work done, was taken, amounting to over \$130, though not a dollar was asked for by them.

Cherokee Meeting is young, but growing very rapidly, having over 170 members, with prospect of a number more soon. May the Lord give many more days to these His faithful workers, and the church make way for their useful service. J. E. S.

Cherokee, Okla.

Things of Interest Among Ourselves.

THE AMERICAN FRIEND will be sent to a new subscriber from now until First month 1st, 1905, for \$1.00.

Harry R. Keates is being much blessed in his work in Pasadena, Cal.

Fairfield Quarterly Meeting, Western Yearly Meeting, will be held at New Vienna, O., the 29th and 30th.

Lewis E. Stout recently visited Bethel, a meeting point near Plainfield, Ind., and delivered a temperance lecture.

La Crosse Monthly Meeting was held at Hillside on the 2d instant; six persons were received into membership. Constance Day was recorded as a minister of the gospel.

Martha Pratt, a member and for many years a minister in New England Yearly Meeting, is living with her daughter, Hannah Pratt Jessup, in Indianapolis. She is now 86 years of age, and is confined to the house.

The Executive Committee on the Centennial Anniversary of the Arch Street Meeting House in Philadelphia has decided to hold the reunion Seventh-day, Sixth month 4th, instead of Fifth-day, the 2d, as was announced.

Eliza P. Williams is engaged in revival meetings at Nekoma, Kan.; there have been about twenty professions thus far. Deep conviction rests over the people of the community, many of whom have for years been very sceptical.

Professor W. O. Trueblood has resigned his place as principal of Vermilion Academy, and has accepted a call to pastoral work in the meeting at Poughkeepsie, N. Y. As yet no one has been secured to take his place in the Academy.

Cherokee Monthly Meeting, Cherokee, Okla., was duly set up by the Quarterly Meeting's Committee on the 16th ult., and a temporary clerk chosen and the needed committees for permanent organization were appointed. The monthly meeting will occur on the evening of the third Fourth-day of each month, at 7.30 p.m.

Elizabeth Larkin was granted a minute for evangelistic service in Indiana, Western and Wilmington Yearly Meetings, in Tenth month last, but was compelled to return to her home early in Twelfth month on account of ill-health without finishing the work she felt called to do. She is improving in health and hopes yet to be able to accomplish the service.

A series of meetings held at Dublin, Ind., was conducted by the pastor, Charles Swander, ably assisted by Hiram Wollam, of Smithfield, O. Estella Manley Teas, who recently located in the meeting, rendered acceptable service. A remarkable outpouring of the Holy Spirit was manifested in the community, and many of the church members were led into a deeper, richer and more satisfactory experience. There were also thirty-two professed conversions and renewals. One beautiful feature of the work was that much of it was entirely voluntary.

Eber N. Gause says in a letter received from him, Mound City, Kan., "I had believed for a long time that it was my duty to preach on the subject of baptism from a Quaker standpoint in the Congregationalist Church where I have been preaching for the past two years. On last First-day, Third month 27th, 1904, I announced that I would preach on that subject the following First-day. The house was filled to its fullest capacity; all the standing room was occupied and many turned away for the want of room. I was wonderfully favored. There were many expressions of satisfaction." Another writer says he was reminded of some of our quarterly meetings several years ago, when the children were crowded up on the rostrum to give room for the older ones.

Charles L. Jessup, of Indianapolis, who for the past four years has been an agent and block man over six counties for the McCormick Harvester Company, now merged into the International Harvester Company of America, sailed on the 9th instant for the British Isles in the interest of this corporation in that country during the next six months. Until taking up his present occupation he was prominently and widely known in reform and church work, in which his health became much impaired. His friends will be pleased to know of his success and rapid advancement, and to know also that commercial life has in no wise lessened his interest in the great movements to which his time and energy were formerly given, but that he is actively engaged in the Gideon movement for Christian traveling men; also the Y. M. C. A., of which he is a sustaining member, and as heretofore he is winning souls for God along his way.

Emeline H. Tuttle, who for nearly five years has rendered acceptable service as pastor in the meeting at Woonsocket, R. I., expects to remove to Indianapolis, Ind., early in Sixth month, to reside with her son, Joseph E., who will engage in business there after his graduation from Earlham College with the class of '04.

Fred J. Cope, of Columbus, O., began a series of meetings with Friends at New Vienna, O., Third month 4th, and continued three and a half weeks. In all forty-five sessions were reported. The gospel was preached with clearness. As a result sinners were converted, backsliders reclaimed and believers sanctified. Ten united with Friends. A. M. Gibson is serving the meeting as pastor.

At its last meeting, held on the 3d of Second month, the Council of the Friends' Historical Society approved the suggestion of the secretaries that the series of manuscripts in the possession of Friends' Reference Library at Devonshire House, London, known as "The First Publishers of Truth," should be printed under the rule of the Society, which runs thus: "As supplements to its periodical, the Society shall from time to time, as means allow, print various documents of interest, which subscribers shall be able to obtain at a reduced rate."

These MSS. were sent up early in the eighteenth century at the request of London Yearly Meeting, in answer to inquiries as to those that "first brought the message of glad tidings among them," and their sufferings, and also what Friends received these messengers and their message. The series is of very considerable interest as throwing light on the origin of the Quaker movement in most of the districts of Great Britain.

The sentiments expressed by George Fox in his will regarding early records do not appear to have resulted in any action down to the present. He says, "All the passages and travels and sufferings of Friends in the beginning of the spreading of the truth . . . will make a fine history. . . . It is a fine thing to know the beginning of the spreading of the Gospel after so long night of apostasy, since the apostles' days." We may be glad that at last, after two centuries, an effort is being made to give practical effect to these sentiments. The manuscripts will be closely followed as to wording and spelling, where these do not obscure the sense; and an introduction, some notes, and a full index will be supplied. The work will be issued in five parts at intervals and offered, in the first instance to members of the Society at 60 cents a part as issued, or \$2.50 for the whole paid in advance; but should this not exhaust the edition the remainder will be offered to the public at 75 cents per part. Orders should be sent to the London office of the "Journal," Devonshire House, Bishopsgate Without, E.C., or to the American office, 718 Arch Street, Philadelphia.

DIED.

RATLIFF.—At the home of her son, Professor Ryland Ratliff, Danville, Ind., Third month 23d, 1904, Susan Ratliff, in her 74th year. She was converted when about 30 years of age, and later was recorded a minister of the gospel by Mississinewa Monthly Meeting, near Marion, Ind. In the exercise of her gift she traveled in Indiana, Ohio, New York, Maryland, North Carolina, the New England States and Canada. Her strong faith in God, coupled with her love for humanity, gave her an earnest message for the world which was clearly and forcefully delivered to the edification of her hearers.

BOND.—At the home of his son-in-law, Charles Gurley, in Westfield, Ind., Third month 31st, Charles Bond, at the age of 87. He was a birthright Friend.

BOTTROFF.—At San Diego, Cal., Third month 19th, 1904, Lewis, infant son of Alvis and Eda Bottroff.

DRAPER.—Suddenly, on Third month 5th, 1904, S. C. Draper. He was a young man of recognized ability, honest and sincere in life and word, exhibiting in his daily deeds a true Christian faith. He was a member of Butternuts Monthly Meeting, and at the time of his death was principal of the Grammar School at Ithaca, N. Y.

FAWCETT.—At her home in Whittier, Cal., Third month 16th, 1904, Elizabeth A. Fawcett, widow of Smith Fawcett and daughter of Thomas and Mary Painter, in the 70th year of her age. Her end was peace.

JOHNSON.—At her home, near West Middleton, Ind., Third month 27th, 1904, Rachel Johnson, wife of Fleming Johnson, aged over 69 years. She was a lifelong member of Friends, and identified with all its interests. She was always ready for any service to which the Master called.

Events and Comments.

The Russian Government has given notice that newspaper correspondents using wireless telegraphy will be treated as spies and shot. This raises a new question in warfare not yet settled, and the outcome will be awaited with interest.

Andrew Carnegie has established a "Hero Fund," endowing it with \$5,000,000, the interest on which, \$250,000 annually, is for the benefit of the dependents of those losing their lives in heroic effort to save their fellow-men, or for the heroes themselves, if injured only. Provision is also made for medals to be given in commemoration of heroic acts, and some gifts may be made to uninjured heroes.

For some time a number of large publishing houses have been issuing periodical books on which they have received the benefit of second-class mail matter rates. This privilege was considered an abuse of the law by Postmaster-General Smith, and he made a ruling against it in 1902. Cases were instituted against him by three book concerns, and the Supreme Court handed down its decision last week sustaining the Postmaster-General's ruling.

Russia met with an overwhelming disaster at Port Arthur last week. The battleship Petropavlovsk, the flagship

of Vice-Admiral Makaroff, was destroyed by the explosion of a floating mine or a submarine vessel just outside the entrance to the harbor, and the Admiral and nearly all of his crew perished. Two other Russian vessels have met with disaster. The same day an explosion occurred on board the Missouri, an American battleship, while in target practice off Pensacola, Fla., and thirty-two men have died as a result. Modern war vessels seem to be quite as disastrous to their owners as to enemies.

The reports of the Mosely Educational Commission which visited the United States in the autumn of 1903 are, on the whole, exceedingly complimentary to our system of public education. The commission was composed of twenty-six members, the most of them specialists in one or more branches of instruction, and all of them Englishmen of experience in educational affairs. The subjects submitted to the commission for investigation were the development of individuality in the primary schools the social and intellectual effects of the wide distribution of secondary education, the effect of specific instruction in business methods and applied science, and the present state of opinion as to the value of technical university instruction, with reference to the requirements of business life.

By the consummation of a Colonial treaty between Britain and France three elements threatening the peace of both nations are removed. By the terms of the treaty the present political situation in Morocco and in Egypt remains unchanged, and a full agreement is reached regarding Egyptian finances. Great Britain recognizes the right of France to guard the tranquillity of Morocco, while France will not impede the action of Great Britain in Egypt, and Great Britain adheres to the convention of 1883 for the neutrality of the Suez Canal. In Newfoundland France foregoes exclusive fishing rights on the French shore, though retaining her right to fish. The Bait bill of 1886 is modified so as to give Newfoundlanders the right to sell bait to the French fishermen. France obtains three concessions regarding territory in West Africa. The importance to the world at large of such a settlement is scarcely to be estimated. The removal of the French monopoly from the Newfoundland coast, the further improvement of Egyptian affairs, the extension of orderly influences into Morocco, will be of advantage to all who have or may have dealings with those countries. The example supplied by the treaty will have marked effect in utilizing the arts of diplomacy for securing the peace of the world.

The value of home and faithful marital love, and the uplifting office of motherhood, assume more gracious and divine proportions as we discover their beauty and the absolute need of our hearts for their solace, their inspiration and their blessed influences of restraint and self-denial. These, may heaven forbid that we should ever outgrow, but into all the fullness of these we may—if we are to do our best, we must—infuse every ray of new light, every helpful discovery, every amelioration and adorning gift progress has brought into the world.—Selected.

MEMORY MAKER.

Food With Certain Elements Required in the Brain.

Poor memory means an ill-nourished brain. The proper food to help and nourish the brain will thus help the memory, as in the following case:

"I have not known what it is to enjoy real good health, not having seen a well day in over twenty years and taking medicine most of the time until about a year ago.

"At that time I was suffering greatly from nervous prostration and general debility, the result of several severe illnesses, from which I never expected to fully recover.

"My memory was also so poor that it caused me much chagrin at times.

"I had often heard how Grape-Nuts had helped other people's memory, and that it was a brain food. Finally I was put on Grape-Nuts for my meals.

"I was so pleasing to the taste I enjoyed eating it, and after a time I saw such an improvement in my health generally that I gave up medicine altogether. Am not even using laxatives now that I had been unable to do without for years. Grape-Nuts helped my nerves, gave me strength, increased my weight ten pounds, and I can now work and walk better and enjoy life as I never expected to again.

"When my friends remark how well I look and act, I tell them it is all due to Grape-Nuts. My doctor never sees me but he smiles with genuine pleasure at my improved condition, for he is an old friend, and would like to see me perfectly well, knowing how long and how much I have suffered." Name given by Postum Co., Battle Creek, Mich.

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The Pennsylvania Railroad's eighth three-day personally-conducted tour to Washington will leave New York, Trenton and Philadelphia April 28th. Round-trip rates—only difference being in the hotel selected in Washington—are \$10.50 or \$13 from Trenton, \$9 or \$11.50 from Philadelphia, and proportionate rates from other points. Tickets cover railroad transportation for the round trip and hotel accommodations. A special side trip to Mt. Vernon may also be taken. All tickets good for ten days, with special hotel rates at expiration of hotel coupon. For itineraries and full information apply to ticket agents, or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

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THERE IS ALWAYS TIME FOR PRAYER.

Should the new dawn, breaking, a burden bring,
That your soul deems hard to bear,
Seek a boon of grace for a little space;
There is always time for prayer.

With a lift of heart let the day begin,
And a moment's respite spare,
Ere you press along with the toiling throng;
There is always time for prayer.

When your tired feet falter upon the path,
Tough to pause you do not dare,
Would you find the stress of the noon grow less?
There is always time for prayer.

When the late light dies with the setting sun,
Would you taste a balm for care?
With a lift of heart let the day depart;
There is always time for prayer.

There is always a time in the morning's prime
And the golden noontide fair,
There is always time 'neath the even-chime,
There is always time for prayer.

—Edith H. Kinney.

A wise and witty preacher in Chicago recently made this sharp but true remark: "A boy's best friend is not his mother, if she give all her time to clubs or societies or church work." It is easy for some people to become so deeply interested in even good work that they neglect the immediate home work, which is for them the most important work in the world.

DIDN'T LIKE IT.

Soon Found Why.

Coffee has a terrible hold on some people.

"About eight years ago I was a great sufferer from stomach trouble; my liver was all out of fix and a wise doctor forbid tea and coffee. At that time I was so weak I could hardly walk, absolutely poisoned.

"One day I noticed Postum in the store, and, having read about it, I bought a package and made some. I did not like it, but tried it again, and followed directions carefully. It was not long before I liked it better than any other drink, and it has brought me out of all the old coffee troubles, too.

"I can now eat what I want, am strong and healthy, and the effects of Postum on me were so good all our family soon drank it.

"In summer, when the weather is hot, I do not have that 'all gone,' feeling now for when I drink a cup of Postum it refreshes and strengthens, but never has the bad after-effect like coffee.

"Postum is like everything else; it needs to be made right, and there is no better way than the directions on the package." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

THE STUDENT CONFERENCE AT NORTHFIELD.

The Northfield Student Conference will be held at East Northfield, Mass., Seventh month 1st to 10th. This conference has been held upon the invitation of Mr. D. L. Moody and members of his family each summer since 1886 under the direction of the Student Department of the International Committee of Young Men's Christian Associations. Its purpose is to build up the Christian life of students and to train them for leadership of the varied organized Christian work of their institutions. It is attended annually by about 700 men from 130 colleges and preparatory schools. The daily program consists of morning and evening platform meetings in the auditorium, normal Bible classes, conferences on college Young Men's Christian Association work and life work meetings on Round Top. The missionary feature under the direction of the Student Volunteer Movement for Foreign Missions, is always prominent and consists of normal classes for training in leading home and foreign mission study classes, a missionary institute for the discussion of methods and missionary addresses. The athletics in the afternoons bring out friendly rivalry between the colleges. Among the speakers for this year are G. A. Johnston Rose, of Cambridge, England; Charles Cuthbert Hall, of New York; Anson Phelps Stokes, Jr., of New Haven; R. A. Falconer, Halifax; Robert E. Speer, John R. Mott and S. H. Hadley, of New York city. This is one of a series of seven conferences which are held annually for the students of different sections of the country. Two of these, the Southwestern Conference, at Ruston, La., and the Pacific Coast Conference, at Pacific Grove, Cal., are held during the winter holidays. The remaining four are held as follows: For the Lake Erie group, at Lakeside, O., Sixth month 17th to 26th; for the West, at Lake Geneva, Wis., Sixth month 17th to 26th; for the South, at Waynesville, N. C., Sixth month 10th to 19th, and for the Pacific Northwest, at Gearhart Park, Oregon, Fifth month 28th to Sixth month 5th. The training at these conferences of from 1,700 to 2,000 of the strongest Christian men for leadership of the Christian work in the institutions for higher learning in the United States and Canada has a marked influence on the religious life of the colleges of these two countries.

Bobby had returned from his first tea-party, his round face wreathed in smiles. "I hope you were polite, Bobby," said his mother, "and remembered your 'Yes, please,' and 'No, thank you,' when things were passed to you." "I remembered, 'Yes, please,'" said Bobby cheerfully, "but I didn't have to say 'No, thank you.' I took everything every time it was passed."

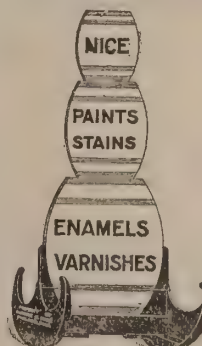
"But," said the British nobleman, haughtily, "I am offering for your daughter and her paltry fortune a title which is among the proudest in Europe. Is that not enough?"

"No," replied Hardsense, "I want something to boot, and I'm itching to do it right now."—"Public Ledger" (Philadelphia).



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At \$7.50 WOMEN'S SHOWER COATS—of fancy mixed cloths, in a light weight. Loose fly front, half-fitting back, notched collar and revers, double capes; sleeves finished with cuffs; inserted pockets; two-piece belt at waist. Reduced from \$10.75.

At \$10.00 WOMEN'S SHOWER COATS—of cravenette cloth, in tan and gray. Collar and revers well tailored; double split capes, loose fly front, semi-fitting back; full sleeves, neat cuffs, belt at waist, standing lap pockets. Reduced from \$12.00.

At \$12.00 WOMEN'S SHOWER COATS—of sicilian mohair, in blue, black or gray. Collarless, with broad band of material at neck, pointed over shoulders, trimmed down front; two narrow pointed split capes; full sleeves, with neat cuffs; two inverted plaits down back.

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 PHILADELPHIA

The American Friend

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THE RESPONSIBILITY OF THE CAPTAINS OF INDUSTRY.

I know of no trust more sacred than that given into the hands of the captains of industry, for they deal with human beings in close relations, not through the media of speech or exhortation, but of positive association; and by this they can make or mar. Granted that the material is often poor, the intellects often dull, then all the more sacred the trust, and all the greater the responsibility. The rich and powerful manufacturer, with the adjuncts of education and good business training, holds in his hand something more than the means of subsistence for those he employs. He holds their moral well-being in his keeping, in so far as it is in his power to mold their morals. He is something more than a producer; he is an instrument of God for the upbuilding of the race.

—CARROLL D. WRIGHT.

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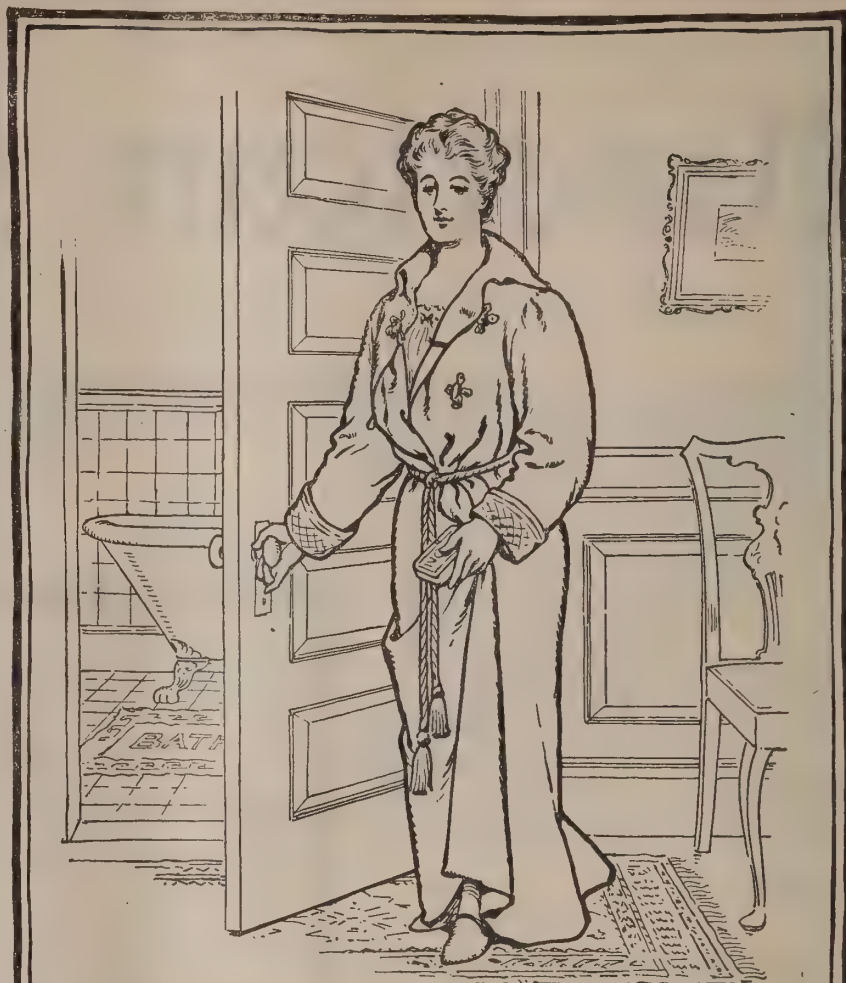
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IT FLOATS.

I believe the first test of a truly great man is his humility.—Ruskin.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

PHILADELPHIA, FOURTH MONTH 28, 1904.

No. 17.

A GREAT WORK.

ABOUT ten miles out of Jerusalem stands the little village of Ramallah, which is now one of the brightest spots in the whole land of Palestine. In this little village, not far from the home of the prophet Samuel, a practical attempt is being made to give back to the inhabitants of the Bible land some of the life and light which has come to us from that land. Since the year 1889 American Friends have been carrying on in this place a Training School for the Girls of Palestine.* They are taken from the ages of 8 to 12 years, and are kept in the Training Home until they have learned Arabic and English, and until they have been taught household duties, so as to fill any station in life to which they are likely to be called. A Friends' meeting has been built up in the community, to which the girls go, and they are well-trained in the Bible, which they quickly learn to love. The mission has a medical dispensary and employs a trained physician, who ministers to the sick over a wide territory; and a Bible woman goes about visiting and comforting the poor, tending the sick and calling in the doctor where he is needed. This opens the way for reaching the people spiritually, and it makes the people eager to have their children go to the school from which so many helpful things come to them. There are now about forty girls in attendance. Six or eight are graduated each year, many of whom are now employed in teaching day schools in the surrounding villages. Those of the graduates who have married have found for husbands the best men of the land, and they have made model homes wherever they have gone. The influence of the school goes wherever one of these trained girls goes.

The time has now fully come for giving the boys all the advantages which the girls are receiving. In fact, the work will largely fail of its purpose if the enlightened women have no husbands suited to unite with them. Friends have long realized that this further step was a necessity, and a boys' school has

already been opened in a rented building, where twenty-two boys are being trained. The accommodations are by no means adequate for the work required, and a good, solid building must be put up, suited for teaching all sorts of industrial work, such as carpentry, blacksmithing, shoemaking and stonecutting, so that these boys can earn a good living and make good homes in their own country. They will learn, as the girls have, their own language and English. They will be taught in the Bible, and they will form their early lives under the influences of the Christian religion.

All this work at Ramallah has been done on a sound, solid basis. The buildings themselves are an education to the people. The mission is free of debt; it is carefully and wisely managed, and its work has impressed all who have visited it and examined it. It is well supported, and those who are carrying it on are profoundly interested in it. The Christian Endeavorers of New England Yearly Meeting propose to furnish the funds for the running expenses of the Boys' School. The great concern now is to secure the money which will be needed to buy the land and erect the building for this new school. It would be difficult to conceive of a better investment of funds. The Girls' School building seems built to stand forever. It is as solid as the hill on which it stands. It is proposed to have another one like it. Friends who give here may rest assured that their money will be doing a great work in the land of the Bible long after they will have ceased to have any use for money themselves. This is the only way to transform Palestine. The people there must be trained to a better and truer civilization. They must learn how to work and how to make homes; they must find out how to care for their own sick and teach their own school, and, finally, how to preach the Gospel in their own tongue. All this is well begun. It is a momentous work, and it deserves some of our spare dollars.

In the middle ages Christians organized great crusades to conquer the Holy Land and to get possession of the sepulcher of the Lord. How infinitely nobler is our undertaking—to carry the love and light of Christ back to this land and put it into the hearts and lives of these people!

* This work in Palestine was begun in the year 1869 by Eli and Sybil Jones. The mission was managed and supported jointly by English and American Friends until 1888, when it was transferred to the care of New England Yearly Meeting, and the Training School was opened the year following.

LOVE AS THE PRINCIPLE OF FITNESS FOR THE KINGDOM.

Love, as Christ reveals it, means readiness to share everything which the self possesses, including life itself. The world has been slow in discovering what a very poor and empty thing a bare individual life would be—a life that just kept itself and lived unto itself and enjoyed itself. The moment you succeed in imagining such a life, you see at once that there is nothing there to make a kingdom out of, nothing which is fit to survive in a perfect society. Such a self would be as valueless in the kingdom of heaven as the vermiform appendix now is in the human organism. There is no function for either! Life expands and can expand only as it shares itself and gives itself out. This is true at every biological stage. In the very lowest stage, where the entire structure is a single cell, the new cell is formed only as the old one gives up half itself by a mysterious inward movement. And as life progresses it continually discovers some higher way to share or give itself. Sociology has the same story to tell. Civilization has won its permanent victories as men have learned higher ways of co-operation—i.e., of sharing what they possessed.

Now, Christ raises this principle of self-sharing and outgiving to its highest degree. He traces it back to the nature of God as its source. God so loved that He gave Himself. He is the infinite shepherd who goes out after all sheep who are not in the safe fold. Redeeming love is always symbolized by the cross. The New Testament does not reveal God as a mighty creator or an omnipotent sovereign, but as a Father who shares everything which His children suffer, and who even takes upon Himself their sin and makes them see what it costs Him.

Christ says to His followers: "You are to love even as I have loved you." The kingdom of heaven is a perfect co-operative society, and can exist only on this principle of love—of self-sharing. In the great judgment scene (Matt. 25: 31-46) the selection is determined entirely by this principle of co-operation and self-giving. To the "blessed" God says, "Come, inherit the Kingdom; for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me: * * for inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." As soon as you realize that the kingdom is a living organic group, you see that you could not be in it and of it unless you were contributing to the life of the whole. Isolate yourself and

center your efforts upon your independent self, and you become a dead branch—you are not fit for the kingdom.

PHILADELPHIA YEARLY MEETING.

The annual gathering of Friends of Philadelphia for 1904 opened the 18th instant with that reverence and dignity so characteristic of this yearly meeting. Few visitors were present, but the faithful members who are left from those who have directed the affairs of the Society in years gone by were in their accustomed places. Much earnestness was manifest in an effort frankly to face the questions before the meeting. The laying down of Salem Quarterly Meeting came up early and called forth some interesting discussion. Several spoke of the great changes which have taken place in the Society within a generation, especially in the rural meetings. Many of these have been totally deserted, and all of them have suffered heavy losses. These losses were attributed to changing social conditions, especially the movement of Friends from their farms to the city, and to the abandonment of the more simple home life. Some concern was expressed lest these causes were yet at work within the yearly meeting, and this called forth earnest exhortation to maintain the "simple life of former days."

Another matter of interest was the resignation of John E. Carter from the Meeting for Sufferings. He has served in that body since 1878 and has rendered excellent service. He is yet well qualified to fill the position, but the significance of the resignation was suggested in his remarks when he cited the fact that, while the Meeting for Sufferings was made up of middle-aged and elderly men, the latter class predominated, and that it was his desire that in choosing his successor the meeting would select a younger man.

The answers to the queries called forth exhortations for individual faithfulness. It was suggested that this involved personal work as "we meet men by the way." Much encouragement was felt because of the opposition to oaths which seems to be growing among people other than Friends.

The reports on education showed a slight decrease in the number of children between the ages of 5 and 21, but they also showed an increase in the attendance in the primary schools. Nearly all Friends' children are in schools or colleges except those who have already completed their school work. About 25 per cent. of them, however, are in public schools, where they are exposed to the teaching of militarism and music; but such cases cannot be avoided.

Much care and money are expended yearly for the education and religious instruction of the Doukhobors in Canada, and for the Indians in Western New York. As an experiment a number of Doukhobors were brought to the United States during the last year in order to instruct them in our modern methods of life. The task is proving to be a very difficult one, and the time has been too short to pass judg-

ment upon the undertaking. The young Doukhobors, however, seem to take up our vices quite as readily as they do our virtues. In Canada they are very slow to perceive the advantages of a school education, and it was the feeling of the meeting that this phase of the work should not be pushed, but that religious instruction should continue and secular learning would follow in the natural course of events.

The meetings of the various associations for departmental work which are held during the yearly meeting time opened with the meeting of the Peace Association at which Benjamin F. Trueblood delivered an address on "The Movement Toward World Federation." His discussion was confined to two phases of the subject, that is, the growing force of arbitration, and the disarmament movement. Some of the recent treaties were dwelt upon at length. The war in the East was cited as a powerful factor in bringing the Western nations together, since it affords an object lesson, the like of which they desire to escape. He justified The Hague Court in its disposition of the Venezuelan case, stating that since Venezuela had promised the belligerent powers preferential payment it was merely a matter of asking her to keep her word. He cited the partial disarmament of Chile and the Argentine Republic as the most significant act in recent history.

The reports from the work of the First-day Schools were very encouraging. They showed, on the whole, an increase in attendance. One new class was organized and has done good work for eight months. One school reported a home department and a cradle roll; it also has supported a mission school in North Carolina. An outline for graded Bible Class work was prepared and copies were distributed for future use.

The addresses and discussions in connection with the work were the most illuminating and practical in connection with the yearly meeting. They touched upon a number of vital questions which confront the Society and dealt with them in a sane and modern way. The central thought was that the dynamic Christian life is the true one. If Friends possess the mystery of the happy life they are not doing their duty in cultivating it among themselves alone, but should find some effective way of passing it on to others. It is generally admitted that the silent worship of Friends is not well adapted to accomplish this end among young people, and especially children. With the present organization of the Society the most effective way of doing this is through Bible Classes. Here it is brought about through instruction, and also through personal influence. The end to be attained is Christian character, not some particular mode of expressing it. The instruction should be adapted to the varying ages of children, carefully observing the laws of mental development. They should be taught about the man Jesus first as a man. Later, as the nature unfolds, deeper spiritual truths should be presented. In this way the outward instruction can be made to co-operate with the inward Spirit,

and conditions be so perfected that the soul is compelled to believe. To complete the system of propaganda, the meetings for worship should supplement the Bible Class work so that the young Christians may be attached to Friends with that intimacy which will create the most helpful fellowship.

The Freedmen, Missionary, Temperance and Indian Associations all held meetings, and their reports showed that much substantial work had been done during the past year. A steady growth has obtained in nearly every branch, and the future is promising. Reports from these departments appear in our columns from time to time, and from them we may expect to gain inspiration as the work proceeds.

WHY WAS JESUS TEMPTED?

BY ROLLIN A. SAWYER.

This is the greater question. The doctrine of the Atonement by His death has taken precedence of the doctrine taught by His temptation at the beginning of His life. Yet we believe that Jesus was greater and nearer to us men when He faced temptation in solitude than when He suffered on the cross. It is simply a question of values and of degrees. Whether we say He died for us, or He died with us, His resurrection is the chief factor in His service to His fellow men. So if you say He was tempted for us, or He was tempted with us, it makes no change in the relation of that solitary struggle to the wrestling souls that have known the conflict.

It may seem revolutionary to speak of Christ's triumph in the wilderness as of more significance to us than His death on Calvary. But that is a matter of standpoint mainly. The origin of our theological dogmas is a thing of exigence, if not of chance. The dogmas concerning the death of Jesus came earliest into prominence for two reasons: one, the close connection of His death with the sacrificial idea in Judaism and its relation to the resurrection as the point of contest with unbelievers; and the other, a real doubt in the minds of the early Fathers as to the actuality of the Lord's being tempted. It is not too much to say that down to the time of Augustine men were shy of the dogma as to a real temptation of the Son of Man. As to Calvin, his treatment of it has been a subject of criticism since the days when Servetus wrote his caustic notes on the margin of the Institutes. It is too late to pretend that Calvin or his disciples have ever faced the real doctrine and difficulty of the temptation of Jesus with anything like the frankness of their treatment of His death.

This significant fact has been often utterly overlooked. When men have called attention to it they have been rebuffed or rebuked. We remember that when Norman McLeod was sorely troubled on this matter, even such a man as William M. Taylor said it was evidence of a loss of faith. To these men it has seemed all-sufficient to interpret the death of Christ, and let every other fact, no matter what its significance or mystery, go unstudied and unexplained.

Now, the difficulty is one of consistent interpretation. If you say that Christ died as divine for the sins of men, then you must say that He was tempted as divine so as to be the deliverer of tempted men. Then the necessity for limiting Christ's death, and also His temptation in its scope and power so far as men are concerned, becomes an urgent issue. And we not only have up all the old questions: "Can God die?" "Can God be tempted?" but we are pushed into an acceptance, and the explanation, of a dogma of limited atonement more and more offensive and absurd as our notions of election become absolute and arbitrary as designed for God's personal glory.

Let it be understood once for all that the consensus of Christian feeling, judgment, conviction is finally fixed against this narrow and arbitrary limitation of the work of Jesus. The system that insists upon it must be abandoned, for the Church of to-day does not, and cannot be made to, hold it. And unless the temptation of Jesus is put on the same plane of service with His death, you have either to deny its reality or else blink at it as the old theologians have done, to their shame and our sorrow.

The issue is quite distinctly before us. No time could be more fit to make our peace with it, or to make up our minds about it. Why was Christ Jesus led up into the wilderness to be tempted by the devil? Oh, don't hide away from it by a half denial! If you deny that fact will you deny Gethsemane? If not, why not? And if Jesus was tempted in all points like as we are, yet without sin, then are we able to be tempted and yet not sin?

For here his fellow men are face to face with the fact that to fall under the temptation is a personal sin. Will you dare to say it is a necessary sin? For ages of our strong theology men have been made the weakest sort of sinners. Oh, they say, we are all alike! The drunken lawyer meeting his minister on the street cried: "You are no better than I am, for Bunyan said so!" And this extravagance of presumption has shaded down into a secret permission to indulgence because "the flesh is evil."

Frankly, the time has come to look on that solitary figure fighting his winning battle, as the model, not for ministers, not for "the elect only," but for manhood in all conditions. And when a man in fair health of body and soundness of mind sneaks behind his depravity to commit sin, he should stand convicted both of the crime and a contemptible cowardice besides! We have taught men their weakness in order to drive them to a trust in Jesus, till we have made fools of them. It is time to teach them their strength, to make them strong and brave and wise enough to follow Jesus to his victory over sin. For the world, the flesh and the devil combined need not, and should not, make a sane man go wrong.

The answer to our question begins to break through the mists and glooms of our dogmas and our disputes. Jesus came to manifest the personality of God and the possibilities of man. Whatever else, this must be admitted. And as He stood against evil, so must every sound manhood. As He died and

rose from the dead, so may we!—"Christian Work and Evangelist."

THE UNITY OF LIFE.

BY JAMES E. C. SAWYER.

Human life is ordinarily very fragmentary. Most people are alive only in spots. Sharp division lines are run between things secular and things sacred. Average people find an apparently impassable gulf yawning between their imagination and the homeliness of their environment. Our sorrows seem antagonistic to our affections. Ideals exist entirely apart from the petty tasks and trials of daily life. The work that taxes the hands and the brain too often seems remote from those loftier elements of being wherein consists the value of personality. Millions of people, if they could only be assured of a comfortable support, would drop out of their daily work as unconcernedly as kernels of corn and wheat slide out of an elevator.

Even those people who have intimate and prosperous relations with both business and society often have little unity and strength of character. Their lives are filled with doings, events and nominal pleasures; their wealth or ability or position makes their life multitudinous of details; but all their doing and getting and enjoyments and ambitions are chaotic; there is no deep principle that unifies their life, making character harmonious, beautiful and strong. In the streets of our great cities one often sees one of the great wagons of an express company piled high with a great number of packages of varying size and value; but every package is directed to a different individual, and when the wagon has made its rounds it comes back empty. Many men and women are like such a wagon. When in mid-career they are loaded up with enterprises, engagements, pleasures, undertakings, frivolities, plans and ambitions, and they cut quite a figure; but as health declines and old age comes on, one by one all of these things are taken from them, and they are left empty, or death suddenly tips out the whole ill-assorted cargo and they go forth into the unknown naked and poor. There is no unity in mere things. The more of them a man has the worse he is distracted, unless there be living principles by which they are all handled, principles all of which grow from one deep and unifying center.

A noble purpose tends to the unity of life, and yet even a noble purpose is not sufficient. The unity toward which it tends may be the narrowness of a straight line rather than the roundness of a well-orbed and symmetrical character. Loftiness of purpose has sometimes seemed to promote impatience with the interruptions and impediments occasioned by ordinary conditions. To the man of high aims the small duties, cares and trials of life have often been fruitful of positive distress. In their devotion to principle some have scorned what is sweetest and most lovely in human nature; and in striving to accomplish some far-away noble end, they have neglected the duties lying nearest them and have

fretted at the salutary limitations of social relationships and responsibilities.

Christ gives unity to human life because He affords it an ideal which is broad as well as lofty. He was completely, because divinely, human. His humanity is sufficiently ample to be the ideal of those of all ages, all lands, all social conditions; of those of every pursuit and of the most varying gifts and of every environment of joy or sorrow. Everything that is human in us finds response in Christ. He is an ideal and example for the lowliest as well as for the sublimest duties. Those who differ most from each other in temperament, genius and environment find equal help and inspiration in His character and sympathy. All seeming contradictions of human nature and human experience are resolved by Him.

Christ makes us alive in the depths of our being. Work, suffering, society, pleasure, visions and daily drudgery are all dignified and brought into relationship when we are alive in the depths. It is only the superficial life that is really fragmentary. Nothing less than Christ can make us alive through and through. As pictured on a map the earth seems fragmentary. Countless little spots called islands, larger islands called continents, even the continents torn to pieces by mountain chains and rivers. This fragmentary appearance is because the map gives only a surface view. The mountains and the islands are united underneath the sea. In the depths the earth is one great continent holding the oceans in its arm.

Christ inspires sufficient love to bring out all the harmonies of human nature. An uninstructed child at a great organ could only evoke isolated and fragmentary notes, and would more frequently produce discords than harmonies. The noblest of human ambitions, the purest of earthly affections, the grandest of human employments, can only call out a part of the music of our nature. The love of Christ touches the whole of it, and all harmoniously.

Williamstown, Mass.

THE TASK OF HAPPINESS.

BY ELIZABETH W. DENISON.

Is it an arbitrary and absurd dictum to inform people that they must be happy, a duty as binding upon us as it is to be good? It would appear that happiness ought to be a spontaneous condition of mind, and that when it is lowered, or perhaps elevated, to the level of a duty, the very constitution of the evanescent thing vanishes. But we are not speaking of the physical joy of young children, which is like that of lambs at play, or of the unthinking and more or less selfish feeling that goes with robust health and temporal prosperity. Not much of that sort of happiness is the portion of the bone and sinew of this world, of those who are destined to labor, or the still heavier fate, to endure. What we have in mind is a settled cheerfulness, a genuine pleasure in little things, a grateful heart that insists upon seeing

beauty and goodness in everything. Is not this what we must have been made for? If we were really "loved into being," the great Fountain of Love must have meant ultimate joy and blessedness for us, to be arrived at somehow, sooner or later. We will not look for an example to those whose lot is cast in pleasant and prosperous places, with love to soften every blow and share every sorrow. "Little admiration," as the Irish say, if they are happy. Life will take care of them, and faithfully measure out their due share of the "cup of bitterness" which is needful. But as we all know, there are those who seem to be born to suffering and discipline, or, as a townsman of mine once said, "they're picked out to bear things." We can be sure that their testimony is worth having. One of the notable ones, who "by the vision splendid is on her way attended," shall speak for us. Here is Helen Keller, shut into what might well be darkness and sadness unspeakable, who with all her earnest heart says: "Since I consider it a duty to myself and others to be happy, I escape a misery worse than physical deprivation." And also, "I recognize the beneficence of the power which we all worship as supreme. I make a friend of this power, and straightway I feel glad and brave and ready for any lot heaven may decree for me." It is the might and independence of her spirit that refuses to be limited by any bodily privation. And the spirit within every one of us is capable of this fine optimism. Thank God, we need not settle down into the gloom of inherited evil. A determined spirit can well leave all these things behind. The impossible can be achieved; and our daily prayer should be, "Lord, that our eyes may be opened."

Here we are, going to school in a world of beauty and interest beyond words to describe, placed here to develop the best there is in us, each in his own measure. We are not expected to attain perfection—He knoweth our frame—but just to grapple along, doing the best we know how. Sometimes that "best" seems like dead failure, but we are not the judges. This very ignominious and aggravating defeat, which we are now regretting, may have been the one thing needed for our real advancement. We are far from being in sight of the finishing of things. We are still little children in the Father's primary school. Grade after grade lies before us, stretching away into the immortal life. It is a long distance from the five-finger exercise to the divine sonata. This thought of the eternal life is a wonderful tonic for the soul. Suppose every hope unfulfilled, and what the world calls failure our close and constant companion. Yes, the five-finger exercises are humdrum and hard. The "a-b-abs" are terribly difficult and almost more than we can endure. But think of the splendid vista even now opening before us, the vista with absolutely no end! Think of the bodily limitations taken away—the freedom and satisfaction of the liberated spirit; the amazing possibilities of achievement; the eternal "marching on," as now, in the presence of our God.—"The Interior."

FOR THE AMERICAN FRIEND.

ENGLISH LAWS OF THE OLDEN TIME.

BY J. LINDLEY SPICER.

From a book entitled "A Collection of Authentick Useful Precedents in All Cases, Which do Properly Concern, or are Relating to, the Office of a Justice of the Peace." Printed in London in 1706.

This book is owned by Thomas R. Baker, Macedon, N. Y.

Upon the flyleaf is written in a bold, clear hand:

"Know all men by these presents that I am of Oyster Bay, in Queens, on N. York Island. Augustine Weekes. Ejus Manus Scriptoria, Anno Domini 1750. His hand Wrighting. Augustine Weekes, His Book."

OATHS.

"The declaration of Fidelity and Subscription of a Profession of the Christian Belief to be subscribed to by such Dissenters who scruple to take an Oath according to the statute."

"I, —, do sincerely promise and solemnly declare before God and the World, that I will be true and faithful to Queen *Ann*. And I do solemnly profess and declare that I do from my Heart abhor, detest and renounce as impious and Heretical, that damnable Doctrine and Position, that Princes Excommunicated or deprived by the Pope, or any Authority of the See of *Rome*, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, That no Foreign Prince, Person, Prelate, State or Potentate ought to have any Power, Jurisdiction, Superiority, Preheminence, or Authority, Ecclesiastical or Spiritual within this Realm."

And shall subscribe a profession of their belief in these words:

"I, —, profess Faith in God the Father, and in Jesus Christ his Eternal Son, the true God, and the Holy Spirit, one God blessed forevermore. And do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration."

"Justices of the Peace, by this act may require any Dissenter going to Meetings to make and subscribe the Declaration, and to take the Oaths or Declaration of Fidelity aforesaid."

"* * * Every Person so doing, shall be exempt from all the Penalties made against Popish Recusants or Nonconformists, and enjoy all the Advantages which other Dissenters ought to do by Virtute of this Act."

"In cases where by Law an Oath is required a Quaker shall, instead of the usual form, be permitted to make His or Her solemn Affirmation or Declaration in these Words, viz.: 'I, —, do declare in the presence of Almighty God, the witness of the truth of what I say.'"

"Which shall be adjudged and taken to be of the same Force and Effect as if the Quaker had taken the Oath in the usual Form; and if such person shall be convicted of wilful falsity therein, he shall incur the same Penalties as for wilful Perjury."

"No Quaker shall by virtue of this Act, be qualified to give Evidence in any Criminal Cause. To serve on any Jury, or to bear any Office of Profit in the Government."

TITHES.

"Where any Quaker shall refuse to pay or compound for great or small Tythes, or any Church Rates, The Two Justices of the Peace (not being any ways interested in the said Tythes of Patronage of the Church) may examine the Complaint, and by Order under their Hands and Seals, direct the payment thereof (not exceeding 10£), which upon refusal to be paid may be levied by Distress, by Warrant from either of the said Justices."

"The Party grieved may Appeal to the next Quarter Sessions, whose Judgement shall be Final, and no certiorari to be allowed."

"In case of Appeal no Warrant of Distress shall be granted till the Appeal be determined."

"This Act being Temporary was continued from the 22 of November, 1702, for 11 years, and from thence to the end of the next session of Parliament."

MEETINGS.

"No Assembly for Religious Worship shall be allowed, till the place of meeting be certified to the Bishop of the Diocese or to the Archdeacon, or to the Justices of Peace at the Quarter Sessions, and registered or recorded there respectively."

"Doors must not be locked or bolted at the time of such meeting."

"If one shall strike or draw a weapon in a Church or Church yard with an intent to strike, He shall have one of his Ears cut off, or be burnt in the Cheek with the letter (F) for want of Ears."

The last sentence seems to imply that the offender shall be branded only in case both ears have been cut off for previous offenses.

Poughkeepsie, N. Y.

SOME RECENT RELIGIOUS BOOKS.

Few Christians realize how profoundly the original gospel message was transformed by its contact with Judaism and with paganism, or how the primitive seeds of truth were buried under the mass of customs and practices and philosophies which sprang up during the long mediæval period. Friends have always claimed that they were reviving primitive Christianity, but they have not sometimes been quite clear enough in their ideas about primitive Christianity. Loran D. Osborn has written a valuable book, which is published by the University of Chicago Press, on "The Recovery and Restatement of the Gospel." It is a thoroughly good book. It tells in a clear and straightforward way how the gospel was obscured by the foreign influences which came in upon it in the formative days of the Church, and then he presents in a convincing and reverent way the steps toward a recovery of the primitive message and the restatement of it in the language of the present time.

T. Rhondda Williams is an English Congregational minister, who has many ideas in common with Friends, and who is presenting to his great congregation in Bradford a fresh and vital message which has much of apostolic power such as we need in all our congregations. Two of his books are on the writer's shelves, "God's Open Doors," a volume of short sermons, and "Talks to Boys and Girls," a collection of short addresses to young people, full of points and possessing the important merit of being interesting. They are both books which set one thinking and which let one see the character of the splendid man who wrote them.

The Outlook Company has recently published two of the most satisfactory books which have come from Lyman Abbott's pen—"The Other Room" and "The Great Companion." We have never seen a more comforting treatment of the great mystery of death than that which is given in his "Other Room." There is not a jarring line in it, and it helps the soul to see the light. "The Great Companion" is also a beautiful and enlightening message upon the age-long quest for a living God, who is here found as the God in whom we live and have our being.

Doubleday, Page & Co. have issued a volume of sermons by Dr. W. S. Rainsford, entitled "The Reasonableness of Faith." These sermons, like the man, are always interesting, and full of fresh surprises. They are genuine, strenuous, earnest, and full of allusion to current affairs. It is a good, healthy message aimed to set men moving toward truer life and action.

Some Views on Present Topics.

PASTORAL CARE.

BY ROBERT E. PRETLOW.

It is cheering to one who looks hopefully to a future for the Church to see the two subjects of an intelligent ministry and of pastoral care of the membership claiming increased attention among Friends.

A solution of both questions has been sought, and partly found, in the adoption, by a large section of the Church, of the "pastoral system." But the success of the really pastoral part of this work has been far from all that is desirable.

In many places the pastor is expected merely to be present at the meeting for public worship once in one, two or four weeks, and perhaps spend the Sabbath day in the neighborhood. The support furnished him by the Church meets only a small fraction of the cost of living, and he is compelled to devote most of his time and energy to securing a livelihood. Whatever the character of the ministry may be under such circumstances, the amount of pastoral work must necessarily be very small or wholly wanting. It is from places under such arrangements as these that come the most discouraging reports as to the "failure of the pastoral system."

In larger meetings, where the public calls upon the pastor are many and insistent, taxing to the limit his

time and energies, the pastoral work necessarily suffers. In the one case the provision of such a measure of support as will leave time for pastoral work, as well as preaching, and in the other the installation as pastor's assistant of some one specially gifted for personal work, would greatly increase the measure of success.

But in no meeting, however well within the range of the physical powers of a pastor its labors may be, can all of the needed personal work be done by any one person. A large share of it must necessarily be done by the pastor. But the very fundamental fact that Christianity is a brotherhood is negated if there be not the manifestation of brotherliness among the membership.

In this much depends upon the ministry. It may be scathing in its denunciation of evils within and without the Church; it may be brilliant and logical, presenting in a way to silence opposition some of the great dogmas of the Church, and yet contribute nothing to the solution of our problem. But in so far as it is instinct with the Spirit of Christ, and fosters the development of brotherly love, in so far will it incite to acts expressing sympathy and helpfulness among the body of the Church.

It is the duty of the pastor to study the capacities and gifts of the members and seek wisely to encourage and assist them in the exercise of their powers in ways that will contribute most to the unity and efficiency of the Church. And these gifts do not always manifest themselves either in the meeting for worship or the formal "religious opportunities" in families. The Church should be the center of a healthy social life for its members and attenders. The personal contact thus established often opens the way both for giving and receiving spiritual help.

But all plans and efforts at system are valueless unless underneath them there is real spiritual life and a genuine love for men.

Wilmington, Ohio.

Christ can and does transform men. He changes their character. Now, character is the hardest thing in the world to change. It can't be done by will. It can be done by Christ. He can take a drunkard and break his chains. He can take a sinner and save him. He can do this in an instant, or he can do it by steady process of change. Read Hadley's book, "Down in Water Street," to see how instantaneously and supernaturally Christ can change men. And just as supernaturally, though slowly, He is changing other men. The world would be hopeless if it were not for the presence in it of such a power.—Robert E. Speer.

"Labor as though the success of this life and the life eternal rested upon you alone. And yet keep to that sweet humility which allows others to build upon the low foundation of that which you have begun, but could not finish. Keep in mind the idea that it is the work itself that is of consequence to the world, and not the worker."

The International Lesson.

SECOND QUARTER.

LESSON VI.

FIFTH MONTH 8, 1904.

WATCHFULNESS.

Luke 12: 35-48.

GOLDEN TEXT.—Blessed are those servants, whom the Lord when he cometh shall find watching.—Luke 12: 37.

DAILY READINGS.

Second-day, Fifth mo. 2.—Watchfulness. Luke 12: 35-48.

Third-day, Fifth mo. 3.—Reason for watchfulness. Matt. 24: 32-42.

Fourth-day, Fifth mo. 4.—Be ready. Matt. 24: 43-51.

Fifth-day, Fifth mo. 5.—Wise and foolish virgins. Matt. 25: 1-13.

Sixth-day, Fifth mo. 6.—Remember and hold fast. Rev. 3: 1-6.

Seventh-day, Fifth mo. 7.—Children of light. 1 Thess. 5: 4-11.

First-day, Fifth mo. 8.—Watch and pray. Luke 21: 25-36.

Time.—Not long after the last lesson.

Place.—Some place beyond the Jordan, in the district of Perea.

Place in Christ's ministry.—As in last lesson, some time in the latter part of His ministry.

Parallel Accounts.—This passage as a whole is found only in Luke, though similar teaching is found in Matt. 24: 42-51; Mark 13: 33-37. Compare also Luke 21: 34-36. The preceding verses of the chapter should be read.

35. "Be girded about." The flowing robes of the Orientals were ill-fitted for traveling or moving about rapidly. It was, therefore, the custom to gird them. A faithful servant would keep himself girded, so he would be ready to answer his master's call promptly. "Lamps burning." So that when the master came all would be ready.

36. Another and fuller picture of readiness. The time of the master's return was uncertain.

37. "Blessed." It is the same word as that used in the Beatitudes; literally, "happy," it means the greatest felicity. "Watching." Alert. The idea is that the servants were in a state or attitude of watchfulness or readiness. It was no sudden thing, but a condition. Had the master come hours before or hours later, he would have found them in the same condition. This is further brought out in Verse 38.

39. Another illustration of the need of watchfulness. "Thief in the night" was a proverbial expression for unexpected events. Compare 1 Thess. 5: 2; 2 Pet. 3: 10; Rev. 3: 3; 16: 15. "Goodman," an obsolete word, meaning master. "Broken through." Literally "dug through." The walls were made of earth, or hardened mud.

40. "Be ye also ready; for in an hour that ye think not the Son of Man cometh." R. V. The only safe way is to be ready, then, whenever the hour comes, it will make no difference.

41. "Peter said." Always ready to speak. From what follows it would seem that Peter referred specially to what was said in Verse 37. It should always be remembered that our accounts must be greatly condensed. "Us." "The Twelve. In Mark 13: 37 Christ says, "What I say unto you, I say unto all, Watch."

42. "Who then is the faithful and wise steward?" As he does so often, Christ answers one question by asking another, which, however, suggests rather than

answers. A steward was an upper servant who had charge of his master's property. Compare Eliezer, Abraham's steward. The inference is that Peter and all should act the part of wise stewards. "Portion of food in due season." Give out rations sufficient, and at the regularly appointed times, daily, weekly or monthly.

43. "Blessed." Happy. "So doing." Carrying out his appointed and regular duties. Waiting in a state of watchfulness does not mean idleness, but fulfilling duties to the best of one's ability, but at the same time being conscious of the possibility of the return of the master.

"Do thy duty that is best,
Leave unto thy Lord the rest."

44. The reward of faithful service is more service, and service often in a higher and more important field. Too often small service is neglected because it seems small, when such service is intended as a test of faithfulness, and as a preparation for higher service. It is said that a young man once came to Stephen Girard and asked for employment, saying he was willing to do anything. The banker doubted him, but showed him a pile of bricks, saying, "Here is a wheelbarrow, wheel all those bricks over there, and then come to me." The young man did so, and came to Girard and told him the work was done. "Very well," said the old man, "wheel them back to where you found them," and the young man, without a word, did so, and then told Girard he had done it. "Well," said Girard, "you will do," and he gave him work.

45. Having spoken of the faithful steward, he now pictures the unfaithful steward. "In his heart." He does not speak his thoughts, but acts upon them. "My lord delayeth his coming." As if to say, He will not come yet, there is plenty of time yet awhile. "Shall begin to beat." Not only neglecting the servants, but abusing them, and probably because they were faithful to their master. "And to eat and drink and be drunken." Self-indulgence, carousing at his master's expense; not simply neglecting his duties, but actively injuring his master. It has been well said that the most common forms of sin in high places are oppression and self-indulgence.

46. The result of such action. "Cut him asunder." Such would be the punishment in those days for such offenders. "And will appoint his portion with the unfaithful." R. V. This is the correct translation. The steward was unfaithful, therefore he belongs with the unfaithful.

47, 48. A general principle is stated in these verses which should never be overlooked. The amount of light which a person can get is always taken into account. Those who voluntarily shut their eyes to the light, or who neglect opportunities to get light, are held responsible for the neglect. Those to whom much is given, whatever it may be, will be held responsible for what they have. Compare Matt. 25: 13 ff.; Luke 19: 11 ff.

"The height of His divinity is seen in the breadth of His humanity."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIFTH MONTH EIGHTH.

CROWNS TRODDEN UNDERFOOT.

Isa. 28: 1-7; Rev. 3: 11.

Second-day, Fifth mo. 2.—Abuse of wine. Prov. 20: 1-3.

Third-day, Fifth mo. 3.—Wine and woe. Prov. 23: 29-32.

Fourth-day, Fifth mo. 4.—Wine excludes the Spirit. Eph. 5: 15-21.

Fifth-day, Fifth mo. 5.—Wine and wantonness. Esther 1: 1-12.

Sixth-day, Fifth mo. 6.—Wine and folly. 1 Sam. 25: 4-11, 36-38.

Seventh-day, Fifth mo. 7.—Wine and ruin. Deut. 29: 19-20.

With striking figures the prophet depicts the false and fading glory of Ephraim at a time when Israel was struggling to throw off the Assyrian yoke, not by the help of Jehovah, but by the aid of Egypt. Enslaved by strong drink (see Amos 4: 1 and 6: 6), they had rejected their crown of glory and chosen a fading flower. "The mighty and strong" Assyrian would be the hand of God to overthrow and to punish these besotted ones, and to bring a "residue of His people" to a sense of their true privilege of a fadeless diadem of beauty in Him.

Is there any less certainly a woe to the false crown of pride of those who are mighty to drink strong drink to-day? If men deny special providences and judgments, and say that only natural causes moved Assyria to conquer Samaria, the fact of her overthrow in the midst of her indulgences is none the less tragic. Evil does react upon the evil-doer. Name it as we will, the Power that fixed the moral order of the world makes loss and suffering a consequence of sin as truly as effect follows any cause. The Psalmist did not see it at first; but when he "considered their latter end," he knew the real lot of the wicked.

The penalty of intemperance is one that follows closely on the heels of the transgression, and the crowns that God has promised fall away in quick succession when once the appetite for strong drink is in command. The crown of physical perfection and control, of intelligence and clear judgment, of business success and self-respect, of manhood, fatherhood, domestic happiness, honor in the community, influence in the State, power in the Church, the salvation of their own souls and their right of imageship to Christ—all these, the crowns of glory that are offered every man, are shattered and trodden down when self-indulgence and appetite hold dominion.

Perhaps we have the power to resist, and do resist. Do we also seek to destroy the works of the devil that we may weaken his power to tempt and overthrow the weak? Every help we can secure for ourselves and every aid we can give another, everything we can do to make right choices easy and wrong ones difficult, to remove temptation and banish the strongholds of sin, comes in line with the bounden duty of us who remain to do the works of Christ, whose offer to all men is of a "crown of life."

I will utter what I believe to-day, if it should contradict all I said yesterday.—Wendell Phillips.

Self-love is not a part of the heart, but its disease, preying upon it, and ossifying it, as far as it reaches over it; and nothing but self-love is the cause why our hearts are only fragments, and little more than splinters and slivers of what they ought to be; it is that, instead of loving ourselves in others in God, and His world, and our brother men, we love ourselves in distinction and separation from them, and therefore in opposition to them; that instead of finding our chief happiness in the utmost expansion of our feelings, we shut them up within our own breasts, where they must waste and crumble, and moulder and rot.—"Guesses at Truth."

Correspondence.

Smyrna, Asia, Fourth Month 1st, 1904.

Editor of AMERICAN FRIEND:

We arrived at Smyrna from Constantinople this morning, and many of our company have taken the train for Ephesus, while others of us remain on the ship to go ashore at noon and visit the city of Smyrna. This city has a population of something more than three hundred thousand people, and is spoken of as the Chicago of Asiatic Turkey.

We hope this afternoon to visit the tomb of Polycarp, the "angel" of the ancient church at this place, also his burial place, and said to be one of the best authenticated places we shall visit. As I write from the deck of this ship, I can look out upon the hill he was made to climb by his persecutors just before the flames were kindled about him. In his last moments he was called upon to deny his Lord, but he firmly replied, "Eighty and six years have I served Him, and He has never wronged me; I cannot deny Him." Since writing my last letter we have visited many places of interest that I shall not have time to describe. Our first stopping place after eight days upon the Atlantic was the Madeira Islands, and the beauty of the scene that met our eyes can never be erased from memory—a land of perpetual summer, with blooming plants and tropical or semi-tropical fruits. We stopped a day at Gibraltar, and there met in the street leading to the public gardens the German Emperor, who arrived near the time our ship came into port. He was easily recognized by his picture. At Algiers we got our first introduction to Oriental life and manners. There we met upon the streets the Mohammedans, with white turbans, and women with veiled faces.

At Malta we witnessed the scenes made memorable by Paul's visit to that island, as recorded in sacred history; saw where the "two seas met" and the inlet where they sought refuge from the storm. We also visited the "Church of St. Paul," over the "Grotto of St. Paul," where, tradition says, he lived while on the island.

Our three days' stay at Athens was full of interest, and, without attempting to describe the scenes so noted in classic history, viz., the Acropolis, the Theatre of Dionysius, the great amphitheatre, now being rebuilt of solid white marble and capable of seating 60,000 people, I must not fail to speak of the spot of greatest interest to Christians, Mars' Hill, where, on the Sabbath day, we assembled for worship. There, upon the craggy rocks overlooking the city of Athens—some standing and others sitting—hundreds of voices joined in reading Paul's address, beginning, "Ye men of Athens," and the voices of song and praise reverberated against the rocks and ruins that once vibrated with the praise of the goddess Minerva. At Constantinople we were happily surprised to find a Friends' Mission, and at the invitation of the English Friends in charge about ten of us Friends went and had a very interesting meeting with the inmates and neighbors nearby—sixty, I believe, in all. There Greek, Armenian, English and American joined in singing "Jesus, Lover of My Soul," the first two in the Turkish language and the last two in English. The meeting was characterized by real heart-to-heart talks by both the visitors and the visited. The Greek and Armenian men, three or four of them, expressed themselves, through an interpreter, as being greatly strengthened. All, I believe, felt that it was good to be there. Sincerely,
L. ELLA HARTLEY.

Things of Interest Among Ourselves.

Revival meetings began at Stuart, Ia., on the 17th instant, conducted by Inez and Birdie Batchelor. A good interest is manifest.

The meeting of ministers and elders of Philadelphia Yearly Meeting granted a minute to William C. Allen, of Moorestown, N. J., for religious service in the Islands of Barbados and Porto Rico.

Ellis A. and Clara E. Wells, who have been located in the meeting at Spencer, Ia., for some time, have accepted a call to Spring Bank Meeting, in Nebraska. Their postoffice is now Allen, Neb.

The Friends at Pasadena, Cal., have enjoyed a ten days' revival service, conducted by Amos Kenworthy and the pastor. The results were encouraging. Several were converted and renewed, and a large number came into the experience of sanctification.

Rosa E. Virtue is now pastor in Boise Monthly Meeting, Idaho. As a result of her evangelistic work there last winter forty-three have been added to the membership. The C. E. Society is doing good work, and the Bible School has an attendance of about seventy-five.

George Moore, pastor in Friends' Meeting at Paoli, Ind., late of Vermillion Grove, Ill., was in Westfield, Ind., on the 14th inst., visiting his aged father, Ransom Moore, who is also a minister, and who has lately removed to Westfield from his place near Eagletown, Ind.

We are sorry to learn of the death of Emma Sampson, wife of our friend David E. Sampson, of North Carolina. She had been so faithful to her husband in his blindness that the loss will be doubly great, and many readers will feel deep and tender sympathy for this faithful servant of the Lord in his loneliness.

Cornwall Quarterly Meeting was held at Cornwall, N. Y., the 13th and 14th inst. The attendance was unusually small, on account of the unusual amount of sickness and bad roads. However, those who enjoyed the privilege of attending were greatly blessed. Great freedom in prayer and testimony prevailed. Emily U. Burgess, who has recently returned from her labors in North Carolina, was present, and spoke of the work in that portion of the Master's vineyard.

J. Warren Elder, aided by his wife and daughter, held a revival meeting at Alba, Mo., recently, which continued a little over three weeks. The meetings were well attended and conviction seized the hearts of the people very strongly. About twenty-two were converted, renewed and sanctified. The revival did not close with the meetings, but some have been converted since. Alba is a mining town and a very promising town for labor.

The fourteenth annual meeting of the Pennsylvania Auxiliary of the International Medical Missionary Society will be held Sixth-day, Fourth month 29th, at 3 o'clock p.m., at the residence of Elizabeth C. Winn and Lydia E. S. Richards, Merion. The annual address will be given by Pauline Root, of India, traveling secretary of the student volunteer movement for foreign missions. P. Root is a speaker of unusual power. All who are interested in mission work are earnestly invited to attend this meeting.

Baltimore Quarterly Meeting was held at Washington, D. C., on Fourth month 16th, for the first time in its history, the meeting on ministry and oversight, at 11 a.m., being the first gathering to occupy the upper room of the meeting house. The business session of the meeting was held at 3 p.m. Besides a goodly number of the home ministers, John M. Watson, of Indian Territory, and Anna M. Votaw, of Indiana, were in attendance, both sojourning within the limits of the Yearly Meeting with minutes for service. Hugh P. and Hannah Shotwell, elders from Elba Monthly Meeting, N. Y., were also present. A letter was directed sent to Dr. Richard H. Thomas, expressing the sympathy of the meeting with him in his serious and protracted illness and its united desire for his recovery. In the evening there was an illustrated address on "Friends' Missions in Cuba," by Alfred C. Garrett, of Philadelphia, which was interesting and well attended. The house was well filled on First-day, both morning and evening, and throughout all the meetings there was a note of thankfulness and encouragement on account of the interest shown and the hopeful conditions generally prevailing in the various meetings of the quarter.

Phariba Stanley, an elderly minister in the meeting at Westfield, Ind., is in feeble health, and Jesse, her husband, being also infirm, the meeting has been for some months without her acceptable presence and help. The regular Sixth-day Bible School, taught by Sylvester Newlin, is entering on the study of the Gospel of John. This is the second year of the class, which embraces teachers from other meetings outside of Westfield.

Charles E. Lewis writes from Pacific College, Newberg, Ore.: "The spring term's work opened Fourth month 12th with very promising outlook. Third-day morning chapel was the first meeting of the students since the Oregon Intercollegiate Prohibition Oratorical Contest, held at Philomath, Ore., a few days before, and the hour was partly given up to a rather jubilant program in celebration of our victory at that contest, as Walter R. Miles, of Class '06, our representative, won first place, and will represent Oregon in the interstate contest, to be held at Portland, Ore., Fifth month 27th. One of our resident alumni, Walter C. Woodward, addressed the students briefly on 'The Man Who Wins,' and Walter Miles in a very interesting manner replied with 'How It Was Done.' The enthusiastic cheers and college 'yells' by the students were good to hear.

"The prospects for the term are very satisfactory, the enrollment being larger than that of any spring term for several years. One of the most interesting lectures we have had during this year was given in the college chapel last Fifth-day evening by Joseph Koshaba, a native of Orumia, Persia, who has been in this country nine years in educational work and is preparing to return to his native land as a medical missionary."

BORN.

VOTAW.—To Merritt and Anna Votaw, Cherokee, Okla., Fourth month 8th, a boy.

DIED.

COOK.—At her home in Earlham, Ia., Third month 27th, 1904, Elizabeth Cook, aged 67 years. She was a birthright member of Friends, and lived a consistent Christian life.

HADLEY.—At their home, near Indianola, Ia., Third month 29th, 1904, William Abel, son of J. F. and Sarah M. Hadley, aged 18 months.

HOOVER.—At his home, in Barclay, Kan., Fourth month 16th, 1904, Solomon Y. Hoover, son of Jesse and Rebecca Hoover, of Milton, Ohio, aged over 78 years. He was a life-long Friend and for many years an efficient elder. His home was Le Grand, Ia., from 1857 to 1881; since that time Barclay, Kan. His valuable service will be greatly missed in this meeting.

HUNT.—At the home of her son-in-law, H. C. Baldwin, Whittier, Cal., Fourth month 3d, 1904, Elma B. Hunt, aged 70 years. She was the wife of L. G. Hunt, who preceded her five years. She was a member with Friends at Whittier.

MCIPHERSON.—At Las Cruces, New Mexico, Fourth month 10th, 1904, Joseph Lewis McPherson, oldest son of Daniel and Eleanor McPherson, of Des Moines, Ia., and husband of Carrie Dixon McPherson, in his 49th year. He was a life-long member of Friends, and, though for years a sufferer, his faith grew stronger as the end approached.

PERISHO.—At his home, in Whittier, Cal., Third month 31st, 1904, Jesse C. Perisho, aged 33 years. He was a minister of the Gospel among Friends.

RATCLIFF.—At her home in Spiceland, Ind., Fourth month 6th, 1904, Rebecca Townsend, wife of Elisha B. Ratcliff, and daughter of Dr. Jesse and Lydia Townsend Baily. Her friends feel a great loss in the departure of this sweet, trustful life.

SAMPSON.—At her home, at East Bend, N. C., on Fourth month 16th, 1904, Emma Sampson, wife of David E. Sampson, in her 57th year. For thirty-five years she had been a "loving and faithful" wife. Her decease was very unexpected, coming after a short illness with bronchial pneumonia.

VIERS.—At San Diego, Cal., Second month 17th, 1904, Olive B. Viers, in the 27th year of her age. She was a member and overseer of San Diego Monthly Meeting of Friends.

WHITE.—At her home, Owenyo, Cal., Fourth month 29, 1904, Elizabeth D. White, wife of Benjamin White, aged 54 years. She was the daughter of Daniel and Hulda Pressnall, deceased. She was a lifelong member of Friends and an elder of Owenyo Monthly Meeting.

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Events and Comments.

Toronto, Canada, suffered heavy loss
last week by fire. The flames became
unmanageable, and aid from other cities
was sent before they could be subdued.

HAS A SAY.

The School Principal Talks About Food.

The Principal of a High School in a
flourishing Calif. city says:

"For 23 years I worked in the school
with only short summer vacations. I
formed the habit of eating rapidly, mas-
ticated poorly, which, coupled with my
sedentary work, led to indigestion, liver
trouble, lame back and rheumatism.

"Upon consulting physicians some
doped me with drugs, while others pre-
scribed dieting, and sometimes I got tem-
porary relief, other times not. For 12
years I struggled along with this handi-
cap to my work, seldom laid up but often
a burden to myself with lameness and
rheumatic pains.

"Two years ago I met an old friend, a
physician, who noticed at once my out-
of-health condition, and who prescribed
for me an exclusive diet of Grape-Nuts,
milk and fruit.

"I followed his instructions and in two
months I felt like a new man, with no
more headaches, rheumatism or liver
trouble, and from that time to this
Grape-Nuts has been my main food for
morning and evening meals, am stronger
and healthier than I have been for years
without a trace of the old troubles.

"Judging from my present vigorous
physical and mental state, I tell my
people Methuselah may yet have to take
second place among the old men, for I
feel like I will live a great many more
years.

"To all this remarkable change in
health I am indebted to my wise friend
and Grape-Nuts and I hope the Postum
Co. will continue to manufacture this
life and health giving food for several
centuries yet, until I move to a world
where indigestion is unknown." Name
given by Postum Co., Battle Creek, Mich.

Ask any physician what he knows
about Grape Nuts. Those who have tried
it know things.

"There's a reason."

Look in each pkg. for the famous little
book, "The Road to Wellville."

The Australian Federal Government
was defeated last week on the bill mak-
ing the arbitration of labor disputes
applicable to State employees. The Gov-
ernment opposed the inclusion of such
employees, and has, therefore, resigned.

It seems to be the intention of the ma-
jority leaders in Congress to bring about
adjournment by the 28th instant. Un-
less a hasty examination of the records
is much at fault, this will be the shortest
sitting of what is called the long session
of Congress in more than eighty years.

The contract by which the ownership
of the Panama Canal passes to the
United States has been signed. The
title to the canal route is now vested in
the Government of the United States.
The document bears the signatures of
President Bo and Director Richman, of
the Panama Canal Company, and secures
a perfect title.

The most significant event in the Far
East last week was the resignation of
Viceroy Alexieff. This action is said to
be due to differences which have arisen
between him and General Kuropatkin in
regard to military measures in the Far
East and to Alexieff's dislike to Admiral
Skrzydloff, who has just been appointed
as Makaroff's successor.

A project is on foot in Alexandria for
restoring the sphinx near the great
pyramid of Ghizeh to its original condi-
tion. Thick layers of soil completely
cover the head of the monument, while
the lower parts are obscured by accu-
mulations of sand. It is proposed to
clear all these accumulations away and
to clean the head completely. When the
work has been completed the sphinx will
once more appear in the grandeur of its
original proportions.

An archaeological undertaking of a
most important character is about to be
set on foot in Rome—namely, the com-
plete excavation of Herculaneum. It is
proposed that this vast work be carried
out by the co-operation of Italy, with all
of the civilized countries, and that there
be a Central Managing Committee at
Rome, with National Committees else-
where. The promoters of the scheme
have good reason to believe that it meets
with the full support of the Italian Gov-
ernment.

The London "Times" recently pub-
lished an article by Edouard Naville and
H. R. Hall, in which they announce the
discovery, through excavations on behalf
of the Egypt Exploration Fund, of the
most ancient shrine yet uncovered there.
It is the mortuary chapel of King Men-
tuhetep Nebkherura, of the eleventh dy-
nasty, B. C. 2500. It is in an exception-
ally good state of preservation. A great
deal will undoubtedly be learned through
this discovery of the history and art of
the eleventh dynasty.

The expenditures of the United States
Government are much less in proportion
to population than those of many other
of the leading nations of the world.
Even in the case of Russia, with its
population of 141,000,000, the per capita
of government expenditure is about the
same as that of the United States. While
it is true that a larger proportion of
public expenditures is borne by State
and local governments in the United
States than in many of the more cen-
tralized governments of Europe, these

IT IS A MATTER OF HEALTH



THERE IS NO SUBSTITUTE

figures of the relative national expendi-
tures of the various governments are at
least interesting at the present time.

"His heart was touched with pity be-
fore His hand was touched with power."

For Safety

in the delicate process of feeding in-
fants, Borden's Eagle Brand Condensed
Milk is unexcelled except by good
mother's milk, as it is rendered perfectly
sterile in the process of preparation. Lay
in a supply for all kinds of expeditions.
Avoid unknown brands.

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"A Leaf from a Log Book," F. A. Knight.
"Moral Restoration," II., George "Junior Repub-
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RUSSIAN POPULAR SONG.

In my trans-Blaikalian home upon the
Zmiehogsmiptqvzworski,
With my brother Dimetriiiskiorbrneo-
vitch I used to play;
And our cousin Petroplanztrsvm from
Djargamoguvmszowski
Oft would come to visit us and spend
the day.

Ah, those happy, sunny hours of our
childhood!

How I weep to think that they will
come no more;

For in ruins lies the home within the
wildwood,

Far away upon the Zmiehogsmiptqvz-
worski shore.

CHORUS.

Oh, the moon is shining bright upon the
Zmiehogsmiptqvzworski,

Where the catfish browses on the new
mown hay;

Through the szezamores the candle
lights are gleaming,

On the banks of Zmiehogsmiptqvz-
worski far away.

—"Council Bluffs Nonpareil."

The requests we make of God interpret
our character.—*T. L. Cuyler, D.D.*

CAME FROM COFFEE.

A Case Where the Taking of Morphine
Began With Coffee.

"For 15 years," says a young Ohio
woman, "I was a great sufferer from
stomach, heart and liver trouble. For
the last 10 years the suffering was
terrible; it would be impossible to de-
scribe it. During the last three years I
had convulsions, from which the only re-
lief was the use of morphine.

"I had several physicians, nearly all
of whom advised me to stop drinking tea
and coffee, but as I could take only
liquid foods I felt I could not live with-
out coffee. I continued drinking it until
I became almost insane, my mind was
affected, while my whole nervous sys-
tem was a complete wreck. I suffered
day and night from thirst, and, as water
would only make me sick, I kept on try-
ing different drinks until a friend asked
me to try Postum Food Coffee.

"I did so, but it was some time before
I was benefited by the change, my sys-
tem was so filled with coffee poison. It
was not long, however, before I could eat
all kinds of foods and drink all the cold
water I wanted and which my system
demands. It is now 8 years I have drank
nothing but Postum for breakfast and
supper, and the result has been that in
place of being an invalid with my mind
affected I am now strong, sturdy, happy
and healthy.

"I have a very delicate daughter who
has been greatly benefited by drinking
Postum, also a strong boy who would
rather go without food for his breakfast
than his Postum. So much depends on
the proper cooking of Postum, for unless
it is boiled the proper length of time
people will be disappointed in it. Those
in the habit of drinking strong coffee
should make the Postum very strong at
first, in order to get a strong coffee
taste." Name given by Postum Co., Bat-
tle Creek, Mich.

Look in each package for the famous
little book, "The Road to Wellville."

WORLD'S FAIR.

First Great Excursion via Pennsylvania
Railroad, May 10.

The first opportunity afforded resi-
dents of the eastern section of the coun-
try to see, at the lowest possible rates,
the great World's Fair at St. Louis,
which opens April 30th, will be the coach
excursion of the Pennsylvania Railroad
Company, May 10th. A special train of
standard day coaches will be run on the
following schedule, and excursion tickets,
good going only on special train, will be
sold from the stations named at rates
quoted:

	Special Train Leaves.
New York—	A.M. Rate.
West 23d Street.....	8.25 \$20.00
Desbrosses Street	8.30 20.00
Cortlandt Street	8.30 20.00

THOUGHTS BY THE SEASIDE.

I walk beside the restless sea,
And watch the crested breakers foam,
As wave on wave continually
From out their hidden depths they
come.

They call to mind my fleeting days—
That with such haste are passing by,
With stormy wind or peaceful ways
"Like waves, succeeding waves, they
fly."

The kings of earth have passed away,
And empires crumbled in the dust,
Since these proud billows held their
sway

In might and power as at the first.

Forever on their restless course,
Forever limitless and vast,
From torrid clime to frozen north,
The bounding billows surging pass.

And, treading on the sea-girt shore,
What sacred memories thronging still,
Of One who trod the way before
And walked upon the waves at will.

And oft on life's tempestuous sea,
With tempest tost and sorely tried,
The gentle whisper, "Peace, be still,"
Has turned the raging waves aside.

Omnipotence alone controls
And rules the raging of the sea;
And in His hands the power He holds,
As on the storm-tossed Galilee.

Far-reaching thro' the horizon blue,
O'er ocean's depths His wisdom shines,
And in each varied changing hue,
We read His name "between the
lines."

And from the hidden depths below,
Where lie the treasures of the deep,
Where tangled vines and sea-weed grow
His watchful vigils o'er them keep.

For He who notes the sparrow's fall,
And watches o'er each life with care;
His providence surrounds us all
On sea and land, and everywhere.

Transcending goodness, oh, how great!
How infinite in all His ways!
We recognize our low estate,
And bow in humble, heartfelt praise.

Oh, ocean! with thy myriad charms,
We leave thee with a vain regret;
Thy grandeur and thy varied forms
We never, never, can forget.

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When you find yourself, as I dare say
you sometimes do, overpowered as it
were by melancholy, the best way is to
go out and do something kind to some-
body or other.—John Keble.

The fellowship of his sufferings is the
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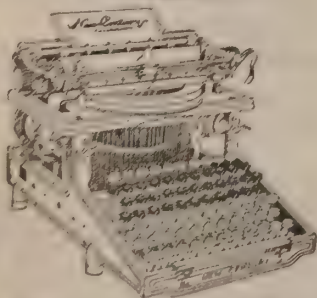
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The mortal vase seemed all too frail and slight;
A rosy spirit glowed within the clay
And shed its radiance along our way.
At last God's hand gently put out the light,
And so began the darkness of our night?
Nay—so began the brightness of her day!

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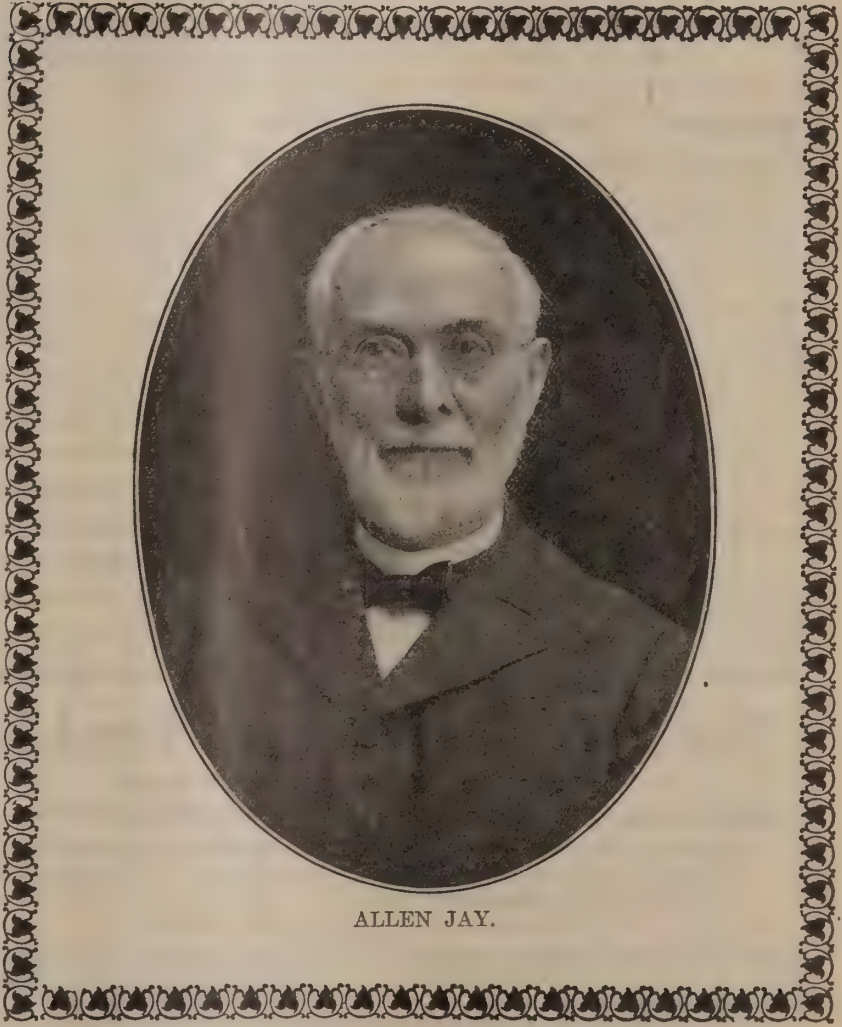
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No. 18.

RELIGION IN WORK DRESS.—I.

ONE of the most telling parables ever spoken pictures a man robbed, wounded and helpless by the side of the high road between Jerusalem and Jericho. This poor sufferer was the victim of very bad social conditions, which made robbery and personal assault easy and common. One of the leading church officials came by and saw the sufferer. But he was too busy with "religion" and with "church affairs" to help the man. If he stopped to relieve the poor fellow's condition, doubtless the hour for the temple "service" would be past and he would miss the opportunity of praising God with the multitude.

A subordinate officer also happened along and saw the stranded victim, but he too had some religious exercise on his mind which would suffer if he waited, and so he hurried on to add his note of praise in the gorgeous temple service. A despised foreigner, with perhaps less formal religion, but with love and goodness in his heart, came by and was touched with human pity. He served the God he loved by ministering to the needs of an unknown man toward whom his sympathies went out because he had the spirit of true brotherhood. It is an ancient story—often enough preached upon—but have we really learned its deep lesson? The head knows, perhaps, but *do the hands practice it?*

Alas, we are often too busy with "religion" to see the very tasks which the Heavenly Father is calling us to take up. We are so absorbed waiting for "visions" that we do not see the plain duty which lies right before our face. There are churches all over the land whose members are wondering why they have so little power, who pray earnestly enough for outpourings, but who persistently neglect the problems of the neighborhood and go on their heavenward way ignorant that the path to heaven lies through this world, and that *love of God* carries with it *love of men*.

If Christ is to be our authority, and not tradition; if the New Testament is to be our guide, and not monastic theories, we must admit that the power of our religion is to be measured by what it makes us do. Some measure their religion by feelings, some by public testimony, some by liberality in giving, some by emotional shouting and leaping and groan-

ing, some by quietness and weighty solemnity. In a complete and full religious experience there is very likely a place for all these features. But none of them reaches the heart of things. The true test of religion is deeper. To be religious, according to our Saviour, is to get a kind of life which loves to give and share all it is and all it has. The best evidence that a man has found Christ is that he goes to work to turn what he has into channels of service to his fellow men. Loving God is only half of religion: Thou art to love God with all thy being, and thy neighbor in the same way. The Church has spent many centuries perfecting its forms of worship, its ritual, its system of praise, its ways of glorifying God. The coming centuries are to be spent in discovering how the Church can serve God by serving man. Our great problems will not be over dogmatic statements of doctrine and creed, but over the solution of social issues. Instead of quarreling over abstract phrases, we shall learn how to help those who suffer and how to make our love to God count by turning it into practical application to human needs.

RELIGION IN WORK DRESS.—II.

THERE is not much gained by general statements. We need rather to have things brought down to some practical application. Charles Dudley Warner has described how he tried to kill a bear by "aiming at him all over"! The safer way is to aim at some definite part. Too often our fire misses because we aim all over. Let us talk of something definite. There are some hundreds of Friends' meetings scattered across our country—some of them fairly strong churches, and others extremely weak—like bruised reeds and smoking wicks. Every one of these little churches, whether strong or weak, is set in the life of a larger community. This community is full of social problems. Very likely it has a saloon in it, or near it. It has a large poor class, with some cases of actual suffering. It has a large number of individuals and families unconnected with any church. There are homes almost barren of religion. There are children who have no religious education. There are men there who do not believe that religion amounts to anything. There are women who live all the time on the perilous edge of despair and utter

discouragement. Now the church cannot succeed if it devotes its energies solely to its own life, if it hurries by on the other side and leaves these social conditions undisturbed. It won't matter much to cry out against evil, to threaten divine judgments and to proclaim woes upon all who do not come with us. That is a poor way to help a suffering world.

The first thing needed is love, sympathy, fellow-feeling for those who make up this great class of humanity outside the walls of our meeting houses, and to get this feeling we need to know more about the actual lives of men and more about the causes of poverty and the other existing situations. There are various ways of getting at this. One way would be to organize a class of the most interested members to study social questions. They would go to work to build up a little local library of modern books on poverty and drink and other social evils—their causes and their remedies. They would meet to read and study these books, to present papers, to have discussions, and to make reports upon the actual situation in their own neighborhood. As fast as they learned they would burn with an eager zeal to help and to make their religion count.

In other places where it might not be best to *begin* with a study-class, a club could be organized to get hold of the boys or the girls or both. They would provide simple entertainment and exercises for them that would attract them. Here they would get personally acquainted with them, get in touch with them and work out plans for reaching their lives in deeper ways. All this work would reveal the home life of these children and would lead to ways for reaching and helping the families from which they came. The important thing is to get a real human interest awakened, for without that one's religion will always remain poor and thin.

In many communities families might be reached through mother's meetings, in which lessons in practical cooking and sewing and taking care of babies would be given. Men are harder to reach and help, but it can be done by those who get truly and deeply interested in them and who care to understand the problems of those who labor with their hands. One objection always will be: "We do not know how to do these things." It is probably true, but it only shows how one-sided our religious activities have been, and the way to learn how is to *begin*.

Were it not for the saloon influence, both our cities and our State would be filled with clearer heads and cleaner hands.

A TRIBUTE TO ALLEN JAY.

THERE is a popular theory that it is not safe to express appreciation of the services of men loud enough for them to hear. It is supposed that such things should be reserved for obituary notices. It is a false theory. Where one person is hurt by honest, sincere appreciation a dozen suffer for the lack of it, and never quite discover what was in them, because nobody encouraged them to do their best.

We are very glad that Friends at Richmond, Indiana, have told Allen Jay what they think of him. On his return from North Carolina the members of East Main Street Meeting gave him a reception and presented him an address of appreciation, embossed in a beautiful book, signed by over three hundred persons. Here is the address, which does not at all go beyond the truth:

Allen Jay,

Beloved Friend: We, of the East Main Street Friends' Meeting, wish to express to thee our feeling of gratitude for thy long life of service among us. We rejoice that, though over seventy years of age, thou art still in the fullness of strength and vigor, and fresh from another of the long series of victories thou hast won in the service of thy Master. Thy presence among us infuses new life into our work. We feel continually the touch of thy benignant influence. We go to our several tasks with renewed courage, fuller of confidence because of thy inspiration and guidance. Thou hast been the most important factor in transforming and determining the course of many of our lives—the influence of thy counsel and of thy consecrated life has been marked upon every one of us. Thy field of service has not been restricted, thy interests have not been narrow. Thy face and thy voice and thy life are more widely known than those of any other Friend on either side of the water. We rejoice that we have as our neighbor and our personal counsellor the most widely known and most universally beloved living Friend. We ask thee to remain in thy accustomed place among us, and we unite in offering the fervent prayer that thy days of usefulness to thy fellow-men may be extended far into the future, if it be God's will.

"YOU TOUCHED A TENDER SPOT, OLD MAN."

(President Roosevelt called on Senator Hanna during his last illness to express his sympathy. The Senator, although too ill to admit the President, wrote a note to him, in which the above words were used, being the last the Senator ever penned.)

One may have millions, all his own,
Much wealth recorded, more unknown;
Possessions vast—all men declare
Him to be "multi-millionaire";—
All this can't touch as kindness can:
"You touched a tender spot, old man."

It may be office grand and great,—
The best within the gift of State,
An office from the nation's hand,
The best within a glorious land;
This cannot touch as kindness can:
"You touched a tender spot, old man."

It may be honor and renown,
In many a city, many a town,
A brilliant summit hard to reach,
And praises loud for many a speech;
All this can't touch as kindness can:
"You touched a tender spot, old man."

D. D. JENKINS.

Smithville, N. Y.

FOR THE AMERICAN FRIEND.

THE SALVATION ARMY IN GERMANY.

BY J. J. MILLS.

Recently my wife and I had the pleasure of taking tea, by invitation, with Commander and Commanderin Oliphant, of the Salvation Army, at their headquarters in Berlin. Some items in the story of the army in this country and the conditions under which it labors, as heard from their lips and gathered from other sources, may, perhaps, be of interest to the readers of the AMERICAN FRIEND.



HEADQUARTERS OF THE SALVATION ARMY IN BERLIN.

Protestant Christian work in the German Empire is, to-day, principally carried on by two organizations, the National Church and the Salvation Army. Between the two are the non-conformist churches, but they are few and feeble, and, relatively, insignificant in influence. The National Church is a powerful civil and ecclesiastical institution, holding a historical position as the modern conservator of the faith preached by Martin Luther. At its head is the Emperor, who, through the Ministry of Public Worship, directs the details of its policy and exacts from every prelate a solemn oath of faithful obedience to his royal mandates. Imperial revenues are available for its support. Its clergy are government officers for life, and, like all other high-grade State officials, must have had a complete university education. It is jealously protected by the law of the land, and to attack it or agitate against it in an offensive way, either in public speech or in writing, is an indictable offense. But, although thus buttressed within and without, it has lost, in large measure, the spiritual life and fervor that Luther infused into German Protestantism. In many of its pulpits, if not most, Christianity has come to be less a personal matter, bearing upon the soul and conduct, than a profoundly interesting subject for historical and philosophical criticism or for simple ethical homilies.

The Salvation Army, yet in its infancy, is an evangelistic and philanthropic organization, which wages, by day and by night, an aggressive warfare for the saving of the souls and bodies of men. While some of its recruits are of noble birth, a large proportion are drawn from the lower strata of society. It is without financial resources outside of the marvelous self-denial of its soldiers and the voluntary contribu-

tions of others. Many of the most active in its ranks are, like Peter and John in the eyes of the Jerusalem Council, "unlearned and ignorant men." Of them it might be said, as pagan critics sneeringly wrote of the Christians in the second century: "They are shoemakers, fullers, illiterate clowns." "They have left their tongs, anvils and mallets to preach of the things of heaven."

Commander Oliphant is of Scotch blood. He was educated for the Church of England at the London University, ordained in St. Paul's Cathedral, and some twenty years ago had charge of a mission hall in one of the poorest districts of London, with a parish of ten thousand souls. Being unable to reconcile in his own mind the extremes of wealth and poverty, the classes and the masses about him, he did what he conceived a man in whom was the mind of Christ should do—he resigned his position, with its prospects of promotion, sold all that he had, and, to use his own words, "counted it joy to join the Salvation Army." Those were days of bitter prejudice in



COMMANDER OLIPHANT.

England against the army. As many as five hundred of their number were in prison at one time. Captain Oliphant, as he was then, often returned from his work in the London slums black and blue from the assaults of the rabble. But the spirit of the Army was then, as it is now, indomitable. Its soldiers in jail improved the opportunity to pray with their fellow-prisoners and their jailers. "Put a Salvationist

into a beer barrel," said the Commander to us, "and he will shout 'Halleluia' out at the bunghole!" After a series of promotions in England he became European Traveling Commissioner of the Salvation Army for a year. Then followed five years as Commander in Holland, and as many more as Commander in Sweden. The work of himself and his wife elicited the warmest sympathy from the Queen of the former and the King of the latter country. In Holland, aided by substantial municipal gifts of money, they established numerous social institutions and a farm colony which won national sympathy. In Sweden their success assumed similar striking dimensions. Two years ago he was placed in command of the Salvationist forces in Germany.

His wife is a native of Holland, and the daughter of a Dutch military officer, who was descended from a Huguenot family. A child of luxury, she was liberally educated, moved in high social circles and came little into contact with poverty, misery and vice until the work of the Salvation Army, under General Booth, attracted her attention. Going with her parents on a visit to London, she became so impressed with the spirit and mission of the army that she eventually entered one of its training homes in that city. When, subsequently, clad in the costume

of a Salvationist, she took her place in the ranks as an active soldier, she spent some months as a slum officer in London. Her duties in that capacity included nursing the sick, scrubbing the dirty hovels of the extremely poor, acting as peacemaker in drunken brawls, and many other forms of self-sacrificing service. Since then she has labored by the Commander's side in fourteen different countries, notably in Holland and Sweden. She traversed with him the whole of the vast and mostly snow-covered territory of the latter country, and campaigned with him in Lapland. To-day, although she is the devoted mother of two children in a most refined home circle at the army headquarters in Berlin, she is an incessant traveler to all parts of the German Empire. She speaks five different languages, is an accomplished musician and musical composer, is gifted with rare social qualities, and is a ready and forceful public speaker.



COMMANDERIN OLIPHANT.

Germany has little to recommend it as a favorable field for evangelistic and temperance work except its conspicuous need in both lines. Its powerful standing army is the peculiar pride of the whole nation. There could, therefore, be no surprise that the people should hesitate to take the Salvation Army seriously. Then there is the ubiquitous officialdom to be reckoned with. Germany boasts of the strongest police government in the world. Everybody, excepting transient tourists, upon locating in a town or changing residence from one district in a city to another, straightway receives a summons to appear personally at the police office and give an account of himself. Thereafter the policeman, figuratively, has ever his hand upon one, regulating a hundred details of private life and conduct. If a Salvationist (or any one else) would sell papers in the streets or restaurants, or hold a meeting of any kind, indoors or out, he must first obtain an official permit from the police. Fines and imprisonment for such offenses as soliciting subscriptions without police permission, making a speech at a graveside without having advised the authorities of the intention to do so, or the distribution of handbills, are common occurrences. It is not uncommon, on going into a Salvation Army meeting in a large hall, to find the force on the platform to consist of three or four Salvationists and two policemen. The latter will insist upon the leader of the meeting at once informing them of the subject of his address, and will then proceed diligently to make official notes of all that is said and done. For one reason or another, the Salvation Army officers are continually before the police. Somebody has sold the "War Cry" outside the prescribed boundaries, or collected contributions contrary to police restrictions, or sung in the courtyard of a flat, or preached in the open air.

Again, the fact that there is in Germany far less home life, as we know it, than there is in America, must be taken into account. In the cities, the elaborately decorated and luxuriously appointed restaurant is the second home, the drawing and dining room of the thrifty, energetic, comfort-loving German masses. They are much upon the streets in their spare hours. They eat and drink, smoke and sing, and go to the concert and opera, apparently, about as assiduously as they devote themselves to the virtue-nurturing life of the home circle. The preaching of earnest spiritual Christianity must always encounter a cold reception among a people whose domestic altars have fallen down.

Another formidable barrier in the way of religious effort is found in the many forms of rationalism which abound among all classes in Germany. This is not necessarily rank unbelief. Of infidelity, pure and simple, there is evidently much. But scepticism in this country often springs from the love for speculation and criticism, which is native to the German mind. After vital religion is dormant or dead in the heart, speculative theology often tenaciously survives in the head. Evidence of this may be found in the government census returns, which require specific information concerning every man's beliefs or disbeliefs. In them the classification of dissenters from the orthodox faith includes, along with others, Rationalists, Materialists, Naturalists, Humanists, Atheists, Deists, Free Thinkers, Monotheists, Pure Reasonists, Pantheists, Secularists, Theosophists, Mystics, Cogitants and those who claim to have their "own religion." That the voice of the Salvationist should be drowned in this Babel of theological tongues would be no matter for surprise.

Further, in spite of the fact that Germany has so long been regarded as the land of high idealism, it is to-day experiencing an overwhelming wave of materialism. The spirit of industrial and commercial competition is rife, with all its attendant social and moral consequences. Under the pressure of the stupendous military system, the tremendous economic stress and strain, the philosophical and theological chaos, the widespread poverty and the prevalent material views of life, multitudes grow discontented, morbid and pessimistic, and conclude that religion is an empty fiction and morality an impossibility. Drinking is on the increase, and the announcements of suicides in the daily newspapers occasion little more comment, as a rule, than the accompanying notices of death from other causes. Within as many months three suicides by drowning have occurred in the Thiergarten in Berlin, and within the last seven days, utterly incredible though it may seem, two whole families of respectable social standing in this city, one of five members and the other of three, finding life intolerable, have each by deliberate agreement among themselves put themselves to death!

Such in meager outline is the picture of darkest Germany of to-day—that is, that portion of the population toward which the Salvation Army more especially directs its campaign. But a marked reaction

has already set in among all classes. There is a growing interest in all things religious. In the last fifteen years more churches have been built in the nation's capital than were built during the preceding ninety years. A church extension movement is in progress, which contemplates the provision of a Protestant State church for every twenty-five thousand inhabitants in Prussia. A temperance crusade is under way, the earnestness and force of which may be gauged by such facts as the following: Some months ago, in Bremen, a congress of fifteen hundred people sat for four days discussing the nation's drink peril; books approaching one thousand in number dealing with the temperance question have been written and published, the most of them in the last ten years; there are numerous newspapers and magazines devoted to the reform; the imperial health office is sending out elaborate literature against the use of alcoholic drinks; the Empress takes a kindly interest in the cause, and her brother, Count Douglas, is one of the leading temperance reformers of the country.

In this reaction toward religion and temperance the Salvation Army finds its opportunity. In striking contrast to the philosophical and highly theological spirit of the German pulpit, the spirit of the typical German Salvation Army corps is always aglow with zeal. The Teuton, though he may be irreligious in life, is often a professedly God-fearing man. "When, therefore," said Commander Oliphant, "the Salvationist comes along and thunders at him about sin, and death, and hell, or reasons about judgment and righteousness, his conscience awakes, and he often falls down, thoroughly broken-hearted and deeply repentant before God." And the Army makes a good showing of results. At the end of fifteen years' occupancy of this field it has one hundred and twenty corps scattered all over the land, officered by about three hundred and fifty men and women. It has fourteen social institutions in successful operation, including rescue homes for girls in five cities, children's homes, a hotel for unprotected women and a home for discharged prisoners. It reports ninety-seven thousand meetings held in the last two years, and Gospel preaching and other addresses to an estimated total audience of two million people of all classes.

Its invasion of the German restaurant as, perhaps, its widest field, forms a chapter of peculiar interest. At first violently opposed, then good-humoredly tolerated, its officers have finally become welcome visitors in these places. Here they conduct "personal" conversations and explain the work of the Army, but decline the inevitable glass of beer to which they are invited. Sometimes the restaurant-keeper, ever ready to entertain his guests with novelties, suggests a solo from the "Kriegsruf" (the "War Cry"). The barmaid sits down to the piano and a lady Salvation officer sings. Her pure voice and innocent face are like arrow-feathers to the words, "My feet are tired of wandering in the paths of sin." When she finishes many a tear is brushed from the eyes of those present, including the barmaid at the piano.

Another novel illustration of the army's enterprise is found in its labor for the salvation of drunkards. An officer sent to a manufacturing town, for instance, begins to scour the city for social wrecks and out-of-works. Forming his soldiers into a drunkard's brigade, he details them for work on certain nights of the week. The city being poorly lighted and old-fashioned and the drunkards being numerous, he provides the members of the brigade with lanterns, leggings and twine nets resembling hammocks. A drunken man found in a cellar or in a dirty street in a helpless condition is a dead weight for a single person, but a number of soldiers can manage him very well in a net. "Result," said the Commander, with true Salvationist fervor: "Universal talk and popular sympathy for the work of the Army; souls saved; soldiers increased; money raised; a home opened for the out-of-works; many drunkards reformed; some of them now soldiers. Please note—this idea was made in Germany!"

Berlin.

FOR THE AMERICAN FRIEND.

BENJAMIN F. TRUEBLOOD ON ARBITRATION.

BY STANLEY R. YARNALL.

At the annual meeting of the Peace Association of Friends of Philadelphia, held on Fourth month 18th, Dr. Benjamin F. Trueblood, secretary of the American Peace Society, delivered an instructive and encouraging address on the "Movement Toward World Federation," of which the following is a summary:

Dr. Trueblood said that the extension of railways and telegraph lines is making the world one, and is rapidly bringing about a World Federation. This is becoming a reality more as a result of economic and industrial conditions than of ethical and moral considerations. It is not for Peace workers to deplore this fact, but to work along the lines suggested by the actual conditions, always aiming to keep this united and federated world true to high ideals that transcend the sordid and the commercial.

He traced the movement toward World Federation along three lines of development: I. Arbitration. II. World Parliaments. III. Disarmament.

I. Arbitration has advanced in a century from nothing to assured victory. From the years 1820 to 1850 there were thirty arbitrations, to twenty-four of which Great Britain or the United States was a party. From 1850 to 1870 the movement advanced by rapid strides, and from 1850 to 1900 one hundred and seventy more arbitrations were made, of which sixty-three fell in the last decade of the century. Since 1900 fifty cases have been submitted to The Hague Court, to arbitration boards or to individual arbitrators. No war or permanent ill feeling has ever followed any of these decisions.

After speaking of some recent decisions of The Hague Court, Dr. Trueblood described it as an august fixed institution that will surely become as great and authoritative in the world as is the Supreme Court in the United States.

Specific treaties between individual nations to submit questions at issue to arbitration have followed the establishment of The Hague Court as a matter of course. The movement has grown more rapidly than any one dared to hope. It now seems that within two decades practically all the nations will be pledged to submit a large proportion of their disputes to The Hague Tribunal.

The following is the record of six months of arbitration treaties: England and France, England and Italy, Spain and France, France and Italy, England and Spain, Holland and Denmark, France and Holland, and six more are pending.

II. The idea of World Federation was always uppermost in the minds of such early Peace Workers as William Ladd, Charles Sumner and Elihu Burritt, but it has developed more slowly than arbitration.

The great Congress of Vienna, followed by forty years of European peace, was a prototype of a more general federation. Since that time there have been many National Conventions of smaller and larger numbers to consider specific objects. The greatest example of these was the holding in 1896 of the International Postal Union at which every nation of the world was represented. The Pan-American Congress more recently has shown the practicability of such unions for discussion and mutual understanding.

The idea of a great world parliament seems so simple and so reasonable that it is strange it has not already become a reality.

Dr. Trueblood then spoke hopefully of the efforts now progressing to have the United States take the initiative in this movement, and predicted that sooner or later the idea will become a reality and the world parliament will be the counterpart and supplement of The Hague Tribunal.

III. Disarmament proceeds slowly. As yet there is little sign superficially, and yet below the surface thoughtful Europeans feel that the problem must soon be taken up in a very practical way. France and Italy are encouraging in their attitude upon disarmament. It must logically follow on the specific arbitration treaties that are becoming general.

In conclusion, Dr. Trueblood spoke of Chili and the Argentine Republic as presenting the most conspicuous example of disarmament. These two nations were on the verge of war and were loading themselves heavily with debt to supply great warships and the most approved modern guns and rifles. Persuaded to submit their issue to King Edward, they accepted his decision gladly and diplomatic visits were paid by prominent officials to the capitals of the two countries, whose school children marched singing songs and bearing banners of peace and all ended in good will and amity. The armies have been reduced to the limits of police force for national purposes, two or more of the great warships have been sold and docks and harbors improved with the millions so secured, and two others have been turned over to the department of commerce and are now plying on regular routes developing the resources of the countries.

Finally, on the frontier of the two countries on

the pass leading over the mountains at the border there has been erected a figure of the Christ, where some of the hardest fighting would have been in event of war. Spectacular, the friend of war may say, but the warrior can afford to spare a small bit of the spectacular to those who fight for the Prince of Peace.

FOR THE AMERICAN FRIEND.

THE SYMPHONY OF PRAYER.

BY E. R. HENDRIX.

The great choral symphony is not Beethoven's masterpiece with its matchless, soul-melting harmonies unheard save by the soul of its deaf composer. It is the symphony of prayer, not only choral but at times too deep for language, "songs without words," unlawful to utter because no speech can articulate the unutterable longings inspired by the Holy Spirit helping our infirmities when we know not what to pray for, or how to pray as we ought. The inspired poet or artist can never give final and complete expression to his thought, nor can the soul at prayer ever voice the great deep of the heart. The finite and the infinite may have the same center but not the same circumference. Incomplete as may be our thoughts and aspirations and prayers they belong within that large circumference which includes all spiritual things.

They are but broken lights of Thee
And Thou, O Lord, are more than they.

But it is the prayer of the Son of God which makes perfect the symphony which it leads because it is in such complete accord with the voice of true prayer everywhere.

It was our Lord who first applied the term "symphony" to prayer. Jesus said to His disciples, "Again I say unto you, that if two of you shall agree (the Greek word is symphonize) on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven." He gives as the ground of such a large assurance and promise, "For where two or three are gathered together in My name, there am I in the midst of them." That explains the possible symphony. Hearts in perfect accord with Him must be in accord with one another. Met in His name means drawn together wholly by what He was and said, claiming His promises, made bold by His word, trusting in His authority and power. This is the perfect note which keys every heart to true prayer and makes possible the complete symphony of worship. "How to pray" like "how to play" depends on whether the instrument is in tune. However skillful the musician only jangled sounds come forth from the unstrung harp whether of few or "of a thousand strings." But it matters not how many there be that pray if they but agree or symphonize.

Paul's favorite exhortation to the Early Church was, "Be of the same mind," or, "Be like-minded." He shows how it is possible when he says, "Let this mind be in you that was in Christ Jesus." The same

word, "Symphonize," described the agreement between Ananias and Sapphira when they are said to have "agreed together" to lie unto the Holy Ghost. It was so perfect an agreement between themselves that each was alike guilty of the sin that was unto death, and both suffered the signal punishment that filled the whole church with awe. Their hearts chorded not with God but with Satan, and the early disciples learned that covetousness was idolatry, Satan himself putting it in their hearts even to lie to the Holy Ghost rather than to surrender their coveted possessions. It was the same false note that cost our first parents their Paradise and has proved the undoing of many a paradisiacal home. For that is the record of only the first fall, even in Genesis. We see Noah go weeping through those same guarded gates, and sobbing Jacob leaves the household gates with memories of mingled honey and gall as does some prodigal son in nearly every book of Holy Scripture. To win the ear of man Satan will even seek to imitate the music of Heaven as he dares quote some sacred text out of its proper setting that he may tempt unwary feet. How the missing word, the familiar note of the Father's own voice was lacking in the text which Satan quoted in the wilderness. "He shall give His angels charge over thee." But God had said, "to keep thee in all thy ways." Man's ways are chosen of God and he delighteth in his steps. They are only man's true ways when they are also God's ways. "For how can two walk together except they be agreed or symphonize?"

Unless prayer were thus keyed to some perfect note what ceaseless discords would mark our worship! How we would all ask and receive not because we ask amiss that we might spend it on our lusts or unlawful pleasures. How dangerous often our prayers for temporal blessings because of our selfishness. If left to themselves two men owning adjoining farms would seek to unlock and to close the windows of Heaven at the same time, as one wanted rain for his corn and the other sunshine for his ripening wheat. What fire would be called down from Heaven upon some noted Samaritan neighbor if the keys of Heaven hung at each girdle, as at Elijah's. Is not the door of Heaven often closed with a "combination lock" requiring more than one to open it? Two at least, the smallest possible company, must be agreed, and if that other one cannot be found on earth One who ever liveth to make intercession for us has declared, "I will pray the Father." Lest we be tempted to make unwarranted use of "the power of the keys" which open Heaven, "the model prayer" which our Lord taught His disciples has but one petition for temporal things and that limits the supply to one day. Twice the word daily is repeated: "Give us daily our daily bread." The manna that is gathered up and stored for many days too often becomes unwholesome. The sweetest bread that earth can know is that which comes fresh every day from our Father's house. This is the angels' food with which God fed our fathers in the wilderness. Nor are we taught even to pray for that daily supply until we have sought first the King-

dom of God and His righteousness by praying, "Hallowed be Thy name, Thy Kingdom Come, Thy will be done on earth as in Heaven." After the soul thus symphonizes with God's will in prayer respecting heavenly things it can be trusted to pray for earthly things as it sweeps on in a moment to pray, "And forgive us our trespasses as we forgive every one that trespasseth against us."

IS THERE ANY GREAT OR LITTLE WITH GOD?

As God is infinite and limitless, while we are finite and limited, we are of course incapable of even comprehending or conceiving of the difference between God and man. But that God's standards, and God's measures of value, are utterly unlike and different from our own, we may be sure. Only as God gives us some suggestions, suited to our comprehension, in the way of help to our imaginings, can there be any hint to us in the direction of the truth that there is neither great nor small, little nor large, with God; that to God there is neither rich nor poor, as men count riches or poverty, nor even divisions of time, vast or minute, in God's ever-present eternity.

This thought is itself bewildering and dazing to humanity, but it is a vital truth, and our Lord would have us to know that the impossible and inconceivable, as we view things, are nearer the truth than what we count the proved and certain. The plain teachings of Jesus are in this direction.

"One day is with the Lord as a thousand years, and a thousand years as one day." "Are not two sparrows sold for a penny? And not one of them shall fall on the ground without your Father." "The very hairs of your head are all numbered," or, as it might, even more startlingly, be rendered, "Every separate hair on your head has its number." These are not the words of a confident mathematician, of a dogmatic theologian, of a sneering scientist, or of a misguided fanatic, but they are the words of One who spake as "never man spake," and all of whose words were truth, whether we can comprehend them or not.

A sparrow—one of those innumerable and much-despised English sparrows, for example—cannot be knocked down by a thoughtless or mischievous boy, with a stick or a stone, without its being an object of the knowledge, and therefore of the interest, of Almighty God, as truly as is the fall of Babylon or Rome, or as would be the dismemberment of China. We may say, and prove, as man sees proofs, that this cannot be so, but God, by His Son, says that it can be, and that it is. We may say that such an idea belittles God as we love to think of God. But would it not rather seem that it indicates a vaster and grander conception of God in contrast with the ever-belittling ideas of God by childish—not child-like, but childish—man? We call this the twentieth century, and we stand aghast at the ages included in the suggestion; but to God twenty centuries are no more than two ordinary days, whether the twenty centuries are in the past, or are opening before us.

With God there is neither little nor great, and again all is great and all is little. How this uplifts and expands our conception of God! And how it should uplift and expand our sense of our place in the universe, as made in the image of God, and as being the special object of God's knowledge and God's care in things least and in things greatest. Moreover, what a comfort it should be to every child of God to know that God—who is love—has more interest in and sympathy with our every need and anxiety and wish and purpose, than has tenderest father, or most loving mother, or dearest friend, or truest husband or wife, in things that they count little, but that to God are great.

What things have proved to be of most importance to us in our life experience? Has it been the great occasions, when we knew at the time, or beforehand, that an epoch in our lives was at hand? Or has it been the simple and incidental, or the "accidental," occurrence, when we had no thought of important results pivoting on our word or act? Has it not been our forced occupancy of a seat with another in a crowded railroad car? or a word with a fellow-passenger at the steamer's dining table on an ocean voyage? or a glimpse, in passing, of a face that interested us, when we yet knew nothing about its owner, and which led to inquiry about him that opened up new avenues of influence and effort? or our entering one shop or another? or our making one purchase instead of another at a counter in that shop? It has been the little things oftener than the great things that have been epoch-making in our lives, and so in the lives of most persons. And this is in accordance with the teachings of God's Word that great and little, as applied to things under God's oversight, and in which he has an interest, are according to man's estimates, but not according to God's.

What a dark world this would be if it were only great things that had God's attention! What a delightful thing it is to know that there is nothing so little as to be beneath God's notice! If one of us is a trusting child of God, it is as if the universe were existing for that one needy and faith-filled child of God. We have a right to ask trustfully for help of God in drawing every breath, in bearing any pain we must endure, in profiting by every book we read, in writing any line that we attempt, in choosing any article of food that we as God's loved ones would use, or in selecting any article of dress or apparel, in order that we may best use our means and our every endeavor in His service. In God's sight we are of more value than many sparrows; and, as God numbers each hair of our head, we may be sure that nothing that concerns one of us as His representative and child will be deemed unworthy of his attention and consideration.

What added interest and sacredness it should give to our every action and purpose in our daily life, for us to consider that we are God's children, doing all with Him and for Him, thus making every little thing a great thing, and looking at the greatest thing as only of the same priceless importance as the least!—"Sunday School Times."

Some Views on Present Topics.

PASTORAL NEED.

BY MARY E. MIARS.

An old Greek legend says that, long after the battle of Marathon, Greeks from the surrounding hills, looking down upon the field of battle, could again see the defeat of the Persian host, and in hearing the clash of arms and cries of the vanquished could keep alive in their own purposes the spirit of the invisible victors.

To-day, if we could keep before us a picture of the hard-won victories of our simple and virtuous ancestors, if we could again become imbued with the spirit with which they wrought and triumphed, we might better guide our fellows toward the love of God and man. But the strong individual life of the past is merged into community life of the present, the interests, hopes, fears and ambitions of one are multiplied in the many, with little variations. Life opens up in departments and becomes tense or lax as the feverish spirit gains or loses. Could the Church of Christ escape this changed condition and men preserve their individual hold upon the truth of the Gospel, the question of ways, means and methods of reaching and aiding the cause in the world need not have been asked.

But the interests of humanity have become numerous and common, and the multitude is swayed by the superficial thought of the moment—points of resemblance, not points of difference, describe the relations of individuals to-day, and the serious subjective decisions of our forefathers are lost in the complex and bewildering claims of daily living. Spiritual, intellectual and physical force is diffused through so many channels, we are weak and unsteady in our conduct. The grand purpose of what we are working for, the wise and beneficent plan of our God for His children, is lost from our view in what we are working at.

We have in operation to-day methods capable of reaching and aiding the multitude. The Sabbath School, with its cradle roll, home department and graded classes, the Christian Endeavor, with its various departments, are effective in so far as they are sensitized with the Spirit of Christ. But they must be vitalized by greater consecration and concentration. The picture of the Roman citizen consecrating his wealth and learning and concentrating his powers to the service of the Nazarene must be our daily contemplation, and we must contemplate this so passionately that we shall radiate that passion upon those we are laboring to save.

There are the few in almost every congregation who make their contact with the world incidental to the master-purpose. They may enter into united prayer and open ways for personal work among the outside classes. Where this is persistently followed, results will follow, for we have not outlived the day of the power of the Holy Spirit. However widening our thought or far-reaching our vision, we must hold fast

to our original center; and find, as Paul found, the solution to the problems confronting us in the consciousness of God.

Lynn, Mass.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF PHILADELPHIA YEARLY MEETING.

The Executive Committee is glad to report that its meetings have been well attended during the past year, there having been an average attendance of 21 members, and there seems to have been a correspondingly active interest in the work.

John B. Garrett very kindly invited the Executive Committee to meet at his home at Rosemont in the Fifth month, and, after the business meeting was held, the committee enjoyed a supper and later a social time on the lawn.

To accommodate the Foreign Missionary Association the Executive Committee consented to hold the annual meeting of the Temperance Association Third-day instead of Fourth-day evening during yearly meeting week. This arrangement is expected to be permanent.

POLITICS AND LEGISLATION.

The work of this committee has been mostly by individuals and not as a committee. There has been much effective work done, but it was not under the supervision of the Executive Committee, and so is not reported to it.

COFFEE STANDS.

For six months of the year our coffee stand by the Reading market, on Front Street, above Calowhill, does a good business, by supplying coffee and lunch to truckmen and hucksters. From the Eleventh month until trade in fresh vegetables brings the men again, there is not enough business at the stand to pay to keep it open. The men take the tracts which are kept on the end of the counter, or hung upon the door in plain sight.

About two months ago a strong desire was felt to help the men working on the subway on Market Street. Accordingly two visits were made to that neighborhood to see what could be done. Three hundred pages of temperance tracts in Italian were bought, and three hundred others which were thought especially suitable for colored people. On a third visit some earnest talks for temperance were had with two overseers, and with some of the men on the sidewalks who were not working. Six Portions of Scripture were given away. Some special advice was offered to two colored men who were selling coffee, sandwiches and pies. Further attention will be

given to this matter, and if any Friend has some practical suggestions to offer, such will be gladly received.

LITERATURE COMMITTEE.

During the past year 22,809 pages of temperance literature, 928 papers, 147 Portions of Scripture and 2 Bibles have been given out in the factories, shipyards, slums and outlying districts of Philadelphia. The box at the Reading Terminal has usually been kept filled. Five hundred copies of the pamphlet, "Advice to Graduates," were sent to medical students. This pamphlet, which was written several years ago, it was thought best to have revised, so a committee of doctors was appointed, who have rewritten it, and there are now 4,000 copies ready for distribution.

Three thousand, four hundred and fifty copies of an address to Friends, on the subject of intoxicating drinks, prepared by the Meeting for Sufferings, accompanied by a personal letter from the Executive Committee, calling especial attention to the pamphlet, were sent to all old Westtown scholars.

As several hundred copies of these letters were asked for, for further distribution with these pamphlets, the wording of the letter was changed so that it would be suitable for general use, and one thousand extra copies were printed.

The two pages a month on temperance in *THE AMERICAN FRIEND*, edited by Anna Eastburn Willits, and the one page a month in "The Friend," edited by Benjamin F. Whitson, have been faithfully kept up during the year, and we hope in this way to keep the subject of temperance before Friends generally. One issue of "The Friend," in which the temperance items appear, was sent to 700 people who do not regularly subscribe for the paper.

Elizabeth T. Colsher was engaged to distribute tracts last summer and winter and is to continue her work this summer. Since distributing tracts for this association she has started a mission and has encouraged men, women and children to go to church and Sunday School who had not previously attended either.

COMMITTEE ON MEETINGS.

This committee has tried to arrange for a series of meetings, and so far they have been held at Haddonfield, Lansdowne and Colwyn, addressed by Edwin P. Sellew, and one at Media addressed by Joshua L. Baily. These were well attended and very satisfactory.

Joshua L. Baily laid before the Executive Committee a concern to speak to Friends on the subject of temperance wherever way opens for it. The Executive Committee joined with him in his concern and hope to arrange for some meetings in the near future.

COMMITTEE ON SCIENTIFIC TEMPERANCE EDUCATION.

A committee of doctors was appointed to examine the temperance physiologies used in the public schools. As a result of their investigations they find that the temperance teaching and general physiological facts as presented in the more advanced text

books appear to be accurate, duly proportioned and adapted to the pupils for whom they are intended. The elementary physiologies are not always so accurate, but each year we believe they are being improved. This committee recommends especially the Colton Physiologies, and three of the New Century Series, viz.: "Anatomy, Physiology and Hygiene," "Elementary Anatomy, Physiology and Hygiene," "Intermediate Physiology and Hygiene."

While we have investigated Scientific Temperance Instruction in our Public Schools we have not been unmindful of the schools of our own Society, and are gratified to report that the approved text books are mostly in use at Westtown, Select School and the Monthly Meeting Schools of our Yearly Meeting. We would encourage these schools to cultivate temperance sentiment through recitations and debates, as well as a wider knowledge of legislation and current events.

Ella B. Greene spent a month in the spring and two months in the fall visiting towns in Pennsylvania, principally in the coal regions, also some towns in New Jersey. She feels confident there is an increased interest in the subject of scientific temperance instruction in the schools. She met one superintendent who was a scholar when this study was first taught and was kept from drinking by what he learned at school, although his family were opposed to total abstinence.

Ella Greene has also spoken against the use of tobacco, and has noticed an improvement among the teachers. She attended the regular meeting of the Executive Committee in the Tenth month, and gave some of the details of her method of work.

MEDIA AUXILIARY.

Our Association has not been engaged in as many lines of work the past year as sometimes, yet we feel that our efforts in the temperance cause have been exerted in the right direction and have had a wholesome effect upon our town.

We have subscribed as usual for "The Temperance Banner" and "Water Lily" for a number of boys, thereby sending temperance literature into over one hundred homes. At a recent meeting of our Association we increased the appropriation for this work in order to send the papers to the girls as well as the boys.

Last autumn an application for a license for the sale of intoxicants was made by the proprietor of the Colonial Hotel in Media. Our Borough Charter prohibits the sale of such commodities within its limits, but the hotel being situated on the borough line, it was proposed to erect an addition over the line for the accommodation of the saloon. This place, though not literally within the town, would be on the main thoroughfare to and adjoining the railroad station, where hundreds of our citizens pass every day, and where many women and girls, arriving of necessity on evening trains, would be obliged to pass after dark.

It is needless to say that this attempt to evade the borough law early claimed the attention of our Association. As a Town Committee of representative

citizens had been organized to prepare a remonstrance to be addressed to the court, our Executive Committee decided it would be better for us to aid them in every way possible rather than work independently. Consequently a number of our members took an active part in a large and enthusiastic town meeting, held for the purpose of arousing public sentiment against the granting of the license. They also worked untiringly in their efforts to secure signatures to the remonstrance, personally visiting, in its behalf, a number of persons prominent in public affairs.

Apart from this a committee of the Association prepared and had published in two of the local papers a letter addressed to the public, clearly stating the reasons of our Christian temperance community for opposing the license, and showing the evil effects such an institution would have upon our town.

We thankfully report that the license sought for was not granted by the court, and we feel that the temperance cause here has been greatly strengthened.

LYDIA G. ALLEX, Secretary.

The Auxiliary at West Chester has not met during the year, but we feel that the meetings held in past years have been very helpful and hope that way will open for more temperance work among our own Friends.

On behalf of the Executive Committee,

J. SNOWDON RHOADS, Chairman.

SARAH B. LEEDS, Secretary.

The annual meeting of the Temperance Association of Friends of Philadelphia Yearly Meeting was addressed by Ira S. Frame, Rebecca N. Taylor and Herman Newman. In earnest, forcible words, carrying conviction to listening hearts, the first speaker clearly presented the evil effects of tobacco. The second emphasized "no compromise." The third declared that State constitutional prohibition was the nearest approach to the ideal yet attained by the political reformer, but called attention to the fact that before this could ultimately succeed it must be supplemented with adequate methods to meet the social demands of human nature in a wholesome environment, especially in large cities. In this connection he spoke of the need in Philadelphia of more pleasant and proper places for young men to spend their evenings.

At the executive meeting held on the 25th J. Snowdon Rhoads and Sarah B. Leeds were re-elected president and secretary for the coming year. It was recommended to the Committee on Meetings to hold during the next winter a temperance meeting in each of the quarterly meetings of the Yearly Meeting. During the last month nearly 3,000 pages of literature have been distributed. Attention is being paid to the laborers on the Subway, Philadelphia. Temperance books will be placed in the mission schools under the care of Friends—a small traveling library. Other plans of work will be reported at our next monthly meeting, the last for three months.

At the Eleventh Annual Meeting of the National Retail Liquor Dealers' Association, held in the city of Pittsburg, Pa., Tenth month 13th to 16th, it was voted unanimously to raise the sum of \$5,000,000 for "defensive purposes."

It was also voted to send ten picked men as lobbyists to Washington to prevent the passage of any restrictive measures, and to secure, if possible, the repeal of all laws that are obnoxious to the liquor traffic.

It was also decided to send a similar committee to every State capital for the same purpose.

Legal counsel is to assist the lobbyists.

GOOD WORD FROM MAINE.

Lillian M. N. Stevens, president of the National W. C. T. U., writes from Portland, Me., the following vigorous and encouraging letter, under date of Fourth month 6th:

"At the present time the prohibitory law is well enforced in fifteen of the sixteen counties of the State, and in the sixteenth county the conditions are much better than they would be under any form of license, and a strenuous effort is making for the turning out of the unfaithful officials. The tendency in Maine is not to change the law, but to change the officials when they fail to do their duty."

THE TAX ON DRINKS.

The United States received last year \$131,000,000 of public revenue from the tax on spirits and \$47,000,000 from the tax on beer, a total of \$178,000,000.

The Russian Government estimates at \$358,000,000 its revenue this year from the sale of liquor, which is a monopoly of the Imperial Government, except in Siberia, where on Seventh month 1st it will become a monopoly, too.

In Great Britain the revenue from excises, as the tax is called, averages \$138,000,000 a year, not much less than the revenue of the United States Government from the same source, and there is, besides, the customs revenue from rum, brandy and other intoxicants, amounting to \$25,000,000.—"New York Sun."

MEDICAL CRUSADE AGAINST INTEMPERANCE IN ENGLAND.

One of the most important movements looking to the well-being of the English has just been started by the medical men of Great Britain.

It is no less than to procure compulsory teaching of the nature and effects of alcohol, in conjunction with hygiene, in every primary school in the United Kingdom, by competent teachers, who themselves have been specially educated in these subjects. When a great scientific organization, with status and influence, like the British Medical Association, sets itself to wipe out intemperance, we may look for gratifying results. What better method of initiating this medical crusade could have been devised than that of

instructing the rising generation on the physical and moral evils arising from the use of strong drink?

THE McCUMBER BILL.

It is hoped that the following may be pressed in the next Congress:

"Be it enacted, etc., That hereafter it shall be unlawful to sell intoxicating liquors in any building owned or used by the United States Government or in the grounds appertaining to the same. Section 2. That any violation of this act shall be deemed a misdemeanor, and shall be punished by a fine not exceeding five hundred dollars."

TEMPERANCE WORKERS' CONVENTION.

At the Temperance Workers' Convention of Oklahoma and Indian Territories, held at Oklahoma City, Okla., Eleventh month 4th, 1903, the following resolutions were adopted:

"We declare our unswerving hostility to the saloon, as a menace to everything dear to the home, society, Church and State. We therefore demand,

"(1) The adoption of a constitution for the new State of Oklahoma, whether admitted alone or in conjunction with Indian Territory, containing an article forever prohibiting the manufacture and sale of intoxicating liquors as a beverage.

"(2) The further provision in said constitution of an article placing the sale of liquors for other than beverage purposes under control of the State.

"(3) A constitutional provision requiring the legislative Assembly to pass laws such as will thoroughly enforce such provision and such as will insure the speedy punishment and removal of all officials who negligently or wilfully fail to ferret out, discover and diligently prosecute all violators of such provision.

"(4) In event of the postponement of Statehood, we favor the petitioning of the next territorial legislature to enact a provision extending to the territorial electors the privilege offered by an effective local option law, and as the best means of accomplishing this, we recommend that the convention select a legislative committee of nine.

"(5) To conduct our campaign pending the conferring of Statehood upon the Territories, we recommend the selection of a permanent central committee consisting of one representative from each church conference, synod, convention, association, or other such general organizations as the W. C. T. U., the I. O. G. T., the Anti-Saloon League, and other temperance organizations territorially organized, and of the Civic League of Oklahoma, who shall arrange for such immediate steps as may be opportune, to promote, advance and accomplish our purposes, and we pledge ourselves to the prosecution of a campaign of active and persistent organization in the interest of bringing Oklahoma into the Union free-born and untainted by partnership with the legalized saloon."

No saloon for the city means good trade in the stores and thrift among the people.

The International Lesson.

SECOND QUARTER.

LESSON VII.

FIFTH MONTH 15, 1904.

THE PRODIGAL SON.

Luke 15: 11-24.

GOLDEN TEXT.—Come and let us return unto the Lord. Hos. 6: 1.

DAILY READINGS.

Second-day, Fifth mo. 9.—The prodigal son. Luke 15: 11-24.

Third-day, Fifth mo. 10.—Lost and found. Luke 15: 25-32.

Fourth-day, Fifth mo. 11.—The world unsatisfying. Eccl. 2: 1-11.

Fifth-day, Fifth mo. 12.—The way of transgressors. Prov. 13: 1-15.

Sixth-day, Fifth mo. 13.—Learning by adversity. 2 Chron. 33: 1-13.

Seventh-day, Fifth mo. 14.—Returning and weeping. Jer. 50: 1-7.

First-day, Fifth mo. 15.—Return. Hos. 14.

Time.—A.D. 30. Not long after last lesson.

Place.—In Perea, beyond the Jordan.

Place in Life of Christ.—Some weeks before the crucifixion.

The fifteenth chapter of the Gospel of Luke is remarkable for three parables which are found nowhere else. They are closely related, and should be read in connection with each other.

It is essential to the right understanding of a parable, at least for its primary meaning, that it should be clearly understood to whom it is addressed. From the first three verses of the chapter it will be seen that the three parables were addressed primarily to the Scribes and Pharisees, and were intended to set forth the grace of God. Of the parables that of the Prodigal Son is considered the pearl and crown of all parables. The name, which is so familiar, does not occur in the Bible. While this parable has been called the "Gospel within the Gospel" it does not cover the whole ground, but only a very important part of it. No parable has had more interpretations or had more read into it than the Prodigal Son. Note that the whole incident is an imaginary one. There are five facts clearly brought out: Sin (11-13); results of sin (14-16); repentance (17-20); divine forgiveness (20-24); Pharisaic reception of the repentant one (25-32).

11. "Two sons." The elder son may stand for the Pharisees, and the younger for the publicans and sinners, but it will not do to push the likeness too far.

12. "The portion which falleth to me." According to the Jewish customs this would be one-third, the eldest getting a double portion. (Deut. 21: 17.) His purpose was that he might be free from all restraint, and so do as he pleased.

13. "Not many days after." He realized that in his old home there were certain restraints. The freedom from restraint is what makes a residence abroad so attractive to many persons. "Riotous living." Living ruinously. He flung himself into all kinds of dissipation.

14. "And when he had spent all." This did not take long. The famine fell upon all and shut him out from the compassion of those who, under ordinary circumstances, might have taken pity on him.

15. "Joined himself." The word is a very strong one—he fastened himself. As if he would not be

shaken off, saying, "You must give me something to do." "To feed swine." To the Jew this would give a picture of the greatest degradation, for to feed swine was considered the very lowest kind of work.

16. "And he would fain." So hungry was he that he longed to eat the food of the swine. "Husks." This word does not convey the right impression. The original means the fruit of the carob tree. It is a bean something like our locust bean, and was fed to horses, cattle, swine, and sometimes is eaten by men. He might have filled himself with these beans, but they would not have satisfied him. "No man gave unto him." Even this poor substitute for food was not given him. Or perhaps he filled himself with the swine's food and no one offered him anything better.

17. "And when he came to himself." Up to this time he had been, as it were, beside himself. Now he realized two things—his own wretched condition, brought on him by himself; and the conditions in his father's house. In the one, hunger; in the other, abundance.

18. "I will arise," etc. Like so many others who realize their condition, he began by making good resolutions. "As the departure from God is the essence of all sin, so the returning to God is the essence of all repentance." This is what the young man concluded to do. But it was not sufficient to return; there must be acknowledgment of error and sin. "Against heaven." He had sinned against righteousness and the moral law. "And in thy sight." There was the double sin; he had brought trouble and disgrace upon his father. Note that the son speaks of what he had done, not of the property he had lost, or of his own physical wants.

19. So great had been his transgression that he felt that he was worthy only of the lowest place, and would ask only for that if thereby he could be in his father's house.

20. "And he arose and came." All that he said might have been said through remorse, and he might have stayed where he was despite his good resolutions, and the words which he thought he would say. The all-important thing is that he did what he thought of doing; sorrow, good resolutions, "coming to one's self," are very important as far as they go, but doing is the essential thing. True repentance means turning one's back on the sin. "To his father." Rather, "towards," in the direction of his father. Note that his father seems to have been on the lookout for his son, and came to him, and his heart was full of compassion.

21. The son repeats what he thought of saying, but leaves off the servant part, seeing it would hardly do after the reception he had received. He simply states his unworthiness.

22-24. These verses describe such a reception as would be given the most honored guests, and show the thoroughness of the father's forgiveness and his great joy at the return of the lost son. Note how everything is in the strongest contrast with the condition of the son in the far country.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIFTH MONTH FIFTEENTH.

WHAT JOSEPH AND BENJAMIN TEACH ABOUT BROTHERLY CARE.

Gen. 43: 29-31, 34; 45: 14-22.

(Union meeting with the Juniors.)

Second-day, Fifth mo. 9.—Moses and Aaron. Ex. 4: 27-31.

Third-day, Fifth mo. 10.—Esau and Jacob. Gen. 27: 34-45.

Fourth-day, Fifth mo. 11.—John and James. Matt. 4: 21, 22.

Fifth-day, Fifth mo. 12.—Philip and Nathanael. John 1: 43-51.

Sixth-day, Fifth mo. 13.—Andrew and Peter. John 1: 40-42.

Seventh-day, Fifth mo. 14.—Christ's brethren. Matt. 12: 46-50.

When Joseph could receive his brothers with tenderness and forgiveness, he showed how much better a recompense could be given for their cruelty than to "pay them back in their own coin." The story is one of the most beautiful in literature, and we do not wonder that "Joseph could not refrain himself" after Judah's plea in behalf of the grayhaired father and the lad so reluctantly parted with. Who can say how far Judah's brotherliness and filial regard went toward opening the way for the manifestation of Joseph's love—or even toward developing his purpose of kindness to those whose treachery he knew?

The greatness of Joseph as we know him to-day does not consist in the fact that he rose to be viceroy of Egypt and master of a nation's wealth; for Egypt is in the sands, and with her fallen greatness is buried that of princes and mighty men whose names are but vague remembrances; but Joseph we know as one who ruled his own spirit and conquered with love the suspicion and distrust of those who had done him a great wrong—so great that they could hardly believe that he would not take revenge for it. His conquest was the only final one—to destroy an enemy by making him a friend.

Every Endeavorer aspires to a supremacy, for that is the spirit of Endeavor—to become great, to achieve, to overcome, but not by a strength that overthrows but that builds up; and if we read the lesson of Joseph aright, it is also the lesson of our pattern, Jesus Christ, who came not to be ministered unto, but to minister.

To the little brother set in the household with us we owe the intimate, daily duty of brotherliness, sometimes forgotten, perhaps, because of its very nearness to us; sometimes ignored in the feeling of superior strength or knowledge that comes frequently in the swift and undigested acquisitions of youth, forgetting that these ought to be used for others' sakes; but when we think rightly of home and kindred and neighborhood ties, no "use and wont" and no overweening pride will make them seem to us other than as they are—among the most precious of God's gifts to us.

Christ came to show us the way to God the Father, and in that fatherhood He makes us know the brotherhood of all men. Near and far, "all ye are brethren, and whosoever does the will of the Father is to Christ brother and sister and mother. The Bible is the book of brotherliness.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

FRIENDS' AFRICA INDUSTRIAL MISSION.

Any one desiring recent information regarding the Friends' Africa Industrial Mission may obtain it by sending for the pamphlet of 1904, just issued. It contains extracts from the late annual report of the mission and letters of the missionaries, a plan of the station, photographs of the missionaries, and pictures showing various phases of the work. There are also on hand some pamphlets of 1903 which will be furnished upon request.

Please address the secretary of the board,

EMMA B. MALONE,
702 East Prospect St., Cleveland, Ohio.

FRIENDS IN MEXICO.

The annual meeting of Friends was held at C. Victoria, Tamaulipas, Mexico, Third month 31st to Fourth month 3d. It was a season of spiritual uplift and encouragement to all those who attended. It is only to be regretted that the attendance was small. The work was hindered in a large part of our field by the yellow fever this past year, but it is a remarkable fact that very few of our members died of the plague. The meeting at Guemez proposes to build a meeting house, and fifty-seven dollars was raised in the face of the meeting for this purpose. Probably the most far-reaching act of the meeting was the formation of a Home Mission Board. This Board has already met and organized for work, selected a field and worker, and taken steps towards the raising of funds for his support. On last Sabbath five young ladies from Penn Institute made their public profession of faith, and were received into membership. All of them have been under Christian training in the school for one or more years.

W. IRVING KELSEY.

ALASKA CHRISTIANS.

Kotzebue, Alaska, Second mo. 1st, 1904.

The Master's work in this white field of silence goes on successfully. We do not add much to our numbers these winter days, for nearly all natives within a radius of a hundred miles are Christians and Friends, our membership at present being 472, but there is always work to do, and much of it, too, in building up and establishing in the faith those who have been converted to Christ, for of course temptation comes to the Esquimo as it does to his white brother.

Yet many times each day are our hearts gladdened by many evidences of strength of spiritual character among them. Apropos to this, five years ago a native girl of this place was taken to Nome by one of the white miners, who has since lived with her, treating her with unusual generosity and gentleness, but recently he brought her back here to her home, and she was converted at one of the mission meetings, and

refused to live longer with him unwed. He left for some time and she remained with her relatives, who are about the poorest natives here, having very little to eat, but she remained true to her Christ, and a few days since the white man returned here and was glad to bring her to the mission and have a Christian marriage ceremony performed.

There is no whiskey or tobacco sold here, and it would be a drug in the market, for this is one place in the world that a man can walk about for days at a time and not have his sense of smell offended by the odor of the filthy weed; and so far as whiskey is concerned, I haven't in two years past detected the odor of it on the breath of an Esquimo. Very lately some of our people were at a mining village to the southward of us, and a miner offered a bottle of liquor to them, one of our natives taking same and promptly breaking it over a stone.

So far we have had a very pleasant winter so far as Arctic winters go, our coldest day registering 50 degrees below zero. We have not had much snow, or many windy days, and on the whole are "wintering" very satisfactorily. A few white men have been more or less severely frozen, resulting in some cases in loss of nose or limb; but we have so far heard of neither native nor white being frozen to death in this neighborhood. The winter has been so mild that we are looking for an early "spring," and hope to see vessels from the southward early in Seventh month, when we shall probably have another influx of white miners to this country, as gold has been discovered in a stream some two hundred miles back of us, but which they can best reach by passing here. Strangely enough, our greatest trouble comes from the presence of the white miner. Concerning this, permit me to quote a letter recently received from Alfred S. Moore (a Pennsylvanian), Judge of the United States District Court at Nome: "I am a friend of this quiet, kindly, docile people, and believe that it would be a lasting disgrace to the United States Government if it should permit them to be swept from the face of the earth by reason of contact with their superior in intelligence, but oftentimes inferior in morals—the white man." We pray that that day may never come.

Faithfully in His service,

DANA THOMAS.

Correspondence.

Guilford College, N. C., Fourth month 20th, 1904.

TO THE AMERICAN FRIEND:

Etta Johnston gave a missionary lecture, with views of the Holy Land and of Jerusalem, at Guilford College, on the 16th. It was arranged beforehand that such collections as were taken at this entertainment should go to the Harriet Green Memorial Fund. As the students of Guilford College had not been appealed to to make any contribution to this fund, this gave them an opportunity. The senior class, as a class, made a subscription of \$50.00, and the total subscriptions amounted to \$105.80.

J. Elwood Cox, of High Point, has recently received from Baltimore Friends \$105.00 for this fund. Thus within the last two weeks \$210.00 have been contributed for this purpose. This brings the total subscriptions up to about \$7,000.

L. L. HOBBS.

Dear Friends: I have a large surplus of seed of the most delicious, early, hardy and productive melon I have grown in over fifty years' experience, and would willingly send a few to every reader of THE AMERICAN FRIEND by mail, stamps for return postage not refused, but not required to get the seed.

Address, ALEX. M. PURDY,

Palmyra, N. Y.

TO THE AMERICAN FRIEND.

As it has been made necessary for me to withdraw from the work of the Friends' Africa Industrial Mission, I desire to let the fact be known to Friends in this way, in order that funds may not be sent to me for that work as heretofore.

I desire, also, to thank the Friends who by word and act have given me encouragement, and have thus made my work in the past so pleasant.

I hope to return to Africa as soon as arrangements can be made to that end.

WILLIS R. HOTCHKISS.

Cleveland, Ohio.

TO THE AMERICAN FRIEND:

We should certainly embrace all favorable opportunities to advance the cause of peace on earth, and it appears especially appropriate for Friends throughout the world in every community in some convenient and proper way to hold suitable commemorative anniversary services on the 18th of Fifth month, or as near that date as may be most satisfactory to all.

The establishment of the Hague Court is possibly the greatest moral achievement of modern times, and is surely a great step toward the complete adoption of the principle of peace and arbitration for which this church has always been an advocate.

C. F. MORRIS.

Rockville, Ind.

Things of Interest Among Ourselves.

We are just in receipt of an encouraging report from the Ottawa Mission, I. T., where William and Lucinda George are working; also from Miami, where Jeremiah Hubbard is located.

Israel and Catharine H. Osborn, of Alton, Kansas, were unable to engage in evangelistic work the past winter on account of illness, but they are much improved and hope to be in the field soon.

Within the month ending Third mo. 6th, six persons, four of whom are young men, confessed Christ publicly and entered the class of candidates for church membership with Friends, at Gibara, Cuba.

Walter J. Aldrich, who is engaged in pastoral work at Collins, N. Y., very acceptably attended Farmington Quarterly Meeting on the 16th ult., and remained at Farmington Meeting over First-day.

Eleanor Wood, formerly of Chicago, daughter of S. Adelbert Wood, is spending a very profitable winter in England. She is especially devoting herself to social problems, and she is studying the extensive social work carried on by English Friends.

Juan Francisco Galvez, our native Cuban preacher, lately spent about two weeks each in Gibara and Holguin, Cuba, preaching the Gospel in the power of the Lord and visiting over a hundred homes with a message of love in the Lord. Special blessing was felt to attend his labors.

During the absence of Sylvester and May Jones and Dr. Pretlow at the conference in Holguin, the native members of Gibara Meeting held the regular midweek service in the power of the Spirit, one giving a Bible lesson and the others taking part in prayer and testimony. One young man professed conversion in the meeting.

The Senate bill previously referred to in these columns, legalizing marriages solemnized according to the order of Friends in the District of Columbia, was passed by the House on the 16th of Fourth month and has received the President's approval. Another matter of interest to Friends in Washington, and elsewhere as well, is the action of Congress in taking the square in which the newly-completed meeting house stands for the site of an office building for the Senate. It is not anticipated that this will entail loss, but possibly some inconvenience, as desirable locations are not easily available within the limits of expense that Friends feel they should observe.

Ellison R. Purdy, of Oskaloosa, Iowa, has been making a visit in the East, where most of his years of service have been passed. He spent two First-days with the Friends in Portland, Maine, where his ministry was greatly appreciated, and he addressed the Portland Y. M. C. A. on both these days. He found the Portland Friends' Meeting in good condition.

Over thirty children and young people, members of the Christian Endeavor Society and Sabbath School of the Friends' Meeting in Gibara, Cuba, rendered an interesting and spiritual program on the afternoon of Easter Day. For some of these it was a distinct step in advance in their faith to take part publicly as believers in the Protestant faith before the large audience assembled to hear them.

Cleo Monthly Meeting, held at Cleo, Okla., the 9th ult., was a time of great rejoicing. Thirty-two were received into membership by request, two by certificate and one by letter. This was part of the result of a revival held at the Glade school house, three miles east of Cleo, in which there were over forty conversions and renewals. These services were union meetings, conducted by Joseph Winslow, of Springdale Quarterly Meeting, Kansas, and the local Methodist minister.

Thomas C. Hodgkin, with minute signed by clerk of Smithfield Monthly and endorsed by Short Creek Quarterly Meeting, O., acceptably held fifteen services at Bridgeport, Ind., from Third mo. 15th to 25th. The Bible truth was presented in clearness and power, and a number received a baptism of the Holy Ghost. Some accessions to the meeting followed. The meeting was favored by services conducted by Lewis E. Stout in First mo., after which six united with Friends. The meetings for worship are increasing in interest and attendance.

Ellen M. Jewell, whose obituary appears in this issue, was a birthright member of Friends and was greatly interested in her work. In 1895 she married Charles M. Jones and with him immediately sailed for Palestine, where they took up the work as superintendents of Friends' Training School for Boys at Ramallah. In less than a year Charles M. Jones was taken sick and died at his post of duty, and she soon after returned to her native land. In 1901 she married Dr. Jewell, of South Portland, Maine. Living somewhat remote from a Friends' meeting she soon became interested in a church of another denomination, and was an active worker in it up to the time of her death.

Here is an interesting case of a woman minister among the Congregationalists, of whom there are many. We extract from a personal letter from Montana:

"Circumstances led me to Montana over twenty years ago, and wanting a church home I joined the Congregationalists by letter from the Friends of Salem Quarterly Meeting about twelve years ago. Nearly eight years ago I was ordained as a minister in this society, without ever having received the rite of water baptism, and now, as a widow, I am pastor over a thriving little church in this place. Still I feel that at heart I am a Friend, and I find both help and enjoyment in THE AMERICAN FRIEND."

Friends' missionaries in Cuba have been greatly encouraged and strengthened in spirit by their conference held the second week in Fourth month in Holguin. Twelve of the fifteen missionaries located at four stations in the eastern part of the island were in attendance. The following words from two letters express the feeling in which all write of it: "I cannot tell thee how I enjoyed the conference. I think I never felt the presence and power of the Holy Spirit as I did during the sessions. We surely lived on the mountain top. I trust all of us are better fitted to go on with our work. I know for myself that I shall be stronger in every way for the work." "The conference was a time of rich blessing. I feel better prepared for the work in this, our dear Cuba. The Lord has wonderfully blest us. Praise His name."

The following from the "Friends' Homiletic Journal," concerning the work at North End Mission, Wichita, Kansas, is encouraging: "Although the new meeting house was not completely finished, it was so nearly so that the opening for services took place Fourth month 10th, at 3 o'clock. President Stanley preached the first sermon to a crowded house and was ably assisted by A. A. Parker, of the St. Paul M. E. Church, who has hearty sympathy for the work in this needy field. Nathan Frame, the veteran minister and worker in the Friends' Church, spoke words of encouragement and approval. After the services a photographer took a picture of the new meeting house and the congregation, the proceeds from the sale of which are to be used in the purchasing of new seats for the Mis-

sion. The meeting in the evening was conducted by Clarkson Henshaw, Father Neal and Alvin George, the pastor, and was a beautiful consummation of the memorable day, even to the salvation of souls 'and a hungering and thirsting after righteousness.' God has wonderfully blessed North End Mission and greater results are looked for."

The following communication from Boise City, Idaho, reveals new possibilities for Friends in a new field: "The meeting is prospering, and the outlook is very encouraging. We have received about forty new members in the last two months. There is a deep spiritual power manifest. The prayer meetings are attended by all the members in reach, some coming three and four miles. John F. Hanson, of Oskaloosa, Iowa, is now with us holding some special meetings. Rosa E. Virtue has the work in charge at present. All the meetings that have been held in the different neighborhoods have been greatly blessed. Many have been converted. Anna Z. Strange held a two weeks' meeting eight miles from Boise with good results. The interest grew all the time. This field is white to harvest and the laborers are few.

"We have a beautiful valley. The fruit trees are all in bloom, gardens growing, cattle grazing in the green meadows. We have a very mild climate. The coldest this winter was 14 degrees above zero. Any Friends wishing to come West we will give a warm welcome to our beautiful valley. Any one wishing further information address Anna Z. Strange."

Thirty-five Christian Endeavorers of the meeting at Bridgeport, Ind., were entertained at the home of L. M. and Abbie Miars, on the evening of the 20th ult. It was the occasion of a literary social. The question, "Resolved, That the Lookout Committee is the most important committee of the C. E. Society," was discussed by ten speakers, the affirmative side being defended by members of the Lookout Committee, while members of the other committees spoke for the negative. The discussion was interesting, and many points of information were brought out on both sides. Deeper interest in the work of the Society was developed. Light refreshments were served. The Missionary Committee has developed a plan for a thorough study of missions by the young people. A special outline is followed and a public meeting before the Society is held once a month, in which the points learned in study are presented to the general public. This plan has been applied first to Africa, and the first meeting has been held. General interest is already aroused by this plan.

Farmington Quarterly Meeting, New York, was held at Farmington the 16th ult. Friends were much favored with the presence of J. Lindley Spicer and Elizabeth G. Underhill. Ministry of these friends was to edification. At the "Christian Endeavor Union" J. Lindley Spicer addressed the meeting on evangelistic lines, and on Fourth-day evening he lectured on the "Quaker of the Olden Time." The necessity of the "Baptism by the Holy Spirit" was largely dwelt upon by Elizabeth G. Underhill, and many personal testimonies were given. Also a large number came forward near the close of both meetings and knelt in humble prayer and consecration. The Meeting of Ministry and Oversight was largely devoted to personal experiences. Elizabeth G. Underhill and J. L. Spicer remained in Farmington over First-day, conducting special services. These Friends attended Elba Monthly Meeting, held at Batavia, after which Elizabeth G. Underhill went to Elba for special meetings, and J. Lindley Spicer remained at Batavia for one week, engaging in religious work. His visit was one of great encouragement and blessing. He entered into the needs as well as the joys of the young people, and was very helpful to all. After completing his work at Batavia he joined the Friends in special meetings at Elba.

MARRIED.

RICHIE—WOOD.—Fourth month 27th, 1904, at the home of the bride's father, Dorchester, Mass., E. Roberts Richie to Anna Sweetser Wood, daughter of Thomas Wood. Their home will be in Moorestown, N. J.

SCATTERGOOD—EMLEN.—In the Meeting House, at Germantown, Pa., Fourth mo. 27th, 1904, Mary Cope Emlen, daughter of George W. and Eleanor Emlen, Germantown, and Alfred G. Scattergood, son of Thomas Scattergood, Philadelphia.

DIED.

JEWELL.—In her home, S. Portland, Me., Fourth month 16th, 1904, Ellen Maxfield Jewell, wife of Dr. Jewell, aged 51 years. She was a member of Friends and an active Christian worker.

Events and Comments.

Dispatches from Sofia announce the serious illness of the Sultan of Turkey. The correspondent says that the Sultan has refused to accept the services of European physicians.

Beekman Winthrop, who has been chosen to succeed Governor Hunt of Porto Rico, will make the third civil governor the island has had in five years. Counting the United States military governors, the island has had five or six in all since 1898.

The socialist labor, or labor socialist, party in the Australian commonwealth has assumed the responsibilities of government with a ministry composed, with one exception, of labor members. Their experience at the head of affairs will merit the attention of the outside world.

Russia has served notice on England that she proposes to be considered in connection with the disposition of Egyptian funds, despite France's withdrawal of her objections to their use by Great Britain, in accordance with the Anglo-French agreement. The attitude is based on the fact that she is one of the six Powers which originally guaranteed to make good the deficits of the Egyptian Administration. Though there is a surplus now instead of a deficit, Russia holds that she is as much entitled to be consulted as France.

NOT ON MEAT.

Man Couldn't Regain Strength Until He Changed to Grape-Nuts.

It's a common joke to say "He eats so much it makes him poor to carry it around" when speaking of some thin, scrawny fellow who eats as much as a horse, but it is frequently true if the food is not the kind the body calls for.

A person might eat a ton of improper food and never get an ounce of nourishment from it, but put them on a Grape-Nuts diet, and four teaspoonfuls of this food (which is all nourishment) quickly brings pounds in weight and a fortune in health and strength. This has been proved over and over.

A German woman of Chicago gives an instance in her own family. It's briefly told, but the truth is there: "My husband lost his left hand in an accident and lost a terrible amount of blood, kept getting weaker for five months and finally got a terrific cough. He would eat big meals of meat and potatoes to get well, but didn't get any good from them. Finally I persuaded him to try Grape-Nuts food, and from a skeleton of 83 pounds he soon regained his normal weight of 207 pounds, and is strong and well, and declares he wants no other food for the main part of his meals.

"As for myself, my flesh was flabby. I tired so easily and my memory was so poor I could keep nothing in my head, but after three months of the Grape-Nuts diet I gained 12 pounds, my flesh is hard and firm, I am stronger and my memory has improved wonderfully. I keep a candy store, but I sell Grape-Nuts, too, for I think it is the best thing to give the children." Name given by Postum Co., Battle Creek, Mich.

Look for "The Road to Wellville" in each pkg.

The Louisiana Purchase Exposition opened in St. Louis the 30th ult. Among the distinguished visitors were Secretary of War William H. Taft, who represents the President, and General A. R. Chaffee. The committee from the House of Representatives appointed to attend the opening exercises and many State Governors and their parties were also in attendance. There were in all about 250,000 visitors present.

It has been announced from an excellent Russian source that the Russian Government is about to moderate the anti-Jewish legislation. Minister of the Interior Plehve last autumn sent a circular to the provincial authorities inquiring about the situation and the causes of the distress and dissatisfaction of the Jewish population. The provincial authorities, with surprising unanimity, blamed the antiquated laws for the social and economic disorders which involved the whole country, and a commission was appointed immediately to elaborate milder legislation, and especially to improve the condition of the Jewish proletariat. The greatest change is likely to be a relaxation of the restrictions on residence.

Congress closed the 28th ult., being the shortest long session since 1860. Including the extra session of this Congress, there were introduced in the Senate 6,000 bills and in the House 16,000. The bulk of these were private bills, mainly to grant pensions or increase grants already made. A large proportion of this class of measures was given affirmative action. Several important measures of a public character were also passed and approved by the President, including the Panama Canal Government bill, reciprocity with Cuba and bills relating to the civil government of the Philippines and commerce between those islands and the United States. The Statehood bill was passed by the House, and remains for consideration by the Senate next winter. Bills intended to improve the currency reported by the Committee of the House, and a number of other public measures that were placed on the calendars, were given no attention, and no step was taken looking to making changes in the tariff schedules and readjusting duties.

There are six wars being carried on at the present time. The one which attracts the most attention is the one between Russia and Japan, but there are five other points which should not be forgotten. Far up on "the roof of the world" the British expedition of Colonel Younghusband is pressing on into Tibet towards Lhasa, sweeping the flint lock muskets and leather cannon of the Tibetans out of its path as though they were straws. The result is likely to be that Tibet will become another British dependency. Down on the hot coasts of Africa the British are having trouble at two points. Over on the East coast in Somaliland the Mad Mullah has again broken loose and is giving his British suzerain trouble, and over on the West coast in Nigeria a British punitive column has been defeated with heavy loss, and this means another column still more punitive. In Southwestern Africa the Germans are conducting a campaign against the restless and rebellious Hereros. Two officers and seven men were

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killed and fourteen men were wounded in a recent action, and this will stir the Germans up to severe measures. Finally our own government is still involved in war with the Moros in the Philippines, fierce southern tribes that Spain never subdued and that General Wood is now whipping into submission. Thus the world is still troubled with wars and rumors of wars, though these volcanic eruptions and rumblings are few and small compared with the vast spaces of peace in which great countries and continents repose.

"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

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NOTICE.

It may be of interest to Friends, especially to those reared in North Carolina, to know that THE FRIENDS' MESSENGER is a monthly religious newspaper, published in the interest of North Carolina Yearly Meeting. The subscription price is 25 cents per year. All business communications may be addressed to CLARA I. Cox, High Point, N. C.

THE FRIENDS' EDUCATIONAL ASSOCIATION

will hold its fifth annual meeting at Friends' Select School, 140 North Sixteenth Street, Philadelphia, on Seventh-day, Fifth month 7th, 1904. The Association extends a general invitation to all persons interested in education.

Program. — Afternoon session, 4 o'clock:

1. Regular Business and Reports of Standing Committees.
2. Reports from Schools and Colleges Represented in the Association.
3. "The Summer Schools in 1904," J. Henry Bartlett.
4. The Value of Useful Arts and of Play as Out-of-school Occupation," Lemuel Whitaker, of the Northeast Manual Training School; Thomas K. Brown, of Westtown School.

Evening session, 7.30 o'clock:

"Tendencies in the Life and Work of the Modern School," Samuel T. Dutton, of the Teachers' College, New York.

A light supper will be served by

SOAKED IN COFFEE

Until too Stiff to Bend Over.

"When I drank coffee I often had sick headaches, nervousness and biliousness much of the time, but about two years ago I went to visit a friend and got in the habit of drinking Postum.

"I have never touched coffee since, and the result has been that I have been entirely cured of all my stomach and nervous trouble.

"My mother was just the same way. We all drink Postum now and have never had any other coffee in the house for two years, and we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"I persuaded her at last to stop drinking coffee and try Postum Food Coffee, and she did so, and she has used Postum ever since. The result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine, and she never feels the least bit of pain in her side; in fact, she has got well and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

Friends' Select School at 6 o'clock. Those expecting to take supper at the school will please notify WALTER H. WOOD, 140 North Sixteenth Street, Philadelphia, not later than Fifty-day, Fifth mo. 5th.

FRIENDS' LIBRARY,

142 North Sixteenth Street, Philadelphia.

Open on week-days from 9 a.m. to 1 p.m., and from 2 p.m. to 6 p.m.

The following books have been placed in the library:

- Fry, S. M.—"Harriet Green," a sketch.
Hemenway, H. D.—"How to Make School Gardens."
Howard, Benjamin—"Prisoners of Russia."
Le Conte, Joseph—Autobiography.
London, Jack—"People of the Abyss."
McFarlane, J. H.—"Getting Acquainted with the Trees."
Nicoll, W. R.—"The Church's One Foundation."
Riis, J. A.—"Theodore Roosevelt, the Citizen."
Talbot, E. A.—"Samuel Chapman Armstrong, a Biographical Study."
Thwaites, R. G.—"How George Rogers Clark Won the Northwest."

A steel foundries plant to cost between \$600,000 and \$700,000 is soon to be erected in Chicago by Joseph E. Schwab, former president of the American Steel Foundries Company, who resigned the office the 16th. The plant will cover 50 acres, and it is the intention to secure a long option on 50 acres more, on which to make extensions to the plant when required. Plans have been prepared and the preliminary work is well in hand. The plant will give employment to from 1,500 to 2,000 men and the capacity will be from 3,000 to 3,500 steel castings a month.

There is no halting in department store development. Not only is John Wanamaker putting millions into a new home for his New York establishment, but contracts have just been awarded for a \$5,000,000 store in Philadelphia, to be built on the site of his present place. The structural steel to be used will be furnished by the American Bridge Company for about \$2,000,000. Work has been begun on the building, which is to be 12 stories above ground, with a basement and two sub-basements. It will be erected in sections. A concrete retaining wall is to be built around the entire building.

A minister or Sunday School teacher cannot ask himself a wiser question than what he must do to be of the utmost service to those for whom he labors. The proper answer to that question will do as much as anything to determine the methods of his work, and if he keep that question always before him he will find that his efforts are exerted in the right spirit.—"The Watchman."

A very able memorandum of eight pages octavo on the Russo-Japanese conflict was sent by the Berne International Peace Bureau to the powers, urging them to a joint mediation between the two powers, as provided for in The Hague Convention.—*Advocate of Peace.*

FRIENDS' SUMMER SCHOOL OF RELIGIOUS HISTORY IN 1904.

A second session of the Friends' Summer School of Religious History will be held at Haverford College from the afternoon of Sixth month 15th to Sixth month 25th, at noon, 1904. Courses of lectures will be given on the Life of Christ, on various aspects of truth as understood by Friends, on the application of Christianity to present-day problems, and on other topics.

Lectures will be given by George W. Knox, of New York; H. S. Nash, of Cambridge; George A. Coe, of Chicago; Catherine Albright, of England; Benjamin Trueblood, of Boston; Elbert Russell, of Indiana; T. Harvey Haines, of Ohio; Mary M. Hobbs, of North Carolina; Amelia M. Gummere, Alfred C. Garrett, Joseph Elkinton, Allen C. Thomas, Seth K. Gifford, George A. Barton, Rufus M. Jones and Isaac Sharpless, of Pennsylvania, and others to be announced later.

A series of conferences on topics of vital interest to Quakerism will be held. Daily Bible classes and excursions to points of historic interest will be a part of the program.

There will be no charge for tuition. Board will be furnished in the College Halls at one dollar a day. Application should be made to O. M. Chase, Haverford, Pa.

The tears of Christ are the pity of God. The gentleness of Christ is the long-suffering of God. The tenderness of Christ is the love of God. "He that hath seen me hath seen the Father."—A. Maclaren.

OLD POINT COMFORT, RICHMOND AND WASHINGTON.

Last Six-day Tour of the Season via Pennsylvania Railroad.

The last personally-conducted tour to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad for the present season will leave New York and Philadelphia on Saturday, May 7th.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond and Washington and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at a rate of \$36.00 from New York, Brooklyn and Newark; \$34.50 from Trenton; \$33.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$17.00 from New York, Brooklyn and Newark; \$15.50 from Trenton; \$14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

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But no matter what the wanted sort of waist, count on finding it here. These money-saving opportunities to-day:

At \$2.00 Black Mohair Waists—with full blouse, tucked to bust-line; neatly stitched collar and cuffs; worth \$2.25.

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The American Friend

Vol. XI

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I CANNOT. YET I CAN.

*I cannot. Yet I can,
For am not I a man?
What is a man but one
Through whom right can be done,
Chosen and willed to be
And brought forth royally?*

*I cannot. It may be
One path is closed to me.
Its closing opens more
Than I had seen before.
Why should I then lament
My way of first intent?*

*I cannot. I am blind.
Paths close before, behind:
On either side is night,
How know I which is right?
The winds and rain begin.
But is not God within?*

*I cannot. Yet I can.
This is the strength of man.
Balked hope is not defeat;
Retiring not retreat.
We find the higher way
And victory comes with day.*

RICHARD H. THOMAS.

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XI.

PHILADELPHIA, FIFTH MONTH 12, 1904.

No. 19.

WHAT NOT TO PRAY FOR.

PROBABLY every serious Christian has often felt his poverty of spirit as he bows before his Father in prayer. It is a sublime spectacle—a finite, needy mortal face to face with God, talking with Him. It is the highest activity of the soul. But what shall I say when I come before this Infinite Being? What shall I tell Him? What shall I ask for? There is nothing which so tests the spiritual quality of one's life. A person can get on pretty well with small spiritual attainments, so long as he only exhorts or testifies or preaches or gives addresses. But as soon as he begins to talk with God, we discover whether he is rich or poor in the things of the spirit. We shall now spy out the nakedness of his inward life if it exists, or we shall see the wideness of his spiritual reach. No easy flow of words, no glibness of tongue, will do here. The man who is really spiritual will show that he is acquainted with God, that he is at home in His presence. Doubtless we have all felt, as the great apostle did, that we hardly know what to pray for as we ought. It is only as a person enters more deeply into the life of the Spirit that he sees the true things to ask for, so that the increase in the power of prayer is a good test of spiritual growth. But are there not some things which we all ought to avoid praying for? First of all, of course, we ought to rise above selfish desires when we come before God. He who looks upon prayer as a means to the gratification of selfish desires—he who looks upon prayer as a short road to success—will never rise very high in the spiritual life. God becomes to him a means to some little narrow end of his own instead of being Himself the all-sufficing object of love and aspiration. This is too much like the poor idol-worshiper who beats his god when he fails to give him what he asks for!

We ought not to use prayer as a method of relieving us from our own duties and from a proper effort. No one should allow his prayers for the poor and the suffering to excuse him from his own responsibility toward them. He is, too, a poor citizen who prays for his country on election day and then goes off fishing or casts a thoughtless ballot for candidates who are pledged to the very opposite of what he prayed for!

Finally, we ought not to pray for things which dishonor God. Just here many of us fail. How often we hear the words, "O Lord, be kind and loving to us," or, "O Lord, meet with us to-day," or "Come into our hearts," or "Send thy spirit," and a whole series of expressions which imply that God is capricious or far-away or unloving. Such words show an ignorance of the revelation of God in Christ. To ask God to be loving is like asking that lead should be heavy! It is His nature to be loving. He always is. An earthly child who kept asking his human father to be good and kind and loving would be dishonoring his father—such words would grieve a father. Have I been so long time with you and you do not yet know my love? Then again there can be no need to ask God to come; to send His Spirit. Wherever any meet in His name He is there. Wherever any heart is open to the entrance of the Spirit He is there. We would never ask that the sunlight might be sent into our houses. It is the nature of sunlight to come in. The only thing which keeps it out is the closing of blinds and shutters. Fling them open and in it comes. So too God. He never stays out of a soul that makes a place for Him. To beg Him to be true to His own nature is to dishonor Him. It either means that we are ignorant of His nature, or that we are afraid to trust Him. The real trouble more often is that we pray without thinking of what our words imply—we are not putting our real meaning into our words. Such praying will not help us grow spiritually, for mere lip praying may easily become an empty form. The lesson we all need most to learn is how to make our prayers always voice the sincere purpose of our hearts.

A SINGLE CHURCH FOR RURAL DISTRICTS.*

Newell Dwight Hillis, of Brooklyn, has written the best article we have yet seen on the need for consolidating churches. It is by no means a new idea; it is already well under way in practice, and the time is not far distant when everybody will see the absurdity of

* "Consolidating the Churches," by Newell Dwight Hillis, in "Everybody's Magazine" for Fourth month.

having eight churches in a community of 1800 persons.

There are few people now who know or care about many of the points of doctrine or of practice which were bitterly discussed by all ministers two hundred years ago. The Church of Jesus Christ has power, has right to exist, in so far as it succeeds in carrying out, and making real to men, the truths which Christ revealed. The great principles of Christianity which every township in America needs to have proclaimed and exhibited are not patented by any sect, and no denomination has an exclusive right to them. How ridiculous it would be for the community of 1800 persons to have eight different schools in which eight different theories of gravitation were taught, eight different ways of saying the multiplication table and eight methods of working out the problems of cube root!

Here in America we have gone to the wild absurdity of maintaining over 160 different religious sects. The economic waste is plain. Each sect has its own buildings. It must maintain its officers, its literature, its elaborate system. Other features are more serious than the economic. This spectacle of division has weakened the Church in the eyes of the world more than has any other thing. It has resulted in giving the unpopulous districts a lot of poor, little, half-supported churches, too weak and inefficient to command the respect and attention of the community.

How everything would change if all the religious forces in a neighborhood were massed. The social work of the Church could be organized so that it could really grapple with the actual needs. Instead of a lot of uninspiring Sunday Schools there would be one large school, making use of the most efficient teaching force in the neighborhood. There would, too, be power and enthusiasm in the larger group.

More and more the work of the Church is to be practical. The thought is turning away from old, dry questions of sectarian differences. Men are asking for proof that the Church is a divine institution. It must give the proof which Christ gave John's delegation—Go tell how the blind receive sight; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised up; the poor have the Gospel preached unto them. That is the standing commission of the Church. Its business is with everything which is out of order, gone awry. It must carry life and healing and balm to the individual, to the home and to the civic organism. This can be done only when the followers of Christ work together and mass their

forces. Sooner or later this fact will be as clear to everybody as it now is to a few.

But shall *we* surrender our peculiar mission, and be merged in a union of Christians who discard all that is precious to us? Such a course is neither necessary nor to be counseled. It is the mission of Quakerism to *exhibit* spiritual religion and to help spiritualize the world. All we ought to care for is to see the Church of Christ spiritualized. So far as other Christians are ready to recognize the presence of the Divine Spirit and to obey Him, we are ready to unite with them in efforts to minister to the spiritual needs of the world. We shall hold our own way alone, of course, if we are asked to join with others at the price of a surrender of any thing which is essential to spiritual religion. That we cannot do. Nor are we favorable to any "scheme" of church-merging. Whatever comes must come by gradual growth. We must everywhere seize every available opportunity for co-operating with other Christians in practical work, especially in rural communities, and we must prove our claim to extreme spirituality, not by our exclusiveness, but by our power to make religion *count* in real life.

FOR THE AMERICAN FRIEND.

BAPTISM AS VIEWED BY FRIENDS.

BY ABIJAH J. WEAVER.

Mark 16: 16, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." A. R. V.

When we come to consider the views of Friends on this subject we find that there has been an erroneous impression in regard to our attitude in the minds of many persons outside of our membership; and that is, that we are anti-Baptists, or opposed to water baptism, and fighting it. In fact, this idea has often found lodging within our membership, and good men and women have thought it their duty as Friends to antagonize the outward ordinances. We are pro-Baptists of the most pronounced sort; we believe in baptism, not simply as an outward form of receiving members into the Church, but as an absolute essential to salvation. You will notice that the text chosen so expresses it. It is the last great commission of Christ to His disciples, and the baptism referred to, therefore, must be the Christian baptism. So we understand that the Christian baptism is an absolute essential to salvation. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," is a very positive statement, and certainly means that the baptism to which Christ has reference is an essential to salvation. We therefore conclude with Paul that there is a circumcision and baptism that is unto salvation, but that that baptism and circumcision are of the heart, and not merely an outward show in the flesh. "For we are the cir-

cumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh."

If we turn to the best dictionary authorities for a definition of the word baptism, we will see that they give us no real help on the problem. They lay a foundation sufficiently broad for all the various shades of belief in regard to what the ordinance of baptism is, its mode of application, etc. We find all the following words given as included in the original meaning of the word baptism: "To merge into," "to plunge, to pour, immerse, sprinkle, dip, purify, cleanse, stain, tinge, wet, wash, heal or cleanse by healing." Thus authority can be found for not only all the various modes of baptism, but it may also mean anything from cleansing from stain, to re-staining again. If we undertake to solve the problem on this line we will speedily find ourselves involved in the thing against which the apostle wisely warns the young preacher Timotheus (2 Tim. 2: 14): "Charge them in the sight of the Lord, that they strive not about words to no profit, to the subverting of them that hear," and in fact I fear that the greater part of the difficulty has been caused in this way. We are always liable to this error when we approach a subject in the spirit of debate. We are inclined to go to the Word of God to prove our position, and by the warping of words, and the taking of texts away from their contexts, and placing them where they will be most effective in supporting our views, we weave a fabric that exactly suits our purpose, but which may not be in accord with the spirit of the teachings of God's Word. Let us see, then, if we cannot get at the spirit of the teachings of God's Word on this subject.

Now if we make enquiry as to the origin of water baptism among the Jews we will find that it is much older than the Christian era. Water baptism was one of the many Jewish ordinances by which proselytes were received into the faith. To this fact we have not only the testimony of the Jewish Talmud, but also such Hebrew scholars as Professor Delitzsch, Dean Stanley, Canon Westcott and many others of the most profound scholarship, as well as church historians. See Kimber's "Early Christian Church," page 226, or Neander's "Planting of Christianity," pages 66, 67, 68, 76.

This ordinance is also used in a great many places all through the Mosaic ritual, in the ordination and consecration of the priests. In their preparation for daily service, as well as in the preparation of all the holy vessels of the temple, and as Paul well says, "in divers washings" (Heb. 9: 10). Our Saviour also refers to the same customs in Mark 7: 4-9, when He speaks of the Pharisees cleansing the outside of the cup and the platter; with their inward parts full of extortion and wickedness. But in all of these places, as in almost all such cases, the word used by our translators is bathe, wash, cleanse, etc., instead of baptize, but in the margin of the American Revision you will find the word baptize, frequently given in the marginal reading.

Thus, when John the Baptist comes preaching his

gospel of repentance, and baptizing with water, we find no Jew coming to him to ask him what this new ordinance is, or what it means, for they are perfectly familiar with it. From the Jewish standpoint, a Gentile was unclean, and not fit to associate with the chosen people of God until he had been washed, baptized, cleansed and received the marks of circumcision in the flesh. This submission to baptism was in the very nature of it, a confession of uncleanness on the part of the Gentile, and a need of purification before he could hope to stand on an equal footing with the people of God.

So John came preaching repentance, for the kingdom of heaven is at hand, and began to baptize the penitents as a token of their cleansing in preparation for the coming kingdom of God. Thus, he was using on the Jews the very means and signs that they had imposed on the Gentiles, and they so understood him. But, if we are going to bring this baptism into the Christian Church, it will be well to remember that it is a baptism unto repentance, and not a baptism unto life.

Then remember again when we consider Christ's actions in submitting to these rights and customs, that He lived all his life under the Mosaic law, subject to all its requirements, and died under the law, not having violated it. And, while the morning of the resurrection brought in a new hope, yet it was not until the day of Pentecost that the new dispensation—that of the Spirit—was ushered in. We will do well to remember, also, that nowhere in all Christ's work and teaching has He stopped to organize a Church in the sense that we mean when we speak of the Church. He has all the time busied Himself about great and fundamental principles of truth and life, leaving those principles to create their own organization as the time and need shall require it.

Nor does such a thing as organizing themselves into a church apart from Judaism enter the heads of His disciples at first. They had all along failed to understand the nature of His kingdom. To them it was to be an earthly kingdom; Christ was to be a king like David, only greater; He would throw off the despised Roman yoke and establish a Jewish kingdom that should stand forever. The crucifixion seemed to blight this hope for a time, but it sprang up again on the morning of the resurrection, and we hear Peter saying, "Wilt thou not at this time restore the kingdom?" In those last days that the Master was with them He taught them many things in regard to the spiritual nature of His kingdom, and then said, "I have many things to say unto you, but ye cannot bear them now, howbeit when he the spirit of truth is come he shall guide you into all the truth" (John 16: 12, 13). But it was not until He did come that the real spiritual nature of the kingdom of Christ began to dawn upon them; but they did not even then think of separating themselves from the Jewish Church, but continued to attend all its services at the temple and synagogues just as before; for the promise was unto Abraham and his seed after him, so they continued to identify themselves with the Jewish

Church until the persecution forced them out, and the growing bitterness at last results in the stoning of Stephen and the flight of Philip to Samaria, and here for the second time we have the gospel preached to the Gentiles, and with it the ordinance of water baptism imposed. I say the second time, for the audience at Pentecost was a mixed one, representing all nations, and they all heard in the tongue in which they were born. But remember they are Gentiles, and for that reason, and not because Christ had ever commanded water baptism, do Peter and Paul administer the water baptism. The promise had been made to Abraham and his seed after him, and a Gentile was not considered clean, hence was not worthy to associate with the sons of Abraham, much less inherit with them the promise that had so long been cherished as their richest possession; therefore, the first thing for a believing Gentile to do was to be adopted into the household of Abraham and made an heir according to the flesh, and then he might hope for the Christian baptism, which is distinctively the baptism of the Holy Spirit. So Philip takes the first steps toward making Jews of the Samaritans, and then in obedience to the leading of the Holy Spirit, hurries away to the south to meet the Ethiopian eunuch and explain the way of life to him. Here again the Jewish rite is administered to a Gentile, but when the brethren at Jerusalem had heard that the Samaritans had accepted Christ, they sent Peter and John to them, and when they came they found that notwithstanding the fact that they had received the Jewish ordinance of water baptism, yet not one of them had received the Christian baptism of the Holy Ghost, so they laid their hands upon them and prayed for them, and the Holy Ghost was given. But there was found among them one Simon, a sorcerer, who was found to be in the gall of bitterness, and having neither part nor lot with the people of God, notwithstanding the fact that he had received the Jewish ordinance.

Something like one year after this, Saul, the great leader of the persecution that has scattered a great many of the Christians among the Gentiles, is converted, and for several years the Christians have a respite. The organization in Jerusalem becomes more and more a Jewish Christian Church, so that after a period of eight or nine years after Christ had given his last great commission to them to "go ye therefore and teach all nations," they had not only failed to send out a single missionary (save only those that had been driven out), but they still held their Jewish ideas about Gentiles, and were positively opposed to mingling with them or receiving them at all, save as converts to Judaism. The proof of this is that when Cornelius, the Roman centurion, who, according to some authorities is the very one who commanded the guard that executed the Christ, desired to know more perfectly the teachings of their Christ, it became necessary for the Lord to reveal to Peter by a vision of clean and unclean beasts, that he must not call a Gentile whom God had cleansed unclean (Acts 10: 1-20).

But notwithstanding this vision and the positive command of God that he should go with the messengers of Cornelius, nothing doubting, Peter hesitated, and did not go until he had first gathered six Jews to go with him as witnesses, for he well knew that the church at Jerusalem would call him to account for having gone to the unclean Gentiles with the gospel. Having thus provided himself with the witnesses to prove that he went to the Gentiles under protest, and at the express command of God, Peter proceeds to the house of Cornelius the Roman, evidently intending to follow the usual order of baptizing with water to signify their adoption of Judaism, and then by prayer and the laying on of hands calling for the baptism of the Holy Spirit; but lo, no sooner had Peter explained the way of life and salvation by faith in the Lord Jesus Christ, than they accepted by faith, and the Holy Ghost came upon them with power. Notice the particular point in the discourse of Peter where this blessing came (Acts 10: 43), "To this gave all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." No sooner had Peter made this statement than they accepted by faith, and the Holy Spirit did its work without the intervention of any Jewish ritual whatsoever, and Peter in astonishment asks of the strict Jews who had come with him, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10: 47). Or, in other words, who can refuse to admit them to the Jewish rites, seeing God has accepted them in Christ and given them the Christian baptism of the Holy Ghost, purifying their hearts?

A few days later, when Peter went up to Jerusalem, he finds just what he had anticipated; the council calls into question the propriety of his taking the gospel to unwashed and uncircumcised Gentiles, and we will find his defense recorded in the 11th chapter of Acts, in the first part of which he gives a rehearsal of the entire affair, and calls upon the six witnesses to corroborate his statements; then, in the closing statements, verses 15 and 16, he gives us a little revelation of what the Holy Spirit did for him that day; these verses read: "And as I began to speak the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Here is a distinct confession that for the first time in his ministry Peter has revealed unto him a right understanding of what the Christian Baptism really was, and this revelation comes exactly in accord with Christ's statements of what the workings of the Holy Spirit should be; John 14: 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Against these evidences of the will of God, the most radical of the Judaizing brethren could argue nothing, so they exclaim in astonishment, "Then hath God also to the Gentiles granted repentance unto life" (Acts 11: 18).

(To be continued.)

EARNEST WORKERS' ANNIVERSARY.

About fifty members and friends of the Earnest Workers gathered on the stormy evening of Third month 14th, 1904, in the committee room of Twelfth Street Meeting House, to celebrate our twenty-first anniversary.

Our president read a Scripture selection, and then stated that we would dispense with the roll call and minutes. He also welcomed the visitors present, and read an article of the Constitution which describes our object. He then called for the report of the Nominating Committee, which was as follows:

President, J. Harvey Borton.

Vice-President, David R. Richie.

Secretary, Emily B. Stokes.

Treasurer, Henry Palmer, Jr.

The secretary then read, in place of an annual report, "A Brief Review of Our Origin and Growth," being a condensed history of our twenty-one years' work.

The annual report of the treasurer was then read. The auditors, Clarence Fawcett and Edwin Wright, reported that the accounts were correct.

The chairman of our Foreign Mission Committee being unavoidably absent, Herbert White, in her place, gave us "A Glimpse of Our Mission Station in Japan," which was an excellent account of the year's progress in Tsuchiura.

The last subject on the program was a report of "Our Free Kindergarten and Allied Interests," by Anna M. Shinn, who told us much of great interest concerning the year's growth in our six enterprises at Ninth and Spring Garden Streets.

The president spoke hopefully of the bright outlook for the Society, and invited remarks from our visitors.

Maria C. Scattergood expressed her special interest in the Flower Mission department, and suggested attaching Scripture text cards to the bouquets. She also offered to help start a fund for a boys' club gymnasium. Arthur Phillips said he had felt that the need of such an enterprise was very great. Anna M. Shinn stated that a gymnasium would necessitate a ground-floor room.

Asa Wing expressed his belief that our work was a help to ourselves as well as to others. He kindly offered to secure an addition to our library from the Friends' Book and Tract Association.

Joseph Calley quoted statistics which prove that kindergarten training is a great preventive of crime.

Isaac Sharpless said that a work like ours finds its reward not only in the diffusion of knowledge and the improvement of morals, but often brings out some one person who might otherwise have wasted his life, and this result is worthy of all the effort expended. Many a young person reaches a critical point in his life when he must make some great decision which concerns the issues of this life and the next. A little influence from some wise person may turn him to the right, so that his future is determined, and his life saved from shipwreck. Then, too, the reflex influence of such a result is worth much. The speaker re-

ferred also to the opposite dangers of too great religious activity, without proper direction and seriousness, and that of an easy, selfish life, denying the need for Christian work because it feels no direct call to any special work. The latter attitude he felt to be the more dangerous one. He commended our wise activity, showing real earnestness as well as the application of intelligence and common sense, which was needed to accomplish the best results. He believed we were making our work tell for the people for whom we work, for ourselves and for Friends.

Henry Hoxie felt there was a large opportunity for helpfulness before us, a niche in the work of Twelfth Street Meeting, for we might even reinforce the efforts of the overseers whose number is inadequate to reach all the sick and aged and children in need of Christian attention.

John Dillingham remarked that he was glad to see young people deserving the name of earnest by earnestly contending for the faith once given to the saints—that kind of faith which works by love, making new saints, and is given in proportion as we work it. Faith is dead without love. He said the altruism in which you earnestly work shows you that you have need of the Lord and He has need of you for supplying some things that He leaves open for you to supply. This meeting needs you and you need it. May you grow in grace as you "bear one another's burdens and so fulfill the law of Christ." This Society should be a preparatory school for that proper shepherding of the flock which will follow when all the members of the meeting have some care one toward another and are watching over one another for good.

Walter Thompson expressed his feeling of encouragement in the presence and counsel of some of the leaders in the meeting.

David G. Alsop thought that part of our duty was to keep hopeful and not give way to discouragement, since we were abundantly able and ready to occupy the fields which are "white unto harvest." If we are discouraged when the moment comes to influence a soul for good the opportunity passes. If we use the anchor of prayer we will keep keyed up to the place where Christ would have us be.

Emma Shinn offered practical help in the finding and support of the room necessary for the suggested gymnasium. She agreed with the speaker, who advocated a greater concentration of activities, believing that as we fully occupied one field others would open before us.

The president closed the meeting by expressing his appreciation of the inspiration and encouragement these remarks had been to us all, and his belief that our prayers for the Society were being answered.

EMILY B. STOKES, Secretary.

The foundation of content must spring up in a man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts and multiply the griefs which he proposes to remove.—Samuel Johnson.

BENJAMIN FRANKLAND.*

This servant of the Lord was born a Friend and was carefully brought up and taught in the Holy Scriptures, and early in life gave his heart to God. While employed in business in early life he taught a class in the Bethel, an interdenominational Sunday School in Cincinnati. After a few years he accepted a position as superintendent of the school and gave up his business, and entered with zeal on his new work, visiting the homes of the children and laboring for the salvation and religious training with such success that the school grew to large size, having several thousand scholars. He labored earnestly and soon became accustomed to public speaking, and developed into an able Gospel minister. Although his work was mostly outside our Society, he was in due time acknowledged as a minister, and became one of the ablest and most interesting of Friends' ministers.

After several years of successful work at the Bethel, where hundreds of souls were brought to Christ as a result of his labors, he accepted a position as superintendent of the Western Seamen's Friend Society. This transferred his labors to the large cities on the Great Lakes and involved much traveling from place to place. During several years he resided in Chicago and frequently attended Friends' Meeting, where he was always cordially welcomed, and his ministry was full of life and the Holy Spirit. But his work in the Seamen's Friend Society grew in volume and importance until he was rarely able to attend Friends' Meeting, and our Society lost to a great extent his valuable Gospel ministry. He was a thorough Friend, however, and held fully our views.

During the past few months he became very weak; not sick nor suffering. He continued his work, however, until unable to walk across the room and the pen fell from his hand from weakness. Gradually he seemed to forget all about the world and to be on a journey with the Saviour and was constantly speaking to Him, telling Him every trouble, and then they would sit down and rest for awhile and sup together and he would be so happy. He never spoke of death or darkness.

At the end, they seemed to have come to the end of the journey, he said, "Life is ended but thy grace is sufficient for us all;" drew a few short breaths and was gone. He did not seem to die at all, but just passed in his journey with the Saviour into another world, thus verifying the words of the Saviour, "I am the resurrection and the Life, whosoever liveth and believeth in me shall not die."

He left behind a wife, with whom he lived in loving union forty years, and four children, three daughters and one son, Benjamin Frankland, Jr. The following touching words were spoken at his funeral by a colored minister of the city:

My Dear Friends: It is with great sorrow in my heart that I rise on this occasion—namely, the death

of our dear Brother Frankland—to say a few last words in honor of our beloved dead. There is no one present who feels more keenly the loss we have all sustained in the demise of our honored and distinguished brother than your humble speaker. It was my good fortune to meet him about three years ago, since which time I have been closely connected with him in the work that lay nearest his great soul, namely, the uplifting of fallen humanity. He was unselfish and self-sacrificing to a fault, broader than any creed, recognizing and adhering to the doctrine of the fatherhood of God and the universal brotherhood of man. Never will I forget my first meeting with him. He came to me. I did not go to him. I must confess that in this age of strife between nationality, creed and color, and race war and riot, it was somewhat of a surprise to me to see the door open and him advancing into my study. He introduced himself and explained his mission, namely, that he was hunting workers to assist in the uplifting of souls among the colored population of Cincinnati, especially along the River Front, where they had fallen very low. I was very much interested and entered into the work with him heart and soul. Never have I known such a man. He would stoop by the wayside and taking a little colored boy by the hand pick him out of the gutter and breathe words of love and comfort into his soul just the same as he did one of his own race and color. The loss of such a Friend at this period of our history, while we are passing through the most critical test seems irreparable; but we have the promise of God to provide, and yet I have been asking myself the question, "Who will take his place?" During the last days of his illness prayers went up from all of our churches that our dear Brother Frankland might be restored to us in health of body; but it was not to be, and to-day I come, bearing the tribute and sympathy of twenty thousand colored people of Cincinnati. If to any man the words of the eminent Apostle Paul are applicable they are to Benjamin Frankland: "He fought a good fight, he finished his course." In the days of American slavery the fugitive found in him a friend. He finished his course when there were no more fugitives to rescue from slavery of body, and up to the hour of his death he continued this blessed work by word, deed and prayer. May the grace of heaven rest upon his loving wife and fatherless children. May his mantle fall upon the son who survives him, and may he grow up to be as good a man as his father. "Who will take his place?"

Some Views on Present Topics.

PASTORAL WORK.

BY ELLISON R. PURDY.

It should not be forgotten that our meetings are composed of people, and we must consider pastoral work as it affects people. All efforts to maintain our principles, keep up our meetings or promulgate the Gospel which forgets this must fail. We have no

* Died at Cincinnati, Fourth month 5th, 1904, Benjamin Frankland, a minister and member of Chicago Monthly Meeting, in the 72d year of his age.

principles, and no Gospel divorced from men and women.

Pastoral work should aim for immediate results. True church work does plant and water for the future, but when we excuse methods not adapted to the times by declaring that our work is for the future we plan for failure. Not so did George Fox or John Wesley. No organization or system can take the place of voluntary personal work. There must be a sense of the fact that I am "my brother's keeper," and inasmuch as the sentiment of a meeting is healthful will this conviction be prevalent, and spontaneous pastoral work be encouraged. If the sense of pastoral care be limited to one worker it is too narrow; if it stops with our pastoral committee, it is still too limited. Pastoral work must be done by those who have a special gift for it; it should also be done by all. Good work must be organized, and the organized work will not discourage, but encourage voluntary work. The personal workers' classes of Y. M. C. A.'s and colleges have lessons for our pastoral committees. Their plans are laid to strengthen the weak and to influence those not yet decided for Christ. Why should not the interests of each man, woman and child of a community be brought before a pastoral committee? It would be interesting to see the social work of a church taken up as earnestly as the "missionary work" of a political campaign, and withal in the spirit of true evangelism. In some cases Bible school classes of adults have done excellent work in the pastoral care of their members, and much has been accomplished within the small inner circles of various kinds. There is a demand in these days for the uniting of churches, so that they may be fewer and larger, and yet in our cities the smaller churches are often doing the better work, the social bonds are stronger, the workers produced for any general work larger in number, and more effective in work. This shows that it is easier to secure the best results in smaller groups, but when we come to apply this to sections within the Church, there is so much danger of forming cliques and parties that great effort must be put forth to bind all together.

In assigning pastoral work it is very important that the work to be done be given directly to the individual who is to do it. How many fine things have been buried in committees! Responsibility is often lost when given to four or five, which would be saved if committed to one.

Various classes for study can be organized, but doing something now is much more inspiring than studying about what has been done. We need not pity the young people of Fox's time because they had no early Friends to study, for they were making the history of early Friends, which, if more difficult, was also more interesting.

It is sometimes a good thing for the members of a meeting to eat together and visit together and get acquainted. No doubt Jesus will attend a rightly-conducted "church social." In addition to the many just charges against the attempt to "eat ourselves

rich" and the various "church grafts," is one seldom mentioned, that the social gathering, itself a means of blessing, is diverted from its true purpose and brought into disrepute. In all these efforts there is danger, there is danger in doing anything, danger in our virtues. It is doubtful if the plan sometimes proposed of having salaried workers who are not preachers to do the pastoral work will prove satisfactory. At least it may be said that there is a demand for pastoral visiting by the one who is heard in public ministry; which must be considered.

All lines of pastoral work center in the public meeting. If the meeting is interesting, lively and spiritual, there the workers are inspired to personal and social effort, and there their work in the community is augmented. If the social pastoral work induces attendance at the meetings, in the live meeting the interest begun is carried forward. If the pastoral work produces a personal sense of the need of salvation or a desire for a deeper work of grace, the live meeting will bring this beginning to its fruition. The dull and lifeless meeting is a discouragement to social pastoral work and a hindrance to its success. Friends have been heard to say, "I could not conscientiously invite my neighbors to attend our meeting." On the other hand faithful pastoral work by minister and members contributes to the life and power of the meeting.

Oskaloosa, Iowa.

The International Lesson.

SECOND QUARTER.

LESSON VIII.

FIFTH MONTH 22, 1904.

JESUS TEACHES HUMILITY.

Mark 10: 35-45.

GOLDEN TEXT.—For even the Son of Man came not to be ministered unto but to minister.—Mark 10: 45.

DAILY READINGS.

Second-day, Fifth mo. 16.—Jesus teaches humility. Mark 10: 35-45.
Third-day, Fifth mo. 17.—Matthew's account. Matt. 20: 20-29.
Fourth-day, Fifth mo. 18.—Who is greatest? Luke 22: 24-30.
Fifth-day, Fifth mo. 19.—Lesson from a child. Matt. 18: 1-6.
Sixth-day, Fifth mo. 20.—Christ our example. Phil. 2: 1-8.
Seventh-day, Fifth mo. 21.—Humility enjoined. 1 Pet. 5: 5-7.
First-day, Fifth mo. 22.—Suffering for Christ. 2 Tim. 2: 8-14.

Time.—Two or three weeks before the crucifixion—in March, A.D. 30.

Place.—Somewhere in Perea, perhaps not far from the fords of the Jordan opposite Jericho.

Parallel Account.—Matthew 20: 20-28.

35. "James and John." In the parallel account in Matthew it is Salome, the mother of James and John, who makes the request. Probably the mother prompted them to make the request. Salome was probably the sister of Mary, the mother of our Lord, and so being his cousins they might well think that they were entitled to preference.

36. Literally, "What do you wish? What shall I do for you?"

37. "Grant," etc. These were the positions of highest honor, the right being the most so. Compare Ps. 110; 1; Mark 14: 62; Eph. 1: 20; Acts 5: 31;

Rom. 8: 34. "Glory." The glory of the Messiah when He comes into His kingdom.

38. "Ye know not what ye ask." Their ignorance was not so much regarding the greatness of the request as regarding the character of it. It showed a total misconception of the real kingdom of the Messiah. The matter was regulated not by appointment but by achievement. This is shown by the latter part of the verse. "Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" These are clearly figurative expressions, meaning, "Are you ready and able to go through the sacrifices and affliction which I go through with?" "Can you be immersed in that which has overwhelmed me?" They have looked at only the glory of the kingdom. Jesus points out the suffering which must precede.

39. "We are able." Probably this was the confidence of assurance based on ignorance; but it must not be forgotten that after the ascension James and John were among the bravest of the apostles, the former being the first of the twelve to suffer martyrdom. (Acts 12: 1, 2.) "Ye shall indeed drink of the cup," etc. This was fulfilled in after days.

40. "But to sit on my right hand or on my left hand is not mine to give." Honor in the heavenly kingdom is not a thing to be given or of arbitrary bestowal. Position is not a matter of personal preference, or of influence. Position in the heavenly kingdom "is for them for whom it is prepared." "Prepared" has nearly the meaning of "ordained." "Fitness and not influence decides the question."

41. "The indignation of the ten can hardly be wondered at. They showed, however, the same spirit which James and John had.

42. Christ now takes the opportunity to instruct them in what true humility and in what true greatness consists. "Accounted to rule." Apparently rule. "Exercise lordship." Better as in Revised Version: "Lord it over them." The idea is rather of a tyrannical government, such as was common at that time, and of which the Roman government was a good example. "Great ones." The rich and powerful. The essence of such government is a selfish despotism.

43. "But it is not so among you." Revised Version. The tense is present. This state of things, he says, does not obtain among you; you could not be my disciples if this was really the case among you. "But whosoever would become great." In answer to an unspoken question, such as, "Is there then no greatness in the Messiah's kingdom?" Christ goes on to say, Yes, there is a greatness to which all may aspire, and which all may reach, but it is the exact opposite of the greatness in the kingdoms of the world. Greatness here comes from service. "Minister." The Greek word is "diakonos" from which the word "deacon" is taken. Its first meaning is one who waits upon a table, or who serves—it has a very general meaning and indicates nothing in regard to the person served or waited upon. A "diakonos" might be a free man or a slave—the idea is simply that of service.

44. "And whosoever would be first among you shall be servant of all." Revised Version. In the previous verse the great were defined. Now we have the "first" described. The contrast with the ideas of worldly greatness is still more strongly brought out. To be "great" was the result of service; to be "first" requires "bond service," for the word translated servant in this verse means "slave," and never in the New Testament means anything else. Note, however, that the idea is not submission to the authority of others, but a complete effacement of self and self interests for the sake of the real interests and needs of others. Paul, thus, more than once, calls himself the "bond-servant of Jesus Christ." "Here is the parody of the kingdom of God. Instead of being lords, its great ones became servants, and its chiefs the bond-servants of all."

45. "For verily." "Even the Son of Man himself is not exempt from this rule. His kingship is also that of service." He serves men, and his life becomes the price by which men are freed from their bondage.

Christian Endeavor

TOPIC FOR FIFTH MONTH TWENTY-SECOND.

FALSE AND TRUE AMBITIONS.

Matt. 20: 20-28.

Second-day, Fifth mo. 16.—The Babel builders. Gen. 11: 1-9.

Third-day, Fifth mo. 17.—Abimelech rebuked. Judges 9: 1-21.

Fourth-day, Fifth mo. 18.—David's ambition. Ps. 131: 1-3.

Fifth-day, Fifth mo. 19.—Amaziah reproved. 2 Kings 14: 8-14.

Sixth-day, Fifth mo. 20.—The disciples corrected. Mark 9: 33-37.

Seventh-day, Fifth mo. 21.—The Pharisees condemned. Luke 20: 45-47.

The word ambition is one of those ill-starred terms which are in themselves capable of a meaning at least not objectionable, but which by usage and custom are condemned to serve for the most part to designate qualities for which we criticise rather than praise their possessors; yet a man devoid of ambition is not necessarily admirable; no negation assures that; neither is a degree of ambitiousness to be contemned. The word literally means a going about to secure votes, and is expressive of that inclination in man that seeks for the approval of his fellows and for their honorable esteem.

Ambition is like the condiments which give savor to the food and zest to the appetite—useful in right place and measure, but requiring to be kept within due bounds and proportions. So long as the main element in ambition is excellence in service and accomplishment for the sake of others, we may safely seek the pre-eminence toward which it strives; but the natural man neither appreciates nor chooses such ideals. John and James had been for months continually with Jesus, but they had ambitions quite impossible of attainment under His ordering of affairs.

When the Czar of Russia saw the engineer's sketch of a railroad route from his capital to Moscow, he criticised the detours made to avoid obstacles and to accommodate cities and towns lying somewhat to one side or the other. Laying a ruler on the map, he drew a straight line from St. Petersburg to Moscow,

and said, "Here is your route; build the road here." Swamps were bridged, forests felled, valleys leveled up, and hills cut through, neither persuasion of benefit nor opposition of difficulty serving to turn the builders aside. So if ambition takes control, it may impel to the sacrifice of every grace and joy of life, the overriding of every hindrance, be it duty, love, family cares, or the bitter hostility of enemies; all are alike sacrificed or beaten down, only that the goal may be reached.

Does this remind us of Paul's "pressing toward the mark"? No one has or can conceive of a higher ideal than the Christian's, but how far the method differs from that of the conqueror whose achievements are measured by the number of nations subdued and rivals overthrown. There is high privilege and a clearly-implied obligation expressed in the words of Jesus, "That the disciple be as his Master, and the servant as his Lord"; and note the divine rule for attainment as exemplified by Him. "I am in the midst of you as one that serveth."

Missionary Department.

REPORT OF THE BOYS' ORPHANAGE, 1903.

The agricultural season of 1902-3 was an exceptionally prosperous one, and the good harvests did much to help those who had suffered in the famine of 1900. This had its effect on the orphanage, too, for of more than seventy boys who left us during the year, no less than thirty-two went away definitely in order to rejoin their relatives, and of eleven more whom we have entered as "run away" probably the majority did the same. The year closes with 302 names on the register.

The most memorable thing in the year will be the outbreak of plague. This terrible disease, which began in India in 1896, has never reached our district till this year, when it broke out in January at Hoshangabad. Strange things are told among the people of its origin, sometimes that a woman from a distant place has introduced it in a fit of anger, again that the English have started it in order to reduce the population! Our own boys are perhaps nearer to the scientific truth when they say that it is caused by a demon who is now, when the disease has died down, hiding in the houses where plague occurred ready to seize on the people again. At Hoshangabad, the epidemic became very bad, and attacked our Industrial Works compound, where several died, among others one of our apprentice boys. School and industrial work had to be suspended for a little while, but in two or three weeks regular occupations began again. Our school work has gone on much as usual, nearly all the boys getting the regular promotion in April. Of the fifteen boys who went to the Government English Middle School eighteen months ago, the majority are going on steadily; but three or four have fallen out, having lost their zeal for study, and have been put to learn trades. Miss Evens is teaching a few of these boys the typewriter, an accomplishment likely to be useful to them later.

Industrial training work has been at a disadvantage this year, for G. E. Clark being on furlough, and E. Watson spending his first year in language study, there was no missionary specially to look after it, except Alfred Taylor, the superintendent of the Industrial Works at Hoshangabad. He has about twenty-five boys as apprentices, most of them carpenters, and a few working at other trades, such as masons, and blacksmiths, in which the Industrial Works can employ them.

We intend that in future the boys shall be taught by the missionaries themselves. This has hitherto been impossible, owing to the fewness of our men. But now with three men available for orphanage work, we hope to be able to carry it out. The full scheme involves, first, some teaching in carpentry or other manual work while the boys are still at school, so that they may be better fitted for whatever trade they may take to afterwards. They should then have at least two years' apprenticeship in the orphanage under G. E. Clark or Ernest Watson, in some trade which is required at the Industrial Works. After this they would be transferred to the Industrial Works, where they would serve another year, and should then be able to earn their own living there. We can hardly work the scheme out in its entirety just yet, but the prospects are favorable for a good beginning.

Not least among those who assist are the boys' supporters at home or in India, who not only pay for them, but work for them, write to them, pray for them. It is a help that cannot be measured, but notwithstanding many sad disappointments we daily feel its value. Some boys seem to have made a start and grown a full inch offhand on hearing that they had had a supporter assigned. They perhaps realize your existence very vaguely, and the younger ones seldom remember the names, or if they do you would hardly recognize their pronunciation of them. But still they know that there is somebody to whom they can feel they belong in a special manner, and there is no doubt that this knowledge is often a great force in the forming of their character. Nor would we forget the more mundane, but very valuable gifts which blossomed out on our Christmas tree at Lahi after being sewn in many M. H. U.'s at home.

J. D. and A. MAYNARD.

Seoni Malwa, India.

Correspondence.

Noblesville, Ind., 4th mo. 28th, 1904.

To Members of the Haworth Family in America:

Upon the suggestion of a number of the family the Executive Committee of the National Association have arranged for a national meeting at St. Louis, Mo., on the 1st day of 9th mo., 1904, while in attendance at the Louisiana Exposition.

Arrangements have been perfected for hotel accommodations at either the Hotel Epworth or Indiana House, which are located within 200 feet of each other. The former, as the name indicates, is under the control and management of Christian people, and offers first-class hotel accommodations in every respect at the reasonable rate of \$1 per day, exclusive of meals. The latter hotel, known as the "Indiana House," is under the

management of Dr. Nathan E. Mills & Co., of Westfield, Ind., and will be conducted on a strictly moral and orderly basis. It is a plain inexpensive two-story frame building, with good new clean beds and substantial fare at the very low rate of 50 cents per bed when two occupy the same bed and 25 cents per meal. In order to secure this very low rate it will be necessary to remit \$10 to William P. Haworth, at Noblesville, Ind., before 6th mo. 1st, which amount will be applied on board and lodging, when a certificate guaranteeing rooms and board at the above rates will be issued. Those wishing to be entertained at the Hotel Epworth at the reasonable rate of \$1 per day, exclusive of meals, will please remit \$1 to William P. Haworth, at Noblesville, Ind., before 6th mo. 1st, when a certificate will be issued entitling the holder to the above rates.

These two hotels are located on an eminence just north of the exposition grounds, within five minutes' walk of "Convention Entrance" gate, thus avoiding the annoyance and expense of using street cars to go to and from the exposition grounds. By remitting at once you are guaranteed the above low rates in company with friends and relatives, and saved the embarrassment of securing hotel accommodations after getting on the grounds.

The program for the reunion, which will be largely of a social nature, and to transact some important business pertaining to the interests of the family, will be announced at a later date. Arrangements can be had for a two days' session if desired after getting on the grounds. Arrange at once for attending the exposition on the above date and secure your hotel accommodations as indicated above, and let us greet several hundred of the descendants of our worthy ancestor, George Haworth, the emigrant. Yours in the interest of the family,

WILLIAM P. HAWORTH,
President, Haworth Association of America.

Things of Interest Among Ourselves.

Henry James is now located at Hartney, Manitoba, and is doing pastoral work in the meeting.

Isaac and Mary Snowdon Braithwaite landed in New York on the 27th of last month. They are to make a short visit in this country, mainly in Baltimore.

G. Bevan Emmott, son of George H. and Elizabeth B. Emmott, formerly of Baltimore, has come to America from his home in Liverpool to join Herbert Cash, of Oregon.

Lindley M. and Elizabeth C. F. Stevens acceptably attended Elba Meeting, New York, the 24th ult. They also visited with friends at Batavia, Collins and Union Springs.

Nine Partners' Quarterly Meeting, of New York Yearly Meeting was held at Millbrook, N. Y., the 4th and 5th inst. A notable feature was an instructive address by Amos Sanders, of Brooklyn, upon "The Four Sides of Ministerial Life."

First-day, the 24th ult., thirty-four persons were received into membership in the Indianapolis Meeting. The pastor conducted a very impressive welcome service for them, in connection with which the doctrines and belief of Friends were presented.

George B. Evans, of Farmington, N. Y., was much blessed in his service at Scipio Quarterly Meeting, held in Skaneateles, N. Y. Friends are much thought of there. One of the visiting Friend ministers was secured to preach in the Presbyterian Church at a union meeting.

Anna Braithwaite Thomas wrote recently of the health of her husband, Richard H. Thomas, as follows: "He is still confined to bed with rheumatic affection of the heart, from which he has now been suffering for over eight weeks. The doctors hope for his ultimate recovery, but they say that it will be tedious."

Allen Jay, of Richmond; Benjamin F. Trueblood, of Boston; J. Walter Malone, of Cleveland, and others, are expected to attend the forthcoming Yearly Meeting in Glens Falls, N. Y., opening Fifth mo. 26th. The day following Yearly Meeting there will be a conference especially helpful for ministers and Christian workers.

Contentnea Quarterly Meeting, N. C., which convened the 23d ult., was favored with the presence of Eli Craven, a minister from Western Quarter, and Ada Lee, a minister from New Garden Quarter. All the sessions were well attended, and encouraging reports were received. The select meeting was also well attended. A proposition to recognize the gift of the ministry of one Friend was approved.

Alma G. Dale, who has been located in the meeting at Hartney, Manitoba, expects soon to go to England for a rest and for service in meetings, as her health may permit. She is very desirous of securing information in regard to the history of the Lundy family, who settled in Falls Township, Bucks County Pa., and she asks all who can be of service to her along this line to write to her, care of Joseph E. Gould, Uxbridge, Ontario, Canada.

The Sabbath morning service at the Union Street Friends' Meeting, Kokomo, Ind., the 1st inst., was of unusual interest. The occasion was the farewell meeting for one of the aged members, Celia Hackett, who goes to Minneapolis to make her home with relatives. At the suggestion of the Christian Endeavorers and by their assistance, from a list of thirty members 70 years or more of age twenty were enabled to be in attendance. The service as conducted by the pastor, Murray S. Kenworthy, was of interest to the young and old.

Fifth month 1st was Foreign Mission Day at the First Friends' Meeting, Indianapolis, Ind. The services were arranged by the two mission societies of the meeting. The pastor, Morton C. Pearson, presented the claims of missions in the morning meeting in a message on "World Evangelization." Exercises were also held in the Bible School at 9.15 a.m. Dr. Newlin's wife, of Westfield, gave a most interesting stereopticon lecture on "Mexico and Mexican Missions" at the evening service. Large audiences were present at all the meetings, and an offering of \$30.00 was received for the work.

The new meeting house at Gross, Neb., was dedicated the 10th ult. The property is free from debt. W. J. Hadley, superintendent of Iowa Yearly Meeting, preached the dedication sermon, and continued in a series of meetings, fourteen sessions in all. There were several conversions, and seven gave their names to become members with Friends. There has been no established meeting at this point heretofore, but at the next Quarterly Meeting, which will be held at Highland, Boyd County, the 14th and 15th inst., there will be a request for a monthly meeting. Gross is a small town of about two hundred inhabitants, which is located eight miles from a railroad. The country surrounding is very fertile and productive. Any one wishing to locate in this region would do well to write to Samuel Woodard, Gross, Neb.

Elizabeth G. Underhill has recently visited Oakwood Seminary, of which she writes as follows:

"Having the privilege of spending the Sabbath and the day following, Fifth mo. 1st and 2d, at Oakwood Seminary, Union Springs, N. Y., I thought perhaps a few words concerning the spiritual condition of the school might prove interesting.

"I found between thirty and forty students, and all but three were Christians. The Sabbath evening service was in charge of the Christian Endeavor Society of the Seminary, which was a meeting of much power and blessing, nearly every student taking part in both prayer and testimony. At its close two Cuban young men, students from the Gibara Mission, surrendered their hearts to Christ. During Third month a blessed wave of salvation swept over the school, and in one evening a large number of students gave themselves to the Lord without any apparent instrumental effort, but it was evidently the result of the earnest prayers of several of the saved young men and women, who for many weeks had earnestly besought the Lord for the conversion of their fellows. These, combined with the faithful labors of their caretakers, especially their loving preceptress, has brought forth a rich and abundant harvest. It is hoped that Friends throughout the Yearly Meeting may see the necessity of supporting this school in every way. The spiritual training of our children while obtaining an education should claim our thoughtful attention and care."

DIED.

AXTON.—At Darlington, Ind., Fourth month 17th, 1904, Ma-linda V. Axton, wife of Charles R. Axton, aged 35 years. She was an untiring worker in the church and a devoted wife and mother.

MONTGOMERY.—At Paoli, Ind., Fourth month 19th, 1904, Dr. James Worth Montgomery. He was a kind and sympathetic physician and a successful practitioner. He was converted a number of years ago and later joined Friends.

THORNE.—At her home, in Urbana, Ohio, Fourth month 10th, 1904, Susannah Thorne, wife of the late John Thorne, aged 60 years. The deceased was a member of Sabina Monthly Meeting, Ohio.

Events and Comments.

The Japanese forces are advancing beyond the Yalu and forcing the Russians to retreat. They have also succeeded in effecting a landing in the rear of Port Arthur, and will soon be in possession of that coveted prize.

Of the 750 delegates at the Methodist Conference, which recently convened in Los Angeles, twenty-five are women. The admission of women into the law-making body of the M. E. Church, with full rights guaranteed by the constitution, is a significant event and a step in the right direction.

A plan for the general reorganization of the Red Cross is being developed, which, if accepted, will reconcile the differences that now exist in the organization and will put it on a permanent basis of effectiveness. The plan was drawn by ex-Secretary Foster, at Senator Proctor's request, and contemplates the co-operation of the National Government in the work of the organization.

Six hundred teachers in the schools of Porto Rico are planning to visit the United States this summer. Only those teachers will come who feel able to expend at least 11 per cent. of their yearly salary to defray the expenses of the trip. Half of them will go to Harvard, repeating the interesting experiences of the Cuban teachers, and Samuel M. Vincent, a Porto Rican school commissioner, asks that \$10,000 or \$12,000 be raised in Boston to help the teachers through. Of the rest Cornell University will care for 200, and 100 will be distributed throughout New York.

IN AN OLD TRUNK.

Baby Finds a Bottle of Carbohic Acid and Drinks It.

While the mother was unpacking an old trunk a little 18-months-old baby got hold of a bottle of carbohic acid while playing on the floor, and his stomach was so badly burned it was feared he would not live, for he could not eat ordinary foods. The mother says, in telling of the case:

"It was all two doctors could do to save him, as it burnt his throat and stomach so badly that for two months after he took the poison nothing would lie on his stomach. Finally I took him into the country and tried new milk, and that was no better for him. His grandma finally suggested Grape-Nuts, and I am thankful I adopted the food, for he commenced to get better right away, and would not eat anything else. He commenced to get fleshy, and his cheeks like red roses, and now he is entirely well.

"I took him to Matamoras on a visit, and every place we went to stay to eat he called for Grape-Nuts, and I would have to explain how he came to call for it, as it was his main food.

"The names of the physicians who attended the baby are Dr. Eddy, of this town, and Dr. George Gale, of Newport, Ohio, and any one can write to me or to them and learn what Grape-Nuts food will do for children and grown-ups, too." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

Prices of nearly all the great classes of domestic production have materially fallen during the past year, the chief exceptions being cotton, wool, wheat, corn, oats and refined petroleum. On the other hand, prices of imported articles for use in manufacturing have advanced during the same period. This statement summarizes in a few words the picture of prices to-day compared with those of a year ago.

A report made recently by the treasurer of the athletic department of one of the large universities in this country showed that from various sources almost one hundred thousand dollars had been received this season and spent in connection with the athletic games. About two-thirds of this sum was spent in the running expenses of the various crews and teams. Among the items were such as \$7,000 for sporting goods, \$14,000 for traveling expenses, \$10,000 for board during training, \$2,500 for trophies, and so on. These figures make one pause and consider whether this college athletic business is not becoming excessive.

In speaking of the cotton crop for this season, Superintendent Galloway, Chief of the Bureau of Plant Industry, says: "There will be a large crop, and I look to see very satisfactory results from the efforts to fight down the boll weevil. South of Corsicana the season is six weeks ahead of the usual condition of the crop at this time of year. Through a great part of Texas the crop has now been chopped out once. The work that is going on down there is simply phenomenal. The thirty experiment farms are all well on in their work, and the prospect is excellent for all that the department has expected to accomplish through them."

The Chicago amusement association is planning to furnish free firecrackers and torpedoes in unlimited quantity to every child in Chicago on Independence Day, in order to protect children from injury and property from damage. The ammunition, however, must be exploded in the parks and public playgrounds, under the supervision of a fireman, a physician and a member of the newly-created association. The organization is capitalized at \$1,000,000. The Fourth has become a day of national humiliation, and the sober sense of the people is beginning to assert itself. A crusade in favor of a more reasonable method of expressing our joy is in order all over the country.

For the first time in seven years an effort has been made to gather divorce statistics in the United States, and the result shows that in that time the yearly average of divorce has grown from 16,436 to about 70,000, or more than 400 per cent. In Massachusetts in 1886 there was one divorce to every thirty-one marriages; in 1901 there was one to every twenty. In Ohio there had been in the former year one to every fifteen; in the latter there was one to less than eleven. In Michigan there had been one divorce to every thirteen marriages in 1886; in 1901 there was one to every nine. In Rhode Island there has been a divorce to every eleven marriages in 1886; in 1901 there was a divorce to every eight. To find a social menace parallel to this it is necessary to turn to Japan, where, it is said, there are 100,000 divorces yearly. Among other nations, American figures

IT IS A MATTER OF HEALTH



THERE IS NO SUBSTITUTE

are unapproached. France granted in 1902 21,939 divorces. The German Empire, with a greater population, has not half the number of divorces that are attributed to France—fewer than 10,000. In England 177 absolute divorces were granted in 1901, a number which increased to 284 the next year. In Canada there were but eleven in 1900, and but nineteen in 1901 to match our probably 61,000 in 1901, which, in all likelihood, has become nearer 70,000 in the year that has just closed.

FRIENDS' SUMMER SCHOOL OF RELIGIOUS HISTORY IN 1904.

A second session of the Friends' Summer School of Religious History will be held at Haverford College from the afternoon of Sixth month 15th to Sixth month 25th, at noon, 1904. Courses of lectures will be given on the Life of Christ, on various aspects of truth as understood by Friends, on the application of Christianity to present-day problems, and on other topics.

Lectures will be given by George W. Knox, of New York; H. S. Nash, of Cambridge; George A. Coe, of Chicago; Catherine Albright, of England; Benjamin Trueblood, of Boston; Elbert Russell, of Indiana; T. Harvey Haines, of Ohio; Mary M. Hobbs, of North Carolina; Amelia M. Gummere, Alfred C. Garrett, Joseph Elkinton, Allen C. Thomas, Seth K. Gifford, George A. Barton, Rufus M. Jones and Isaac Sharpless, of Pennsylvania, and others to be announced later.

A series of conferences on topics of vital interest to Quakerism will be held. Daily Bible classes and excursions to points of historic interest will be a part of the program.

There will be no charge for tuition. Board will be furnished in the College Halls at one dollar a day. Application should be made to

**O. M. CHASE,
HAVERFORD, PA.,**

NOTICE.

The annual meeting of the Associate Executive Committee of Friends on Indian Affairs is called to meet at two o'clock p.m., on Fifth-day, the 19th of Fifth month, sessions to continue during the 20th. It is particularly requested that delegates from our several yearly meetings endeavor to be present. Place of meeting to be at Friends' Institute, No. 20 South Twelfth Street, Philadelphia.

E. M. WISTAR, Chairman.

HETTY B. GARRETT, Secretary.

YEARLY MEETINGS IN 1904.

New York Yearly Meeting at Glens Falls, N. Y., Fifth month 27th. James Wood, Clerk, Mount Kisco, N. Y.

California Yearly Meeting, at Whittier, Cal., Sixth month 22d. John Chawner, Clerk, El Modena, Cal.

New England Yearly Meeting, at Providence, R. I., Sixth month 24th. John Ellwood Paige, Clerk, 50 Chatham Street, Lynn, Mass.

Canada Yearly Meeting, at Pickering, Ont., Sixth month 24th. William I. Moore, Clerk, 60 Bleecker Street, Toronto, Ont.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 5th. Edwin McGrew, Clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 10th.

NECESSARY.

People May Go Without Food for Days, but Not Without Sleep.

Fasters have gone without food for many days at a time, but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night up to three weeks ago, but now I sleep sound every night, and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee, but three weeks ago I cut off the coffee and began using Postum. Twice since then I have drank coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother has been in the habit of drinking coffee three times a day. He has been troubled with sour stomach and I often would notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief.

"About two weeks ago he asked me for a cup of Postum—said he liked it well enough to give up coffee, and since then has been drinking Postum three times a day, and says he has not once been troubled with sour stomach." Name given by Postum Co., Battle Creek, Mich.

Even after this lady's experience with coffee her brother did not suspect coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this, but it's easily proved. A 10 days' trial works wonders, and of course, "there's a reason."

Look in each package for the famous little book, "The Road to Wellville."

L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 18th. James B. Unthank, Clerk, Wilmington, O.

Ohio Yearly Meeting, at Damascus, O., Eighth Month 25th. Edward Mott, Clerk, Tecumseh, Mich.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Clerk, Richmond, Ind. Anna M. Roberts, Clerk, Richmond, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

The anti-adulteration law passed by Congress last year has already begun to bear fruit in its effect on French wines. The strict enforcement of the law has been a bitter blow to the enormous industry of Bordeaux and other towns engaged in manufacturing adulterated wines for the United States. Many cargoes have been refused admission, and the whole industry is forced to seek another market or adopt honest standards of production.

Immigration is still noticeably large, but yet it falls considerably below the volume pouring into the country at this time last year. Steerage and second cabin arrivals at New York during the past month numbered 70,396, compared with 101,000 coming over in the month a year ago. It is to be questioned whether even this reduced volume of immigration is not larger than the country can well take care of or than present industrial conditions justify.

A LIMIT TO HAIRPINS.

A man just returned from a long journey, according to "Lippincott's," was entertained by his wife with a recital of certain improvements she had made in his absence.

"And you know," she said, "that closet that was locked for over a month, and which you said couldn't be opened except by a locksmith? Well,"—triumphantly—"I opened it."

"Well, well, how in the world did you do it?"

"With a hairpin."

"And the furnace door," she continued, "has been slopping around on one hinge for ever so long just because you were too lazy to fix it, but it's all right now."

"Well, I'm glad you had it fixed."

"Had it fixed? I fixed it myself with a hairpin."

"And then there's that crayon portrait of mother that stood in the corner for almost six solid weeks because you never would bring me any picture-hooks—"

"Well, I intended to, but—"

"O, 'but'! Well, it don't make any difference now; I got it up with a hook I made myself—out of a hairpin."

You want to know how to get my lamp chimneys.

(1) Your grocer sell them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells everything.

MACBETH, Pittsburgh.

"And there's Willie; you've been coaxing him and bribing him for a year, trying to break him of biting his nails, and I broke him in a week."

"With a hairpin?" he inquired, weakly.

"No!" she snapped. "Don't be a goose! With a hair-brush!"—Exchange.

We flatter those we scarcely know,
We please the fleeing guest,
And deal full many a thoughtless blow
To those who love us best.

—Selected.

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Intermediate Quarterly. For boys and girls of from 10 to 14. Same size and price as Bible School Quarterly.

Primary Quarterly. For primary class. Contains lesson study, questions and blackboard designs. Same size and price as Bible School Quarterly.

Lesson Sheets. Same matter as the Bible School Quarterly. Designed for visitors. Every school should have at least five, or ten copies to hand out to visitors or those who attend the school only occasionally.

Our Youth's Friend. Weekly, semi-monthly and monthly. A paper for the young people. Single subscriptions per year, weekly edition, 60 cents; semi-monthly, 30 cents; monthly, 15 cents. School

subscriptions, five or more copies to one address, weekly edition, 12 cents each per quarter; semi-monthly, 6 cents each per quarter; monthly, 3 cents each per quarter.

Child's Lesson Leaf. Adapted to infant classes. One for each week, containing the lessons and lesson story, also pictures and stories for small children. Price, 20 cents a year.

Send for sample copies, free.

Statistical Blanks

The Committee appointed by the Five Year Meeting to arrange Statistical Blanks for all the Yearly Meetings has completed its work and the blanks are ready for distribution.

1. The Blank for Membership is full and complete and is so arranged that anyone can readily fill it out. There are two blanks: One for the Particular or Monthly Meetings and the other for the Quarterly Meetings. James Wood, of Mt. Kisco, N. Y., says, "They are excellent in their simplicity and completeness."

ADDRESS,

PUBLISHING ASSOCIATION OF FRIENDS, PLAINFIELD, INDIANA

P. W. RAIDABAUGH, Manager.

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We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

TEACHER WANTED for Shelter for Colored Orphans, Philadelphia. State experience. Address Mary Ogden Conard, Lansdowne, Pa.

A YOUNG LADY, college graduate, wishes a position as companion or mother's helper, tutor to small children. Good reader, competent in instrumental music. Experienced. Address E. B., care AMERICAN FRIEND.

FOR RENT.—At Wells Beach, Maine. A small rustic cottage upon the broad shore of the Atlantic Ocean, three miles from Railroad, in a clean and quiet section; green fields in the rear, quarter mile from postoffice. Telephone and telegraph. Six rooms, five double beds and comfortable furniture. Address T. B. Husey, N. Berwick, Me.

WANTED.—A thousand families of "Friends" and others to come west and buy land in Woods county, Oklahoma, while you can get good farms at half their value. Rich valley land near Friends' meeting, Stella Academy, railroad and good market. In the great wheat and alfalfa belt, and fruit in abundance, the best part of Oklahoma. Warm, healthy climate, with splendid society. Write us for circulars and price lists. References, Pastor "Friends'" Church, First National Bank of Cherokee. Very truly, VOTAW and SETZER, "Friends."

WANTED.—A male teacher for the commercial department at Oak Grove Seminary. George L. Jones, Principal, Vassalboro, Maine.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

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"Yes, I believe you could."—"Chicago American."

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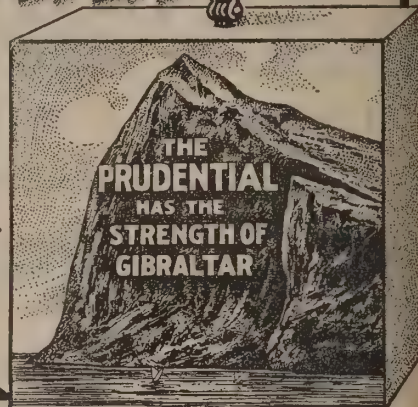
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Bleached Sheetting Muslin—another lot of the 2½-yard width, in 5- to 10-yard lengths; worth 31¢—now 25¢ a yard.

Featherproof Ticking of the better sort—32 inches wide, 22¢ a yard; 36 inches wide, 28¢ a yard.

West store, west aisle.

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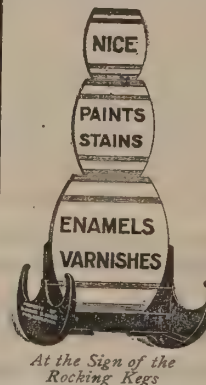
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The American Friend

Vol. XI

FIFTH MONTH 19, 1904

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CHRIST THE LIVING BREAD.

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his window seen,
In Spitalfields, look'd thrice dispirited;

I met a preacher there I knew, and said:
"Ill and o'er work'd, how fare you in this scene?"
"Bravely," said he, "for I of late have been
Much cheered with thoughts of Christ, the living
bread."

O human soul, as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam,
Not with lost toil thou laborest through the night.
Thou mak'st the Heaven thou hop'st, indeed, thy
home.

MATTHEW ARNOLD, in "East London."

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Lift thyself up, look around, and see something higher and brighter than earth, earth-worms and earthly darkness.—Richter.

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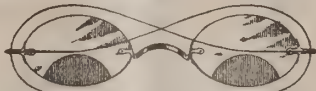
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WANTED.—A few summer boarders, in Friend's family, on farm, only half mile from Meeting. Stone house, bath room; abundance of fruit, spring water, plenty of shade. References exchanged. Address, Howard M. Hoge, Lincoln, Virginia.

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WANTED.—A thousand families of "Friends" and others to come west and buy land in Woods county, Oklahoma, while you can get good farms at half their value. Rich valley land near Friends' meeting, Stella Academy, railroad and good market. In the great wheat and alfalfa belt, and fruit in abundance, the best part of Oklahoma. Warm, healthy climate, with splendid society. Write us for circulars and price lists. References, Pastor "Friends'" Church, First National Bank of Cherokee. Very truly, VOTAW and SETZER, "Friends."

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God does not, if we could see Him fully, send us anything but joy; the sorrow that comes with His spiritual mercies is something which we add to them ourselves.—Phillips Brooks.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

PHILADELPHIA, FIFTH MONTH 19, 1904.

No. 20.

FOR THE AMERICAN FRIEND.

BROADWATER VOICES.

Alas for him who may not know
The beauty of this favored place,
Nor, when the spring-time breezes blow,
Toward this fair island set his face
To seek the quiet Nature gives—
The outward calm of earth and sky—
Conducive to that inward peace
The voices of the world deny.

For here, to him who hath an ear
To hear the voice of Nature call,
A soul to feel her influence sweet
And humbly own her magic thrall;
There are a thousand tongues to tell,
In wind and wave, in bird and flower,
Amid the thrill of life and love,
The secrets of Creative Power.

The world, unheeding, passes by,
Nor pauses for a moment's grace
To own the loveliness around
Or seek the Author's hand to trace.
For us, let Nature ever be
The handmaid of a Father's love
To teach us of His wondrous works
And of His outstretched arms above.

And more than any outward voice
Of wind or wave or beast or bird,
The still small voice that speaks within,
O, let that inward voice be heard!—
To guide us on our pilgrim way,
To help us o'er each rugged hill,
Past every danger far or near,
If we but listen and are still.

THOMAS WISTAR.

Fifth month 1st, 1904.

ONE TAKEN AND ANOTHER LEFT.

Many of our Lord's illustrations about the coming of the Kingdom are open to two interpretations. They seem at first sight to imply a sudden, miraculous event, occurring in the visible world. It has always been difficult to make the passages of this sort fit in with numerous other passages in which the Kingdom is described as coming without observation, as being within, as being like seed or yeast which expands gradually, as being the rule and reign of God in the heart and life. This view is best stated in the words of the prayer: Thy Kingdom come, that is to say, Thy will be done on the earth as it is done in heaven. Here the Kingdom is thought of as the Divine rule or sway, which is slowly extended from life to life, until it takes in all hearts, and God's will is done in the world as it now is in the heavenly realm.

May not those passages which at first seem to

imply a sudden, miraculous event also be taken so as to fit with those deeper and more spiritual conceptions? Some of them surely can be so taken. A good example of such a passage is Matthew, xxiv., 40-41: "Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." This plainly might mean some great event which shall suddenly separate the two workers and forever set them apart. It might also mean that right in the midst of their toil one shall find the Kingdom, shall see the meaning of life, shall work as unto the Lord, shall feel a Divine presence and have a sustaining joy, while the other shall miss it all, shall have only the sense of drudgery, the grinding and the toil. The two live and work under the same sky. They both have the same outward circumstances. They face the same practical problems and difficulties—but with an infinite difference. One has been taken up into the Divine meaning of life. He tills his field with his eyes open upon a heavenly vision. The other sees only the disagreeable task and the weary weight of an unintelligible world.

It is a parable which teaches us that religion is not a substitute for the business and occupations of life, not something to be secured by withdrawing from the practical tasks of the day's work. But rather a power and a presence which permeate and consecrate all the work to which we are called. The Kingdom is not reserved for the monk in his cell, for the bishop in his palace, for the priest at his altar. It takes possession of the man in his field; it comes to the poor peasant woman grinding her batch of meal for the scanty dinner. Christ's religion is the religion not for the ordained alone, not simply for altar and closet, but for the toiler and the weary worker as well. When the Kingdom comes it does not break the yoke of toil; it only makes it easy to bear it. It opens the man's eyes to see a wider service in his work, it enables him to find joy in it and so to grow in spirit and to get rich in God while he is doing what would be drudgery, if it were done without any illumination or vision. The great question is, Are we taken or are we left? Are we in the Kingdom or out of it? Is the sky above our heads open Godward or is it tight shut for us?

SEVEN PRACTICAL SUGGESTIONS.

John William Graham recently made a valuable contribution in the London Friend to the discussion of "Meetings on the Basis of Silence." He closes his letter with these seven suggestions:

(i) In all times of business or professional stress, remember how poor and one-sided is outward activity not rooted in religion. Therefore always give thy tithes of service to the Society which is thy religious home.

(ii) When attracted so much to pleasure that it is a bore to attend meetings and serve on appointments, remember that the world is not built that way.

(iii) Be willing to have simple doings, so that mere sordid needs may not limit the number of homes founded and families growing up amongst us.

(iv) Support our Friends' schools, and extend their influence widely, so that all children belonging to us may start life as Friends.

(v) At Woodbrooke, or otherwise, study to make thyself an approved workman.

(vi) Do not discourage any one's genuine gift because thou dost not exactly agree with him.

(vii) Never be without such aggressive effort against evil as thy hand may find to do, in the world outside the Society's pale.

He believes that if all Friends practiced these principles our present problems would be solved. There is no question that his seven suggestions are important and far-reaching. They are meant primarily for English Friends, but they apply just as well here in America.

Emperor William, in a memorable address to the German people somewhat more than a year ago, said: "The man whose life is not founded on religion is lost." "How poor," writes our friend in a similar strain, "how poor and one-sided is outward activity not rooted in religion." Most decidedly it is. The man who cuts off his religious exercises in order to get more time for "business" and "practical life" has cut himself off from the real source of supplies, and sooner or later there will be an *inward* famine, which will also affect all his *outward* life. It is also true that it is very difficult to have the life rooted in religion without having "a religious home." Religion is not a selfish affair for one man alone. It unites men into social groups, and it always calls for some service and some personal sacrifice. In very truth "the world is not built" so that each person can seek his own ease and follow his own sweet will and still have all the *advantages* of religion. Suggestion iii. is also needed. A Quakerism run to luxury is a played out Quakerism. If our young members are straining so hard to keep up with the social procession that they fail to raise families and train children, if they care more for "standing" and "position" than they do for the delights of home and the joys of the hearth, Quakerism would soon become only an obsolete dictionary word. "Simple

doings," "simple life" will banish sordid needs and increase happiness and purify religion.

Early preparation for a life of service is the main secret of success. The world's spiritual work cannot now be done on ignorance, if it *ever* could. One well-directed stroke, guided by insight, is worth a thousand aimed with shut eyes. Our Friends' institutions need to learn better how to make their work bear directly toward producing "approved workmen." It is all very well to go to "settlements" for definite religious study, but the school and college ought already to have given a keen appetite for it, and some of the armor ought already to be buckled on. The first mark of a true Christian spirit is power to appreciate the gift and service of all genuine and sincere persons. He who misses the *word of truth* because he can recognize only what he happens to agree with, makes his own poor, narrow life the ultimate standard, and he loses the chance to grow to anything larger.

And, finally, suggestion vii. is always needed. He is a poor Friend who is doing nothing to lessen the forces of evil in the world. The best way to grow is to engage in battle with some definite evil—to fling one's life into some contest. It has been one of the noblest features of Quakerism that it has been aggressive, that its members have fought a good fight with the world's evils. There is still no lack of opportunity for continuing this aggressive activity.

FOR THE AMERICAN FRIEND.

BAPTISM AS VIEWED BY FRIENDS.

BY ABIJAH J. WEAVER.

(Continued from last week.)

In the latter half of the 11th chapter of Acts we are told how the first real Gentile Church was established, not by the apostles, but some of the men of Cyprus and Cyrene, who came to Antioch and preached unto the Grecians the Lord Jesus, and the hand of the Lord was with them, and a great number turned unto the Lord. So that gradually there grew up a company of believers, whose ministers were not Jews, and who had simply accepted the Lord Jesus by faith, without baptism, circumcision, or any of the other Jewish rites, and yet the hand of the Lord is manifestly with them, so that a little farther on we read, "And the disciples were called Christians first at Antioch." (Acts 11: 26.) Everywhere else they were simply a new sect among the Jews, but at Antioch, they were Christians, knowing only Christ and Him crucified.

Now it appears that just about the time the council at Jerusalem had been convinced by Peter's experience at the house of Cornelius, that God had granted to the Gentiles salvation through faith, they hear of this Gentile Church at Antioch, and send out

Barnabas to strengthen and confirm them. He being a good man, and filled with the Holy Ghost, was most eminently suited for this work, and when he had seen the grace of God manifested in them, he was glad, "And exhorted them all that with purpose of heart they would cleave unto the Lord," then he went to Tarsus and sought out Saul, or Paul, and brought him to Antioch, and for a whole year they continued with the brethren, and the blessing of God was manifestly on the work, so that much people were added to the church. About this time occurred a famine and the persecution of the Church at Jerusalem under Herod, and the Gentile Church immediately proves its genuineness of heart, by sending Paul and Barnabas to Jerusalem with its offering for the relief of the sufferers.

Some time after the return of Paul and Barnabas from Jerusalem the Holy Ghost most positively recognizes the Gentile Church at Antioch, and says, "Separate me, Paul and Barnabas for the work whereunto I have called them." And the first foreign missionaries are there consecrated, and sent out on their missionary journey.

After a hard, but successful journey, they return again to Antioch and continue with the brethren there some years, and when something like five years has elapsed since Peter's defense of his actions before the council at Jerusalem, something occurs that shows why God had recognized the Gentile Church, instead of the one at Jerusalem, for emissaries from Jerusalem now appear at Antioch and begin to cause trouble there by teaching that unless the Gentiles be circumcised after the manner of Moses, and keep the law, they cannot be saved. They carry the Jewish element of the Church with these arguments, and the contention becomes so fierce, that it is at last determined that Paul and Barnabas shall go to Jerusalem and lay the matter before the Church there, and have a ruling made on the question. Then in the fifteenth chapter of Acts we have the formal discussion of the matter before the apostles and elders at Jerusalem, in which the Pharisee element is silenced, and the council again rules against the ordinances.

They then wrote a letter to the brethren at Antioch, giving their decision, and disclaiming any responsibility for the teachings of the men who had disturbed them on the ordinance question; they also send brethren to confirm the teachings of Paul and Barnabas. But even in this letter it was impossible for them to entirely get away from their Jewish training and the Jewish ritual. For this ritual see Lev. 17: 10-13. The letter reads: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves ye shall do well. Fare ye well."

Thus for the second time the Church at Jerusalem has officially settled that none of the Mosaic rites of circumcision, baptism, etc., that were required of the Gentile converts to Judaism, should be required of

Gentile converts to Christ, and note, they have settled it so, because the Holy Ghost has insisted that it should be so.

Soon after this conference at Jerusalem Paul starts on his second missionary journey, armed with these same decrees of the Church at Jerusalem (see Acts 16: 4) as well as with letters of recommendation from Antioch, but before Paul has half way finished this journey we find him not only baptizing, but in the case of Timotheus, whose father was a Greek, actually performing circumcision. Not that Paul has changed his views in the least, but he desired to take the young preacher with him, and as it was always Paul's custom to go to the Synagogue on entering a strange city, and preach Christ to the Jews first, he thought it best that this young Greek should comply with the Jewish law, in order that they might not have reason to find fault with them on that score, and thereby hinder their work for Christ, for says he, "Unto the Jew I became as a Jew, that I might win the Jew." And still many have taken the fact that Paul did administer the ordinance of baptism, to mean that he regarded it as a Christian ordinance. To be consistent with this argument, we should also include circumcision among his Christian ordinances, but Paul has not left us to conjecture on this point, but says plainly, "For Christ sent me not to baptize, but to preach the gospel." (1 Cor. 1: 17.)

Paul continues his missionary work until about A.D. 58, when he is called by the Holy Ghost to go up to Jerusalem. At the same time he is repeatedly warned that bonds and affliction await him; for well the Holy Spirit knew how thoroughly the Judaizing elements had taken possession of the Church there. We have the account of how the apostles and elders received him gladly, and heard the story of the blessing of God upon the Gentiles; but, say they, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law; and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise children, neither to walk after the customs. What is it, therefore? The multitude must needs come together; for they will hear that thou art come. Do therefore this that we say unto thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of

Asia, when they saw him in the temple, stirred up all the people, and laid hands on him." Acts 21: 20-27.

Then follows the story of how Paul's life was sought night and day by these Judaized Christians, who show very plainly that for all they are so very zealous for all the outward ordinances, they know absolutely nothing of the spirit of love and charity, which are the direct results of the baptism of the Holy Ghost, the only saving baptism, and without which spirit they are none of his.

Again I would call your attention to the fact that here is a plain confession on the part of the apostles and elders at Jerusalem, that notwithstanding the fact that they know that faith in Christ is to supersede all the old Mosaic ordinances; yet, for the sake of avoiding a conflict between Christianity and Judaism, they are still practicing them all, even to the extent of killing and offering sacrifices for sin, as if the blood of Christ was of none effect. And this too about twenty-seven years after Pentecost. Now can you wonder that after this experience and the cruel persecution that follows Paul the prisoner of Christ all the way to Rome, that Paul should from this time on set himself positively against this Judaizing tendency in the Church of Christ? This from his letter to the Galatians, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again unto every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith." (Gal. 5: 1-5.) Or again in the third chapter and second verse, "This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith?" It will not weaken his argument on this point in the least to read the entire letter.

Nor is Paul alone in this fight, for other of the apostles after a time come to the same position. Thus we have Peter, in his first general epistle, 3: 21, saying, "The like figure whereunto even baptism doth also now save us by the resurrection of Jesus Christ (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)." So Peter leaves no chance for them to believe when he is talking of the saving baptism, that he has reference to the old Jewish baptisms. Then, again, John, in his gospel, which is one of the last of all the apostolic writings, takes special pains to make this point very clear, and brings the testimony of John the Baptist in, to clear up the point that was doubtless giving some of the converts trouble. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? and he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he

saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." (John 1: 19-34.) Here we have it very plainly stated that John's baptism was with water, but that Christ's baptizing should be with the Holy Ghost; so that it will certainly take a very decided twisting of these very plain statements to make water baptism the Christian baptism.

Then for fear we should try to hold to both, Paul says in his letter to the Ephesians (4: 4-6), "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And that one Christian baptism must be the baptism of the Holy Ghost, for without that baptism the Church is shorn of her power. This is not only the contention of the apostles, but it has been abundantly proven by the Church in these nineteen centuries of her history. Just whenever and wherever the Church has emphasized the spiritual baptism of her ministers and membership she has grown in power and brought forth the peaceful fruits of the Spirit. But just in proportion as she has turned to and emphasized mere outward forms, has she lost her higher Christian graces. It was a consciousness of this coming apostasy that Paul plainly saw would overtake the Church, just so soon as the faithful apostles were removed, so that their influence would no longer hold in check this Judaizing element, that caused him to dwell so strongly on this matter when giving his last instructions to young Timothy, on whose shoulders the great burden of the Church was soon to fall. 1 Tim. 4: 1-3: "Now the Spirit speaketh expressly, that in the last times some shall depart from the

faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Now, if we will watch the development of the Church for the next one thousand years, and realize that not only the old Mosaic rites, but many of the traditions of the elders, are adopted, then the same policy that made it easy for the Pharisee to accept Christ, by simply allowing him to bring in his ceremonies with him, is soon making it equally easy for the Pagan by adopting many of his performances. This continues until it is hard to say whether the Church is Christian, Jew or Pagan.

Let us give you the testimony of an eye witness to some of these performances that are a direct outgrowth of these "Holy Ordinances."

The basilica of St. John Lateran (in Rome) is one in which all the Popes are consecrated. Near it is a little building—a gem of architecture—in which there is a great fountain for the manufacture of "holy water." You are there to see an imposing procession of Church dignitaries marching toward it. They come with a chant. They surround the tank filled with water—common water—not yet "holy."

They read and chant some more. They make the sign of the cross three times in the water. Three times they breathe into it, saying, "Receive thou the Holy Ghost."

From a sort of coffee-pot they pour a little oil in the form of a cross. They sprinkle in a little fine salt, stir it up, and wash their holy heads in it. This water is "holy" now! Bear in mind that this is the high dignitaries that do this, bishops, archbishops and cardinals. What now is this water good for? This is their answer: "Two uses: First, spiritual. 1. It drives away devils from places and persons. 2. It affords assistance against fears and diabolical illusions. 3. It cancels venial sins. 4. It imparts strength to resist temptations. 5. It drives away wicked thoughts. 6. It safely preserves those who apply it from the passing snares of the devil. 7. It obtains the presence and favor of the Holy Ghost.

"Secondly, its corporal uses are: 1. It is a remedy against barrenness, both in women and the lower animals. 2. It is a preservative from sickness. 3. It heals the infirmities of mind and body. 4. It purifies infected air and drives away plague and contagion." See article by Edmond B. Fairfield, "Homiletic Review," Second month, 1904. This performance, mark you, is not that of the Zulu medicine men, but the prelates of the original Christian Church founded at Jerusalem, and being solemnized in the midst of the enlightenment of this morning of the twentieth century.

I am fully persuaded, not only by the direct lines of historical connection, but by the positive teachings of God's Word, that all our so-called Christian ordinances are but a relic of this same confusion of Judaism and Paganism with Christianity, left over to the Protestant Church. If any man feels that he must

be baptized in water, in order to satisfy his conscience, I have no objections to his doing so. But, as for myself, in harmony with the views always held by Friends, I prefer to rest my case by simple faith in the saving power of the baptism of God's Holy Spirit, without which there is no salvation, and to add to which would simply be to call in question its efficacy.

Glens Falls, N. Y.

TWO BODIES OF FRIENDS.

[Just before the opening of the Yearly Meeting at Race Street, Philadelphia, R. Barclay Spicer, Editor of "Friends' Intelligencer," wrote an article for the Philadelphia Press. This article discusses the differences between the two bodies of Friends in such a frank and straightforward manner that his statements will be read everywhere with interest. We reprint an important section of the article.—ED.]

These Friends [who are about to meet], to distinguish them from the Friends who held their Yearly Meeting at Arch Street a few weeks ago, are variously spoken of as "Race Street Friends," or "the other branch of Friends" or "Hicksites." The name Hicksite, from Elias Hicks, the most prominent minister and leader at the time of the separation, is not used by the Friends themselves and is particularly inappropriate, since they are very shy of hero worship in any form and look to Christ alone and not to any man as the head or founder of the Church.

On the other hand, the Friends who are commonly distinguished as "Orthodox" do not apply that name to themselves, since they are simply Friends and not any particular kind of Friends. Thus neither body has ever adopted any distinguishing name, and the official title of each is Yearly Meeting of Friends held in Philadelphia.

The difference between these two bodies has never been clearly defined by the Friends themselves, for they are concerned rather with religion and life than with theology. And yet the difference is a fundamental one. While both bodies hold to the principles and testimonies as set forth by the early Friends, the one holds steadfastly also to the main doctrines of "evangelical" Christianity in regard to the historical Christ and the authority of the Bible; and there is a concern that the members continue sound in this respect.

The other body (the Race Street Friends), aiming to be true to the in-dwelling Christ, in daily life, and to the word of God in the heart, does not guarantee the soundness of its members in regard to the doctrines of the evangelical churches. So that these Friends are to be classed with the modern "liberal" denominations; with this difference, that a considerable proportion of the members are orthodox in doctrine. Those of widely differing views work side by side in the religious and philanthropic interests of the Society. Doctrinal differences come out frankly in the preaching and in conversation, but headstrong controversy is avoided, and there is no friction on account of differing opinions.

In England there has been no such separation as in America. London Yearly Meeting, which meets a few weeks hence, is predominantly orthodox and "evangelical," and epistles of greeting pass between it and some of the orthodox meetings of America. It contains many able members who are not of the "evangelical" type, but these have comparatively little influence in the great Yearly Meeting. Members of the Race Street branch of Friends, when present in London, are sometimes invited by special action of the meeting to sit in the business sessions of the Yearly Meeting, but ministers with certificates would not be officially received.

Associations between American and English Friends have a tendency to draw Friends more closely together. Some English Friends, when in this country visit the meetings of both branches and are equally welcomed by both. The most that is ever likely to come about in this direction will be a better understanding of one another and more cordial interest in one another, with possible co-operation in certain lines of reform and philanthropic work. But those who feel the most friendly on the one side and the other do not consider it likely that there will ever be a coming together of the two bodies in anything approaching an organic union. Nothing would be gained and much would be sacrificed on both sides by such union, were it possible.

Philadelphia Yearly Meeting is one of seven similar bodies in this country and Canada that are in close touch with one another and together form a distinct denomination. This branch of Friends have in all some 22,000 members, of which Philadelphia Yearly Meeting has 11,052. The other six Yearly Meetings are: New York, covering the eastern part of New York State and the northern half of New Jersey; Baltimore, covering Maryland (west of Chesapeake Bay), Virginia and Southern and Western Pennsylvania; Ohio, covering the eastern part of that State; Indiana, covering Western Ohio and Central and Northern Indiana; Illinois, covering Southern Indiana, Illinois, Iowa and Eastern Nebraska; and Genesee, including the meetings of Canada and of Western New York.

FARMINGTON.

Farmington Friends' Meeting House is four miles from Macedon, Ontario County, N. Y. There are two meeting houses.

The large well-kept house upon the right belongs to the "Hicksites," but of peculiar interest to us, because in this building was held "the First General Meeting," in 1871, marking the beginning of revival influences, which have imparted spiritual life throughout the Yearly Meeting.

The movement here started has resulted in an increased membership, not only among Friends, but other denominations have also largely benefited, as they were more experienced in the care of new converts.

The smaller meeting house, upon the left, com-

modious and more modern, is used by the Friends of our branch. It stands upon a hill, surrounded by clumps of evergreen, artistically planted, "beautiful for situation" and a "joy" to many faithful worshippers.

From many sources I have gathered information which, if not entirely accurate, is at least interesting.

Some time after 1790 a number of Friends came into this new country from Massachusetts. They were labored with and later disowned for persisting in removing to a place so far from meeting.

It was thought their faces would be seen no more. The sturdy pioneers were of good Quaker stock, however, and hewed their logs and cleared their farms, enduring many perils and hardships, but ever mindful of the gracious, definite presence of the "Inner Light."

They established regular meetings for worship and discipline, and in 1796 constructed a Friends' meeting house of logs near the hamlet called New Salem, or by the local name, Pumpkin Hook (from certain depredations the name suggests).

In Twelfth month, 1803, this house was destroyed by fire. At some time an English traveling minister discovered this "Branch in the Wilderness," and later reported to Philadelphia the conditions.

The members here were reinstated in membership, and New York Yearly Meeting provided by quota upon its subordinate meetings £200 to build a meeting house.

This was a frame structure, perfectly plain within and without, and much larger than the former one. This building stood upon a high gravel bank in front of the present structure.

The gravel bank has long since been carted away and used in making the excellent roads stretching forth in different directions.

Caleb McCumber, who died in 1850, was an acceptable minister.

In 1808 Joseph Talcott attended Farmington Monthly Meeting and encouraged Friends to request to be established as a quarterly meeting.

In 1809 a committee was appointed to confer with others from Scipio and De Ruyter as to the above.

"Good Friends" were earnestly desired "to leave their barren hills and rocks and come here and help us, where the bush has not been so much beaten."

Farmington Quarterly Meeting was established in 1810. It was made up of Scipio, Farmington and De Ruyter Monthly Meetings.

In 1816 there was a much larger meeting house erected. A soap factory had been built upon the opposite corner, and the old meeting house was used as a storage room for soap boxes.

At the time of the separation, in 1828, the Orthodox Friends went back to the old meeting house. This house also burned, and the more modern one before mentioned is now used.

Farmington Friends propose holding a centennial to commemorate the building of the meeting house by the Yearly Meeting in 1804.

J. L. SPICER.

Some Views on Present Topics.

SOCIAL PASTORAL WORK.

BY ELIZA H. CAREY.

The social pastoral work. How shall it be done? The strong tendency toward individualism which has been an outgrowth of the doctrine of Divine Guidance as it has been taught us as Friends has produced some conditions not altogether desirable. Extreme individualism is disintegration. All history of Church or State teaches that a close compact of individuals, directed by leaders is the true embodiment of strength. To be rightly directed we must have severally learned to obey. We must not be afraid of the authority of rightly-appointed leaders.

The Friends early learned that separately people may easily be mistaken in their apprehensions of the guidance of the Spirit.

All organizations require a properly appointed and sufficiently authoritative human head in order that, in the accomplishment of their purposes, the conditions which arise where "it is everybody's business," be avoided.

I trust we shall never lose sight of this blessed doctrine of Divine guidance; but I am quite convinced that we are very much in need of a better understanding of the truth of the Divine guidance of communities, of meetings, in appointing individuals to the performance of specific work.

The business of the Church is soul-saving. Our evangelistic work has been quite reasonably well organized and energetically prosecuted, but what of our care for the results? We must acknowledge that it has been largely the old story of "everybody's business."

Have we acted in this as wisely or carefully as we would in temporal matters? If we went about to establish a home for little children we would have it well lighted, well ventilated and well supplied with cribs, cradles and beds; in fact, well fitted with all things necessary to good sanitary conditions, amusement, proper training for the mind, etc. But we would not stop here. We would seek out trained, well qualified attendants and separate them from the necessity of all other employment, so that they would not only be at liberty, but it would become their duty to give a constant, faithful attendance to the welfare of those needing their care.

Child life, physically and spiritually, are alike dependent on fostering care until strength and wisdom are developed to a point where the individual is able to walk and work and discern, and so take his place among the activities around him. It is extremely unwise to trust to a haphazard supply of this essential ministrations. Men for the most part come to Christ through personal influence, and it is equally true that almost, if not quite universally, we are able to "walk in Him" with a steadier step through this same helpful agency.

According to a somewhat extended observation it is a rare thing to find a meeting that is suffering for

the need of preaching, and yet it cannot be denied that in the midst of most of our meetings there are classes that are being neglected—people that we ought to gain and hold for Christ. It is imperative that we meet and supply this need lest we meet at the last the solemn word by Ezekiel, "His blood will I require at thy hand."

The question then is how and by whom? This personal work and work in homes was once done by traveling ministers, and the elders and overseers. Why is it not so now?

I am not at all prepared to believe that our ministers and other workers do not to-day look for and receive the guidance of the Holy Spirit even as did they; and so I find but this conclusion: God is pointing us to some other method.

What are the signs of the times? Very many of our ministers feel called to locate in a community and give their entire time to this work.

However much of prejudice and tradition must be buried in so doing a careful consideration of the conditions in different places wrings from us the admission that almost if not quite the only places where this work is being done effectively are the places where there is one called of God, clothed with the sanction and authority of the Church, and whose hands are released from financial embarrassment by a liberal support, that he may devote himself entirely to the work of a pastor.

The true pastor, whether he shall do most of the preaching or not, will exercise great care that an edifying ministry is supplied in the public meetings. Edifying means building up, and the ministry that does not build up the congregation, as well as the spiritual condition of the members, is not sufficiently edifying.

He will consider it his business to observe who is absent from meeting, and see that each one is visited and encouraged. Not that he should do all, but he may say to A, B or C, "I notice the 'Allens' are not at meeting, will you call and inquire? I will see them soon also." Another and another may receive like commissions. There are the unconverted who frequently attend meeting. It means very much to them that the pastor is sure to call occasionally with an expression of interest and a word of prayer, though the home be godless and altarless.

The unsaved among us must be approached carefully and prayerfully; but he who is a diligent fisher of men will not fail to press upon these the need of salvation, that none may find cause to say that "No man hath cared for my soul."

Then there are the hotel and boarding house people. I think it would do good if we read the article in *THE AMERICAN FRIEND* of Second month 18th: "A Pointer"—"Boarding-house Talk"—in our meetings with some forcible comments. These people are invited to the dance, to the card table, to the theater, the saloon. We ought to be as earnest. It will be the pastor's business to find these and express interest, and then he will make it the business of some Christian Endeavorer, or young man or young woman to call on Sabbath morning, or at the prayer meeting hour, and bring them in.

There is another class coming under the pastor's especial care—those who profess conversion but have not united with the church. How many times upon inquiry I have received the answer, "Well, I have thought I should like to be a member; they have not asked me to join." I remember one bright young man added, "I suppose I might have requested any way, but really I wasn't sure they wanted me."

The preaching is important, but the personal pastoral work is no less important. It must be done or we fail in a vital point. "It must be done by those who have a gift for it, and it must be done by those who have a concern for it." It must be done by the Church, under the direction of pastors wise from above, whose gift and call from God, seconded by the authority of the church, has conferred upon them power in doing it.

Wichita, Kan.

The International Lesson.

SECOND QUARTER.

LESSON IX.

FIFTH MONTH 29, 1904.

THE PASSOVER.

Matthew 26: 17-30.

GOLDEN TEXT.—For even Christ our passover is sacrificed for us.—1 Cor. 5: 7.

DAILY READINGS.

Second-day, Fifth mo. 23.—The passover. Matt. 26: 17-30.
Third-day, Fifth mo. 24.—The traitor indicated. John 13: 21-30.
Fourth-day, Fifth mo. 25.—The first passover. Ex. 12: 21-28.
Fifth-day, Fifth mo. 26.—The living bread. John 6: 48-58.
Sixth-day, Fifth mo. 27.—The cup of blessing. 1 Cor. 10: 16-21.
Seventh-day, Fifth mo. 28.—The remembrance. 1 Cor. 11: 23-34.
First-day, Fifth mo. 29.—The upper room. Luke 22: 7-20.

Time.—Fifth-day afternoon and evening, the day before the trial before Pilate and the crucifixion.

Place.—The upper room of some house in Jerusalem, possibly the home of Mary, the mother of Mark.

Parallel Passages.—Mark 14: 12-26; Luke 22: 7-30; John 13: 1-30.

The parallel accounts should be read, as each supplies details not given by the others. Note that, except in Luke, and questionably there, there is no trace of the institution of any rite. It was to eat the Passover that Christ and His disciples met in the upper room.

17. "The first day of unleavened bread." "Thursday, the 14th of Nisan." According to the Jewish mode of reckoning the feast began after sunset on the 14th. During the Passover only unleavened bread was eaten. Ex. 12: 18. "Prepare." For a Passover supper was needed the lamb which had to be slain in the Temple enclosure between three and five in the afternoon, and cooked in a private house, the bitter herbs, unleavened bread, and wine. Ex. 12: 1-11; 14: 20; Deut. 16: 5, 6.

18. "To such a man." Mark gives the directions more fully. Mary 14: 13-16. It is altogether likely that the man was a disciple. It is not improbable that this was the same room used by the disciples after the ascension of Christ for a meeting place.

Acts 1: 13; 12: 12. "My time is at hand." The time for his trial and death.

20. "Sat down." Literally, "reclined." As is well known, it was customary at this time to recline on couches around the table. These couches were on three sides of a low table. The diner leaned on the left elbow, thus leaving the right hand free. The feet rested on the couch, and were not under the table, as with us. One side of the table was without a couch, so that the food could be placed upon the table by the attendants. Nearly all the pictures of the meal are incorrect, as they represent Christ and the apostles sitting. It was no new custom among the Jews. Esther 1: 5, 6; Amos 6: 4. According to Luke there was a strife among the disciples which should be greatest, possibly regarding their position at the table, possibly in the future. Luke 22: 24-30.

21. "As they were eating." R. V. This shows that the betrayal was no surprise to Christ.

22. "Exceeding sorrowful." This was natural. "Is it I, Lord?" In the original the expression is equivalent to, "Can it be I?" or "It cannot be I, can it?"

23. "He that dippeth his hand with me in dish." As no forks, knives or spoons were used, or even plates, the guests used their fingers, helping themselves from a common dish. As all did this, the expression simply means, my familiar friend is my betrayer. Compare John 13: 26.

24. "As it is written." Compare Ps. 22; Is. 53. "Woe." This is the statement of a fact, not an imprecation.

25. It seems likely that the other disciples did not hear the reply of Christ, and that immediately Judas went out, as described in John 13: 20, and so was not present during the rest of the supper, or when Christ gave the discourses recorded by John.

26. "Took bread and blessed," etc. He doubtless used the ordinary Jewish blessing. "This is my body." This bread which nourishes the body is a symbol of that which nourishes the soul. The spiritual feeding upon my teachings, the acquiring of my Spirit, the living my life will nourish your soul as this bread nourishes your body. Compare John 6: 53, 63.

27. "And he took the cup," etc. The expression "gave thanks," the translation of the Greek word Eucharistesas from which Eucharist comes.

28. "For this is my blood of the covenant which is shed for many unto remission of sins." R. V. This is a symbol of my blood—my life, which is given for all. Blood and life were almost synonymous terms among the Jews. The covenant is, that God through Christ would save all men that put their trust in Him. The object of the death of Christ is that we may have eternal life. John 3: 14-16; 20: 30. Under the symbol of the bread, Christ teaches that our spiritual life depends on our receiving His spirit into our hearts, and by the cup that it is only by His death that we obtain eternal life.

29. This does not mean that we will drink new wine, but a new kind of wine—it will be something

different. It was probably at this time that Christ gave the discourses as recorded in John 13: 31 to 16: 33.

30. "When they had sung a hymn." There is no reasonable doubt that Christ and the Apostles sang or rather chanted Psalm 118, which was the Psalm regularly used on such an occasion.

Note.—The principal ground for the disuse of the ordinance is the belief that Christ instituted no outward rite. His teaching is that nothing is essential but a change of heart and change of life, and these are in no way dependent upon outward ceremony. Had the "Supper" been obligatory, it is inconceivable that accurate directions for its observance should not have been left. There is no reason to believe that the earliest Church looked upon Christ's words as establishing a Church rite—that grew up later. In the earliest days a simple meal was eaten together, Acts 2: 46, R. V., and the gift of Christ remembered with thanksgiving, but this appears to have been a family matter, not a church rite. There are but two or three small denominations who even attempt to eat a meal as Christ did with his disciples. It is not denied that some Christians may have thought themselves benefited by observing the rite, but the tendency is that reliance will be put on the symbol rather than on that which the symbol represents. To those who have the spiritual communion the symbol is unnecessary.

It may be added that only in Luke and in 1 Cor. 11 is there any trace of a command of continuance, and a careful reading of those passages leaves great uncertainty as to whether any requirement was made even upon those then present. The position held by Friends is the only absolutely consistent, clear and unassailable one.

Christian Endeavor

TOPIC FOR FIFTH MONTH TWENTY-NINTH.

WHAT CHRISTIAN ENDEAVOR IS DOING IN MISSION LANDS.

Luke 1: 49-55.

Second-day, Fifth mo. 23.—Learning the Bible. Deut. 31: 12, 13.

Third-day, Fifth mo. 24.—The hope of elders. Ps. 144: 12; 148: 12, 13.

Fourth-day, Fifth mo. 25.—They find Christ early. Prov. 8: 17, 32, 33.

Fifth-day, Fifth mo. 26.—Christ wants the young. Matt. 18: 4-6, 10.

Sixth-day, Fifth mo. 27.—Youthful praise. Matt. 21: 15, 16.

Seventh-day, Fifth mo. 28.—Not to be despised. 1 Tim. 4: 12-16.

"Into all the world," said Christ, and to-day, in almost every land where His name is known, may be found in some form or other the symbolic words, "Christian Endeavor." The last annual report of the treasurer of the World's Union mentions grants, among others, for work in Brazil and Iceland, in India, China and Japan. Endeavor secretaries are found in these distant fields, and their labors, while great, are abundantly successful.

General Secretary Hinman, of China, reports the completion of a recent two months' tour along the coast of that country in company with Secretary Hatch, of India. Large meetings of natives and foreigners were addressed in the cities of Canton, Hong-

kong, Amoy and Foochow, several being held in each city in the largest churches available. Union and denominational rallies are spoken of in such an American fashion as to make us wonder until we remember how our one Master has used and blessed this organization in every land.

From India comes a word, not from our secretary, but from a missionary secretary, who reports that "Christian Endeavor has a strong hold in India," and goes on to tell how in Madura he saw seventy-five rough-looking boys following the one hundred and fifty girls of a boarding school, who were returning from church, "as if they had a right to"; and they had, for these Endeavor girls, after receiving for themselves, were giving out to others, and had organized a Sunday School for these neglectedurchins. In another city, a society of five hundred members carries on five or six schools, besides arranging for street preaching.

Brazil's National Union, organized the latter part of 1902 with fifteen societies, had thirty-five on its rolls a year later, and their national secretary reports increasing energy and bright prospects for another year of success.

Thirty-five societies, most of them the outgrowth of a single earnest society in a boarding school, is the style of argument that Persia adduces on the question of the profitableness of Endeavor mission work. Armenians, Jews and Moslems mingling in fellowship is a sight to kindle hopes of a brighter day for this land once so prominent, but fallen from her glory under Cyrus and Cambyes. English, Armenian, Persian and Hebrew are the required languages for the witnesses in a society in Teheran.

Still more cosmopolitan is an Egyptian society which has on its rolls Italians, Syrians, Armenians, Copts, Hindus, Germans, English and Armenians. Of the one hundred and forty-one societies in Africa, one on the West Coast, started by five members, now numbers two hundred; while from the Boer prison camps of the recent war two hundred Endeavorers have gone into active service as missionaries.

Japan has one hundred and fifteen societies, some of which are afloat with the Royal Navy. She supports a national magazine, and has a traveling secretary, who gives his time to the forming of new societies.

Such facts as these must give us in the home of Christian Endeavor new courage and hope for our own work for Christ's cause everywhere.

Correspondence.

Glens Falls, N. Y., Fifth month, 1904.

TO THE AMERICAN FRIEND:

New York Yearly Meeting will convene in Glens Falls this year, on the 26th of this month. All applications for homes may be sent to either of the following of the committee: Harris G. Haviland, Arthur W. Cary, Lillock J. Varney or Charles R. Eddy. Please state whether a single room or two in a room, and any other particulars which will assist the committee.

On behalf of the above,

C. R. EDDY, Correspondent.

Jerusalem, Fourth month 19th, 1904.

Editor of THE AMERICAN FRIEND:

I believe my last letter was written before Easter, consequently I will give a little summary of events since that date. We landed at Beirut the morning of the 4th inst., and were taken immediately to the American College, in the city, where a very interesting meeting was held. A few of us Friends, however, soon proceeded to the Insane Hospital five miles out, on the side of the Lebanon Mountains, which is in charge of Theophilus Waldmeier. We were delighted with the situation and surroundings. Our stay there had to be brief, as we were to return to the ship to continue our journey in the evening. We were not allowed to leave without partaking of an elaborate lunch, and having our pictures taken in the beautiful lawn in front of their dwelling. The next morning we landed at Caifa where more than 200 of us took horses for the overland trip to Jerusalem, by way of Nazareth, Sea of Galilee and Samaria; a distance of 130 miles. In the few minutes that I have to write this, I can scarcely more than mention some of the impressive scenes we witnessed on this journey. We traveled for hours at the foot of Mt. Carmel, crossed the brook Kishon, and late in the afternoon came in full view of that most enchanting scene—the Plain of Esdraelon. No word picture of mine can do justice to this basin-like valley, with the mountains of Gilboa stretching away in the distance in one direction and Little Hermon bordering the plain in another direction. I do not remember to have been quite so impressed with any scene either in the Rocky or the Allegheny Mountains. In a few hours we reached Nazareth, nestled among the hills, where we spent the night. How strange it all seemed to be really in the place where Jesus spent a quarter of a century of His earthly life; and then to be waited upon at the table, as we were, by Joseph, Solomon and David. The name of our Christian dragoman was Jesus, whom they called Esu. He was a very kind and obliging young man.

On making the journey from Nazareth to Tiberias, on the Sea of Galilee, we passed through Cana, where the children swarmed around our ponies, crying out something which I could not understand, but which Esu stated was a welcome to their village.

There was but little left in Tiberias to tell of its glory in the time of the Cæsars, but the placid waters of "Galilee, blue Galilee," are doubtless the same as when Jesus walked its shores.

"The same sky throws its arch above
As when He taught His creed of love."

We returned again to Nazareth and visited important places in the village, then started southward, making short stops at Jezreel and Nain.

We spent Sabbath, the 10th, at Shechem, situated between the mountains of Ebal and Gerizim. Here the delegates had interesting meetings. A short distance from this place is Jacob's Well, where by turns we sat upon the stone curb.

I must omit many places, but I cannot pass by Samaria, which I should have stated that we visited in the afternoon before reaching Shechem.

This place, like nearly all the Eastern towns we have seen, is situated upon quite an eminence, so much so that it seemed almost impossible to climb the precipitous heights with our horses. Here upon the summit we had a wonderful view of the surrounding country for many, many miles, and received some impression of the grandeur that must have been in the time of the Herods.

The long colonnade of massive marble pillars still stand like mighty sentinels on one side of the rectangular area, upon which a most magnificent palace once stood.

On the night of the 11th we reached Ramallah, ten miles out from Jerusalem, and Laura A. Winston, George Hartley and myself, by previous invitation, stopped at Friends' Mission there. This was the hardest day's travel we had made, having been eleven hours in the saddle, because there was no suitable place to stop short of this. Our discomfort was increased in the forenoon by a drizzling rain, followed by a cold wind in the afternoon.

The elevation of Ramallah is some three thousand feet above sea level, which made the temperature colder than the valleys.

How refreshing to our spirits it seemed to get into this Christian home, with such pleasant, cleanly surroundings. Our stay was only too short, as it was necessary to leave for Jerusalem in the early morning.

We were glad after our arduous journey overland to reach the "Holy City," and plant our feet upon Mt. Zion and Mt.

Olivet. In the few days preceding the convention, beginning the 17th, we traveled, in side trips, near one hundred miles by carriage and donkeys, and now these past three days the 800 American delegates, joined by the 400 English delegates and others, have been meeting in convention in a great tent pitched near the foot of the Mount of Olives.

This impressive gathering, with the impressive scenes about us, is certainly unique in character, and an opportunity that perhaps to the majority of us can never come but once in a lifetime.

The proceedings of the convention cannot now be entered upon as the time is near for us to go to the meeting, the last meeting of this convention.

L. ELLA HARTLEY.

Editor THE AMERICAN FRIEND:

Dear Friend: The name of Willis R. Hotchkiss having been quite generally associated in the public mind with the founding of the Friends' Africa Industrial Mission, his published announcement that he is no longer connected with that work has elicited numerous inquiries.

It is therefore right to state, for the information of all who are interested, that in the founding and management of the mission, the Board have earnestly sought for divine wisdom and guidance, and have had continuous evidence of these in locating and founding the mission and in its present very promising condition. The changed relation between the Board and W. R. Hotchkiss is due to the fact that, although the duties and relations of the three who started out together in the work were specifically understood and accepted in the outset of the undertaking, differences of judgment occurred on the field, which resulted in W. R. Hotchkiss sending to the Board his resignation and promptly starting for home. The Board, hoping that all differences would soon be adjusted, instead of accepting his resignation, retained him in its employ in this country, in the meantime endeavoring to bring about such an arrangement as would be satisfactory to all concerned. At a recent meeting of the Executive Committee, in a conference with W. R. Hotchkiss, it became evident that his demands in order to a satisfactory settlement of questions under consideration and the future organization of the work, were such as, in the judgment of the Board, the exigencies of the case did not warrant; and since the meeting of these demands was the one condition of his continuing in our employ, no alternative was left but to accept his resignation. This the Board have done, not without deep regret, and not without a high appreciation of his gifts and his former labors, and the warmest wishes for his future welfare and success.

P. W. RAIDABAUGH,

President of Friends' African Industrial Mission.

Things of Interest Among Ourselves.

The meeting at Dunreith, Ind., is prospering with Leannah Hobson as pastor. The attendance at prayer meeting is large.

Timothy Nicholson and wife, who have been visiting in California during the past winter, are now at home in Richmond, Ind.

Fred E. Smith and wife, who have been in Earlham College for the past year, are expecting to take regular pastoral work this fall.

F. W. Thomas, now at Traverse City, Mich., has a minute to attend New York Yearly Meeting. He is 82 years of age, and is fresh and vigorous.

John Riley has recently conducted a short series of meetings at Alamitos Meeting, California. Much good was done. He is now engaged in camp meeting work.

Elizabeth G. Underhill, from Ohio Yearly Meeting, engaged in meetings at Elba, N. Y., for a week recently. J. Lindley Spicer was present part of the time. Good results are reported.

Mary P. Nicholson, of Haverford, has a minute from Western District Monthly Meeting of Philadelphia (Twelfth Street), for religious service within the limits of Concord Quarterly Meeting.

The program for the Friends' Summer School of Religious History, to be held at Haverford College, Sixth month 15th to 25th, is now published, and can be secured by writing to O. M. Chase, Haverford, Pa.

A camp meeting, conducted by John J. Danks, of Hoisington, Kan.; Susie E. Allen, of Alva, and Edna Hill, of Keith, Okla., is in progress near the Bethel and Liberty meeting houses in the northwestern part of Woods County, Okla.

Levi Rees and wife passed their thirty-fifth wedding anniversary the 30th ult. Their friends now in Whittier, California, who formerly knew them in Noblesville, Ind., gave them a pleasant surprise and a social evening.

W. P. and Caroline N. Hunnicutt, who have had charge of the work at Alamitos Meeting, in California, for the last four years, expect to leave the work at the end of Sixth month. The church is in a good condition spiritually and financially. They are arranging to build an \$800 cottage for the use of the pastor.

Scranton Quarterly Meeting was held at Paton, Iowa, the 24th ult. Seth Rees and wife were present. The meeting was greatly blessed by his ministry. John Bowles and Melvin Smith were also in attendance. Susan B. Sisson, who has been laboring in this quarterly meeting for some time, is expecting to close her labors here soon.

New Garden Monthly Meeting, held at West Grove, Pa., on the fourth of this month, granted minutes for religious service, to William B. Harvey to accompany William C. Allen in his visit to Barbadoes and Porto Rico; to Zebedee Haines within Haddonfield and Salem, and Burlington and Bucks Quarterly Meetings, also Muncy Monthly Meeting; and Elizabeth C. Cooper, to Haddonfield Quarterly Meeting and the meetings composing it.

New England Yearly Meeting of Friends, to be held at Friends School, Providence, R. I. Round-trip tickets at reduced rates, good going Sixth month 22d to 28th, and returning Sixth month 23d to 30th, inclusive, will be on sale at the usual points. Boarding rates, 25 cents per meal, and 50 cents per room for two persons. Extra charges for larger rooms and special accommodations. Early application for rooms should be made to Susan S. Moore, Friends School, Providence, R. I.

Spiceland Academy, at Spiceland, Ind., has in the past sent out many students who became leading and prominent men. New honors have recently come to it. At the recent Republican State Convention, held at Indianapolis, Joseph H. Stubbs was nominated for State Statistician, and Fassett A. Cotton, the present State Superintendent of Public Instruction, was renominated for the office. Both of these men were educated at Spiceland Academy. Cyrus W. Neal, for many years head of the Insurance Department in the office of the Auditor of State, was also a student of Spiceland Academy. Charles F. Griffin, ex-Secretary of State of Indiana, now deceased, and L. P. Mitchell, Deputy Comptroller of the Treasury at Washington, were also educated at Spiceland Academy.

Though relatively the number of Friends in Oregon is small, the Church is well represented in the political and official life of the State. At the recent Congressional Convention of the First District, Jesse Edwards, of Newberg, was chosen as one of two alternates to attend the Republican National Convention at Chicago in Sixth month. John Richie, of Scott's Mills, one of the clerks of Oregon Yearly Meeting, has been nominated for State Representative by the Republicans of Marion County, the county in which the State Capital is located, while B. C. Miles, of Newberg, has been renominated for the Legislature by the Republicans of Yamhill County. The latter county has also nominated Calvin Blair, a senior in Pacific College, for County Surveyor.

The President and the Secretary of State have promised to do everything possible to further our educational and missionary work in Palestine. Here is a good solid letter from the Secretary of State to the Congressman from the first Maine district:

"DEPARTMENT OF STATE, WASHINGTON.

"April 27th, 1904.

"The Honorable Amos L. Allen,

"House of Representatives.

"Sir: Referring to the letter, dated the 11th inst., which you lately left at the Department, from Mr. Timothy B. Hussey, President of the Board of Foreign Missions of the Yearly Meeting of Friends for New England, requesting the aid of the Department to obtain a firman or permit from the Sultan of Turkey to purchase more land at Ramallah, near Jerusalem, Palestine, and to build thereon an industrial school for boys, etc., I have the honor to inform you that a copy of the letter has been sent to the United States Minister at Constantinople

for his information, with instructions to use his good offices with the Turkish Government to obtain the desired firman or permit.

"I have the honor to be, sir,

"Your obedient servant,

"(Signed) JOHN HAY."

BORN.

FOSTER.—To Herbert T. and Hulda C. Foster, New London, Conn., Fourth month 30th, 1904, a daughter, Sarah Louise.

MARRIED.

TORMOHLEN.—JAMES.—At the residence of Morton C. Pearson, Indianapolis, Ind., Fifth month 11th, Frederick H. Tormohlen, of Upland, and Susie M. James, of Harrisburg, Ky.

DIED.

ALBERTSON.—At the home of B. H. Albertson, Haviland, Kansas, Second month 15th, 1904, Asenath Albertson, widow of Phineas Albertson, and daughter of Isaac and Mary Wilson, in her 83d year. She was a life-long member of Friends. Although being blind for 27 years she was still interested in church work, and died in the triumph of living faith.

BARNETT.—At McLoud, O. T., Third month 26th, 1904, Flora A., daughter of Edward and Sarah Jane Hale, and wife of Edson Barnett, in her 32d year. The deceased was converted in 1891 and united with the Congregational Church. The next year she found a deeper experience of soul rest and transferred her membership to Shawneetown Monthly Meeting, of which she remained a constant member until called to her heavenly rest.

FRAZIER.—Caroline Frazier, wife of George Frazier and daughter of Jacob and Catharine Williams, died of consumption, at her home at Williamsburg, Ind., Twelfth month 22d, 1903, aged 42 years.

HAVILAND.—In Poughkeepsie, N. Y., Fourth month 24th, 1904, Judith M. Haviland, widow of the late Alexander Y. Haviland, in her 91st year.

HUSSEY.—At the home of her son, Omar G. Hussey, Waldow, Me., Third month 20th, 1904, Hannah Hussey, widow of Lincoln Hussey. She was a Friend who led a useful, quiet life, faithful to the end.

KNOWLES.—At Smyrna, New York, Fourth month 25th, 1904, Katie J. Knowles, widow of the late Joseph Knowles, aged 57 years. A member and minister of Smyrna Monthly Meeting. She was ever an earnest laborer in Christian service.

LIESTENFELTZ.—At her home in Blaskford County, Indiana, Fifth month 7th, 1904, Nancy A., wife of Jacob Liestenfeltz, aged nearly 68 years. She was a member of Friends for nearly twenty-five years, residing in the immediate vicinity of Olive Branch Local and Monthly Meetings.

NEWLIN.—At Bloomingdale, Ind., Fourth month 27th, 1904, Kersey Newlin, aged 74 years. He was a consistent member of Bloomingdale Monthly Meeting, Parke County, Ind. He lived on the same farm all his life.

PURINTON.—At his home in Starksboro, Vt., Tenth month 25th, 1903, Elisha H. Purinton, aged 76 years. He was an esteemed member of Ferrisburg Monthly Meeting.

RIDGEWAY.—At her home, La Porte, Ind., Third month 21st, 1904, Malinda Ridgeway, wife of John W. Ridgeway, aged 76 years. She was a lifelong member of Friends and an active temperance worker.

TERRELL.—At her home, Oskaloosa, Iowa, Fourth month 29th, 1904, Lydia L. Terrell, in her 74th year.

THORNBURG.—At his home, Highland, Ohio, Fourth month, 17th, 1904, Edward Thornburg, a valued member of Fairfield Quarterly Meeting, Ohio, aged 84 years and 5 months. He was a birthright Friend, and was unwaveringly loyal, spending much time and means in the work of the church, and was for many years a faithful elder. For twenty-five years he served as trustee of Wilmington College, and was actively engaged in every undertaking for the advancement of educational interests.

WYMAN.—At West Branch, N. Y., Second month 11th, 1904, Sarah Wyman, aged 79 years. She was a birthright member of Friends, and an esteemed elder of West Branch Monthly Meeting.

Events and Comments.

The Secretary of War will direct and supervise the work of the Panama Canal Commission.

The National Congress of Mothers met in its seventh annual convention in Chicago last week. Over 500 delegates were present. One of the subjects up for consideration was "divorce." The Congress strongly favored uniform laws relative to this institution.

Ten tons of gold were reduced to a molten state at the Mint in Philadelphia on Third-day last week, and again on Fourth-day. This is said to be the greatest record for mint melting yet attained in the United States. As fast as this gold is coined it is stored and certificates issued for circulation.

The monetary circulation of the country underwent another large expansion during Fourth month—no less than \$16,000,000 being added to the amount outstanding. Practically all of the increase came from gold and gold certificates, and much of it was obtained at the expense of cash holdings in the United States Treasury. The circulation per capita now exceeds \$31, or the highest ever known.

A FOOT RACE.

Minister vs. Boy.

"Facts are facts and stubborn things indeed," says a Michigan clergyman who had a memorable food experience.

"The fact is when a man gets all out of sorts physically because of a derangement of the stomach so that his heart action is bad, is very nervous owing to physical organs impaired and nothing he can eat of an ordinary kind will properly assimilate, it is time to call a halt. Such was my case two years ago last March, when I commenced using Grape-Nuts according to directions and have continued their use up to the present time with the result I am in better health physically and mentally than I have been for many years, having passed my 63d year.

"To demonstrate this fact I proposed a foot-race with my 11-year old boy who was very fleet on foot, and he being bare-foot imagined he could outrun his pa, but I was besting him until a slip of my foot on a muddy place caused me to stumble, and I found myself rolling in the mud in the road. I soon found my footing again undamaged, and had to join in a good, hearty laugh with my wife and daughter.

"Why should I not recommend Grape-Nuts to my friends when the food has done so much for me, for I am confident that had it not been for the help this excellent food supplied I would to-day have been past recovery. Instead of growing old now I feel younger than I have for years with more mental strength as well as physical, and can preach better sermons than ever before." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts makes far healthier, keener brains. A dull worn-out brain can be remade on this food. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

The Canadian Government has bought another railroad, the Canada Eastern, which is located in New Brunswick, for \$800,000. The road is 136 miles long, and serves as a feeder to the Intercolonial. The Dominion seems to be rapidly realizing, in transportation, the government ownership idea.

Future attendance upon the St. Louis Exposition is, of course, not indicated by that of the early days of the show, when it is in an incomplete state and dependent almost entirely upon local patronage. But it is interesting to note that the average daily attendance since the opening day has been in the neighborhood of 20,000, or about the same as for the Chicago World's Fair during the corresponding period.

The death of the President of Peru is not an event of international importance, perhaps, although his passing may affect Peru's relations with Brazil in the matter of the perpetual Acre dispute. Brazil seems to have threatened war if the Peruvian government did not promptly withdraw its troops from the disputed territory. With this controversy pending, President Candamo, of Peru, dies of rheumatism of the stomach.

The British soldiers in Thibet have been having a peculiar experience with the art of war in high altitudes. Thibet is so high above the sea that ordinary rules are often suspended and a little scientific knowledge becomes indispensable to the successful commander. At 15,000 feet above the sea it was found that the rice ration for the men was insufficiently cooked, and the cause of this was that the boiling point of water descends rapidly as the altitude increases. The most serious difficulty attending the campaign has been the effect of the cold and high altitude upon the Maxim guns and the rifles. The oil used as a lubricant became a clog so far above the sea, and the springs in the guns had their elasticity seriously affected.

The Redemptorists, one of the few remaining religious congregations, were expelled from their monastery in Paris one day last week. A company of firemen had been assembled to scale the walls in case of resistance, but no opposition was made. The authorities occupied the building and the members of the order retired. This is simply another step in the struggle which has been going on between the government and church schools since 1901, when the French Chamber passed the association act, designed to curb the power and restrict the activities of the religious associations and congregations, particularly those conducting schools in competition with secular public instruction. The law was not vigorously enforced until M. Combes became Premier of France, 1902. Since then a determined effort has been made to destroy clerical influence. The Jesuits, Assumptionists, Benedictines and Carmelites were chiefly aimed at by the law, and were promptly expelled. The Redemptorists are among the last to be affected. Practically all of the religious institutions remaining are of this order, and their expulsion will be quietly effected, in all probability, all resistance having proved ineffective.

IT IS A MATTER OF HEALTH



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BAKING
POWDER
Absolutely Pure
THERE IS NO SUBSTITUTE

Aspiration seeks the character of the king, ambition cares only for the condition.

MANY ATTRACTIVE TRIPS AT EXTREMELY LOW RATES, VIA SOUTHERN RAILWAY.

The following are a few points to which extremely low rate Excursion Tickets, which are available to the general public, will be sold via the Southern Railway during the year 1904, viz.:

Athens, Ga.—Summer School, July 5th to August 6th.

Asheville, N. C.—Annual Conference, Y. W. C. A., June 10th to 20th.

Atlanta, Ga.—Annual Convention Southern Hardware Jobbers' Association and American Hardware Manufacturer's Association, May 24th to 27th.

Dallas, Texas.—General Assembly Cumberland Presbyterian Church, May 19th to 27th.

Knoxville, Tenn.—Summer School, June 29th to August 5th.

Mobile, Ala.—General Assembly of the Presbyterian Church in United States, May 19th to 24th.

Monteagle, Tenn.—Monteagle Bible School, July 4th to August 4th.

Monteagle, Tenn.—Woman's Congress, August 1st to 7th.

Monteagle, Tenn.—Monteagle Sunday School Institute, August 15th to 30th.

Nashville, Tenn.—Annual Meeting Southern Baptist Convention, May 12th to 18th.

Nashville, Tenn.—Peabody Normal Summer School, June 6th to August 3d.

Nashville, Tenn.—United Confederate Veterans Reunion, June 14th to 16th.

St. Louis, Mo.—Louisiana Purchase Exposition, May to November.

Tuscaloosa, Ala.—Summer School, June 14th to July 29th.

Waynesville, N. C.—Annual Conference Y. M. C. A. and Y. W. C. A., June 10th to 20th.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will take pleasure in furnishing all information.

"ALL ON ACCOUNT OF THE BABY."

An ache in the back and an ache in the arms,

All on account of the baby.

A fear and a fright and a thousand alarms,

All on account of the baby.

And bottles and rattles and whistles and rings,

From cellar to attic a clutter of things,

From morning to night and to morning again

More fuss and more fume than an army of men,

And a head that is stupid for lack of its sleep,

And a heart where a flood of anxieties leap—

All on account of the baby.

A joy in the heart and a light in the eyes,

All on account of the baby.

A growing content and a growing surprise,

All on account of the baby.

And patience that conquers a myriad frets,

And a sunshiny song that another begets,

And pureness of soul as a baby is pure,

And sureness of faith as the children are sure,

And a glory of love between husband and wife,

And a saner and happier outlook on life,

All on account of the baby.

—"Christian Endeavor World."

BAD DREAMS

Indicate Improper Diet, Usually Due to Coffee.

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed, and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn, and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me, and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time, for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone, and health has returned. I eat and sleep well now, nerves steadied down, and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster Coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days trial of Postum in place of coffee will bring sound, restful, refreshing sleep. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

NOTICE.

Annual meeting of Home for Aged and Infirm Colored Persons for the election of Managers and for other business will be held at the Home, corner of Forty-fourth and Girard Avenue, on Fifth-day, Fifth month 26th, 1904, at 3 p.m.

THOMAS H. MCCOLLIN, Sec.

YEARLY MEETINGS IN 1904.

New York Yearly Meeting at Glens Falls, N. Y., Fifth month 27th. James Wood, Clerk, Mount Kisco, N. Y.

California Yearly Meeting, at Whittier, Cal., Sixth month 22d. John Chawner, Clerk, El Modena, Cal.

New England Yearly Meeting, at Providence, R. I., Sixth month 24th. John Ellwood Paige, Clerk, 50 Chatham Street, Lynn, Mass.

Canada Yearly Meeting, at Pickering, Ont., Sixth month 24th. William I. Moore, Clerk, 60 Bleeker Street, Toronto, Ont.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 5th. Edwin McGrew, Clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 10th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 18th. James B. Unthank, Clerk, Wilmington, O.

Ohio Yearly Meeting, at Damascus, O., Eighth Month 25th. Edward Mott, Clerk, Tecumseh, Mich.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Clerk, Richmond, Ind. Anna M. Roberts, Clerk, Richmond, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

Henry M. Stanley, the African explorer, who was instrumental in founding the Congo Free State and in finding the missionary-explorer, David Livingstone, died at his home in London on the 10th inst.

An Irishman fell from a ladder, and lay—apparently insensible—upon the ground. A crowd of sympathetic friends gathered about him, and a physician was called. He said at once that the man was dead, whereupon Pat opened his eyes and promptly denied the charge. "Whist, now, Pat," exclaimed one of the bystanders, "don't be talkin' nonsense! Sure, the doctor knows best!"

"The union," announced the labor leader, "is now in a financial position to stand a strike."

"Will the members receive full pay while they are out?" inquired a workman.

"Certainly not," was the reply; "but the leaders will."

FRIENDS' SUMMER SCHOOL OF RELIGIOUS HISTORY IN 1904.

A second session of the Friends' Summer School of Religious History will be held at Haverford College from the afternoon of Sixth month 15th to Sixth month 25th, at noon, 1904. Courses of lectures will be given on the Life of Christ, on various aspects of truth as understood by Friends, on the application of Christianity to present-day problems, and on other topics.

Lectures will be given by George W. Knox, of New York; H. S. Nash, of Cambridge; George A. Coe, of Chicago; Catherine Albright, of England; Benjamin Trueblood, of Boston; Elbert Russell, of Indiana; T. Harvey Haines, of Ohio; Mary M. Hobbs, of North Carolina; Amelia M. Gummere, Alfred C. Garrett, Joseph Elkinton, Allen C. Thomas, Seth K. Gifford, George A. Barton, Rufus M. Jones and Isaac Sharpless, of Pennsylvania, and others to be announced later.

A series of conferences on topics of vital interest to Quakerism will be held. Daily Bible classes and excursions to points of historic interest will be a part of the program.

There will be no charge for tuition. Board will be furnished in the College Halls at one dollar a day. Application should be made to

O. M. CHASE,
HAVERFORD, PA.

"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 718 Arch St., Phila., Pa.

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The tour will leave New York, West Twenty-third Street, 7.55 a.m., and Philadelphia 12.20 p.m., Saturday, May 28th, in charge of one of the Company's tourist agents, and will cover a period of six days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$22 from New York, \$21 from Trenton, \$19 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or address George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

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 pretness.

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New styles of sturdy dresses that will do themselves and us credit. It is almost impossible for a girl to have too many washable dresses—summer is always a most trying time for the fullest wardrobe.

Plaited Russian Dresses—of percale, with polka dots on light or dark grounds; made with large sailor collar and revers of pique, finished with ruffle of embroidery; collar, cuffs and belt of pique to match; sizes 6 to 14 years—\$1.95.

White Lawn Dresses—with yoke of embroidery and lace inserting, and bertha of embroidery; neck and sleeves trimmed to correspond; full skirt, with deep hem and tucks, sizes 6 to 14 years; regular \$3.50 value—here at \$1.95.

Shirt Waist Suits—a special lot of madras, in tan, blue or white; full plaited waist with broad box plait in front; collar, shoulders and cuffs finished with pretty Persian trimming. Nine-gore flare skirt; sizes, 14, 16 and 18 years—\$4.00

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WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry,** 22 South Second Street, Philadelphia.

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I have been selling these mortgages for 18 years, and have never had to foreclose, and never lost a cent of principal or interest for a single customer.

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I will be pleased to put you in the way of finding out all about me. Write me for further information.

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The Earthenware

The American Friend

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FIFTH MONTH 26, 1904

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I PRAYED, THY KINGDOM COME.

*I prayed Thy kingdom come ! For winter long
Had held the frozen earth in fetters bound :
And wretchedness and misery, war and wrong,
Age after age, did in the world abound.
I prayed, Thy kingdom come ! And, lo ! the spring
Came with its warmth and joy to glad the earth :
New hope the sight did to my spirit bring,
That man at length should share the quickening
birth ;
For he who worketh thus great Nature's change
Works in the heart his miracles of power,
Than those we see more marvellous and strange !
Have faith in God and wait his promised hour ;
For he who doth the quickening springtime send
Will sin destroy, bring suffering to an end.*

—JONES VERY.

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Life is not so short but there is always time enough for courtesy.—Emerson.



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The American Friend

*"Truth is the highest thing a man may keep."
"That, they all may be one."*

VOL. XI.

PHILADELPHIA, FIFTH MONTH 26, 1904.

No. 21.

YEARLY MEETING EPISTLES.

THE time has fully come for a thorough consideration of the whole subject of "Epistles." They have held a very important place in the past, and as a token of fraternal relations they are still welcomed by many. But there is no escaping the fact that in most yearly meetings the period devoted to the reading of these documents is a time of deadness. The interest lags; they are seldom followed with keen appreciation; and there are very slight indications that they add to the weight and power of the session.

Dublin Yearly Meeting this year dealt with the matter frankly. The representatives to that meeting proposed a plan "to *relieve* the yearly meeting from the *strain*" of reading this mass of correspondence. They are careful to say that this in no way shows any "weakening of the kindly interest" which they feel toward Friends in America. This is perfectly sincere. Facts are facts. Yearly meeting business has enormously increased during recent years. The time cannot be lengthened. Epistles have become somewhat perfunctory. They seldom bear a fresh message. They are often long. They present very little actual information. They do not enable the gathered Friends to deal with their own problems with added insight. Those who have gone from yearly meeting to yearly meeting and watched the impression made during their reading—particularly where they are all read at a sitting—must have wondered whether the time was profitably spent.

Doubtless everybody would regret to see the bonds of fraternal union between the yearly meetings in any way weakened. That must not be. But is there not some way to overcome the present difficulties? We want nothing in our yearly meetings which does not minister to life and power and efficiency. If we can redeem our present system of correspondence and make it once more vital then let us do it. But if that cannot be done let us discover some way to transform the entire system. If we are to go on writing to each other it must be so done that it will add real value to the annual meetings. Our generation has little patience with anything dead or perfunctory.

We would make the following practical sugges-

tions: (1) That each yearly meeting in America prepare yearly a brief account of its state and doings, something after the nature of the present reports of the quarterly meetings sent to the yearly meetings, only more condensed. These reports should be sent to the several yearly meeting clerks. They would make them up into a single document, which would give an outlook upon the life and work of all our yearly meetings. The reading of it would occupy little time, but it would bring the situation in the whole country before each gathering, and it would arouse a real and lively interest. This perspective is now lost where the epistles are read in a scattering way throughout the sessions.

(2) Similar reports from each body should be sent to the Meeting for Sufferings in London and in Dublin, or to such committee as these two yearly meetings should designate. These committees would in a similar way prepare a suitable summary for their respective yearly meetings. This would give our old-world Friends a graphic view of the work and the movements on our side the water without entailing upon them the reading of thirteen or fourteen somewhat lengthy epistles. This would, too, give each particular yearly meeting in America an opportunity to convey any special information it might wish to impart.

(3) Whenever a yearly meeting should feel a living concern to send some fresh message of a religious nature to one or to all the existing yearly meetings the way would be open for such an epistle. The meeting would conclude upon such a letter under deep feeling; it would be prepared with great care, and it would go out as a direct message, and, if it were done "in the life," it would accomplish that for which it was sent, and its reading would produce a deepened and quickened experience in those who heard it.

Some such plan as this would solve the problem. It would be a welcome change abroad, and it would improve our home correspondence, for it would put life and interest into it. We shall be glad to have it discussed and to see the coming yearly meetings consider this or some other system which will simplify matters and yet preserve the bonds of love and fellowship.

DUBLIN YEARLY MEETING.

DUBLIN YEARLY MEETING opened on the 27th of last month and was felt by those attending it to be a favored time. These dear Friends in Ireland find it hard not to feel a little discouraged, because their situation is an extremely difficult one. Their losses have been great during the past generation, and they see no large inspiring future to work toward. But in spite of the smallness of their circle, these Friends have a clear mission and a place of real usefulness, and it is always well not to ask too anxiously about the future, if we are doing God's present work up to the full measure of our powers. God will take care of the future if men do all they can to take care of the present. We shall hope and trust that Quakerism has a long future in the green island.

Much of the session this year was devoted to a revision of the Book of Discipline, which, as we know in America, is always a large undertaking. The Revision Committee found the usual difficulties. Old phraseology is always precious to many, and others are afraid of new expressions. It is well-nigh impossible to get "Declarations of Christian Doctrine" which give satisfaction, because some want no change of ancient wording and others want statements that are too fresh and new to inspire confidence. Irish Friends have for the most part kept to statements issued before 1693. They found much difficulty in formulating their views on the freedom of the ministry. They finally settled upon this passage:

We consider the gift of the ministry to be of so pure and sacred a nature that it ought never to be undertaken for pecuniary remuneration; but when the servants of Christ leave their usual avocations at His call to preach the Gospel, their outward needs should be cheerfully supplied. As the gift is free, the exercise of it ought to be free also, in accordance with the precept of our Lord: "Freely ye have received, freely give."

Their attitude toward American epistles we have already stated. The epistles were read this year, but are to be summarized next year and read only in digest. The total membership of the yearly meeting is 2,511, which is a decrease of 7 during the past year. There were 17 births and 32 deaths. There were 23 persons received by "convincement." We publish under Correspondence an interesting letter from J. Bewley Beale.

EDITORIAL NOTES.

THE moral sentiment of the country has been deeply stirred by the discovery that poolrooms and gambling dens in New York and in other large cities have been able to carry on their illegal and wicked business by the assistance of the telegraph and telephone cor-

porations. It was conclusively proved that the Western Union Company supplied concealed wires in order to furnish racing news to illicit resorts. When the first storm of disapproval arose, the Western Union officials attempted to dodge the moral issue and offered a very weak and unsatisfactory defence of its policy. This reply only increased the vigor of the public moral sentiment. The result is that this great corporation has bowed to public sentiment, and this emphatic order has been issued by the president of the Western Union Company: "It has been decided to discontinue forthwith the collection and distribution of horse race reports. You will please act accordingly. Robert C. Clowry, president and general manager." This order will cost the company millions of dollars. Such is the power of public sentiment.

THE London *Daily News* has been producing evidence to show that fully one-fourth of all the members of the British Parliament are either owners of wholesale or retail liquor establishments, or are interested in the liquor business as trustees. Under these circumstances it would be too much to expect any very far-reaching reform legislation. No matter how honest a man intends to be, it is extremely difficult for him to put his own interests entirely in the background. The members of Parliament receive no salary. They are hardly likely, therefore, to work for measures which would destroy their own income. When the liquor interests are involved, at least one-quarter of the members will be almost sure to be "lined up" against any radical reduction of the liquor business.

THE second number of the "Journal of the Friends' Historical Society" is at hand. It contains much matter of historical interest. Especially interesting is "A Contemporary Account of the Last Illness and Death of George Fox." There is a second article on "Recording Clerks" of London Yearly Meeting—devoted to Richard Richardson, who served the meeting from 1681 to 1689. The journal contains also a valuable article on "The Wilkinson-Story Controversy in Reading." Subscriptions to the "Journal," and applications for membership should be sent to the editor of THE AMERICAN FRIEND.

If God made no response except to perfect faith, who could hope for help. He is the God of sprouting seeds and little vital beginnings.—Maltbie D. Babcock.

For THE AMERICAN FRIEND.

IMITATION IN THE RELIGIOUS DEVELOPMENT OF CHILDREN.*

BY IRVING KING.

That the mind changes in some way between infancy and maturity, is taken for granted by every one. Few people, however, can tell in just what the change consists, whether simply in the enlargement of powers present at birth, powers which grow more or less of themselves, or at least are present, needing only to be exercised by some sort of educative agency, or whether the mind is actually unformed, a mass of vague impulses and no definite types of experience, no definite mental powers, even in miniature. Assuming that the latter view is the true one, we shall note briefly how changes are wrought, how the little bundle of impulses acquires power to do many complex things, to think great thoughts, and to live in the power of an endless life.

John Fiske has made us familiar with the function of the prolonged infancy of the human being. It is a period of plasticity, a period not merely for learning, but also for transforming the vague impulses into definite reactions. We think no more, as did Locke, that the human mind is a substance merely to be impressed or shaped by eternal influences. We are sure that the little baby is very actively reaching out for sensations and experiences of all kinds, literally lying in wait for them. On the one hand, then, there is the plastic, unformed mind, with its tendency to reach out and take; on the other hand there is the complex world of things and people. The baby mind, as it reaches out into this world, is gradually organized with reference to it. It takes up the values it finds and learns to use them, learns to react in such a way as to produce desirable results. According to this view of the child mind, the influences brought to bear upon it, the atmosphere in which it lives, while not shaping the child as mere plastic clay, do furnish the context in which his plastic mind takes definite shape. The activities going on about him, the things he sees, the words he hears, serve to bring his impulses to a focus in certain definite directions. Impulses that mean nothing in particular, if once used in some definite way, acquire a significance in that direction. Their meaning is largely determined by that which has brought them to a focus. Sometimes the context in which an impulse develops merely facilitates the organization of the impulse, sometimes it determines entirely the sort of organization that takes place. In learning to walk or talk, for instance, the child clearly has vague impulses in these directions at certain periods in his life. These periods, when he is on the alert for walking and talking stimuli, have been called "budding moments." He becomes alive to things of this sort that older people are doing and in that way his own impulses are brought to a head.

* Irving King, the author of this article, has recently published, through the University of Chicago Press, a very illuminating book on the "Psychology of Child Development." Price, \$1.00.

As the baby grows older and passes into childhood, his tendencies to action become more general and the particular form they finally take is determined more and more by the kind of world he lives in. The activities of the little city boy easily focalize around the comparatively simple and easily understood vocations of fireman and policeman. In other words, the things children see and hear about them furnish centers around which their unorganized minds assume definite attitudes.

The significance of this method of development in the matter of religious growth is apparent. The religious activities and ideas that surround children furnish just the same sort of a defining context as do any other activities or ideas. They are centers about which the child can organize himself.

It is important to remember that much that is significant in the religion of the adult mind is beyond the comprehension of the little child—for instance, various acts of worship, attitudes of reverence and respect for sacred things, prayer, attendance upon church services, attention to the words of those who minister, etc. But it is with reference to just such uncomprehended things that imitation is significant. If children see these things going on about them, they naturally tend to imitate them, to be sure, more or less vaguely. But in imitating them they are taking the first step toward comprehending them; they are beginning to organize themselves with reference to them.

It is also important to bear in mind what is being increasingly recognized to-day, that children do not imitate an act to any great extent until it in some way appeals to them. Hence, imitation of the parrot type is rarer than we generally suppose. They copy an act in order to realize its value more fully. If this is true, in so far as children do imitate the religious activities of their elders, they do certainly have an impulse to realize their meaning, and the imitating serves to bring them to a consciousness of the meaning. What Professor Baldwin says of imitation in general is entirely applicable to the growth of the religious life. "The child's personality grows; growth is always through action; he clothes upon himself the scenes of his life and acts them out; so he grows in what he is, what he understands, and what he is able to perform."*

Certain "broad-minded" parents have been known to say that they did not wish to prejudice their children in favor of any one form of religious belief, and hence proposed to refrain from subjecting them in childhood to any definite form of religion particularly their own, trusting that they would choose for themselves when older. In cases of this kind that which is to be expected usually happens. When the time comes for making an independent choice there is usually no desire to choose at all, simply because, in the first place, their minds were not organized with reference to religious values. The religious mind with all its richness cannot be put on at a moment's notice. It depends for its strength upon the conformation given

* "Mental Development," page 361.

in childhood to those deep traits that are the fundamental woof and warp of the personality. If the child is not in the midst of situations containing religious elements, when these conformations are being effected, his character cannot be expected to be shaped with reference to such elements.

If children were not susceptible to what other people are doing there would be little chance that society would hold together. There would be no way to pass the values inherited and accumulated by one generation on to the next, for this is the only avenue of transmission. That which is to be transmitted is at first more or less external to the child, but he comprehends it by clothing it upon himself. His indefinite experiences and vague impulses are focalized and given meaning by this instinct to imitate. Imitation is thus not mere copying; it is copying for the sake of values that are imperfectly felt. There can be no question, then, of its value in the religious development of childhood. It is nothing to the discredit of childhood religion that it is imitative. It is simply the first phase of a child's effort to realize the meaning of what he sees in adults. How necessary it is, then, that the copy be pure and undefiled, for whatever the copy is, it is the basis of the organization of character that is gradually taking place. Whatever it is, it is that with which the little child clothes himself, that with which he interprets the meaning of his impulses. Happy are they who put bread and not stones in the little out-stretched hands.

Brooklyn, N. Y.

FOR THE AMERICAN FRIEND.

THE LIPS AND THE LIFE.

BY THEODORE L. CUYLER.

Every true Christian, whether in high or humble station, is bound to be a preacher of the gospel. Remember that there are manifold ways of preaching Christ's gospel without choosing a text or addressing a congregation. Wilberforce and Shaftesbury preached God's truth on the floor of the British Parliament; Francis Wayland, Mark Hopkins and James McCosh from the presidential chairs of a college. William Carvosso, the saintly Methodist class leader, brought hundreds of souls to Christ; and humble John Pounds, the shoemaker, who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools!" Jacob A. Riis is the orator of the slums, and the sailor, Frank T. Bullen, rings out his message from the fore-castle. Halyburton, when laid aside by illness, made a sickbed his pulpit. "It is the best one I was ever in," he said; "I am laid here for the very end that I may commend my Lord and Saviour."

A Christ-loving heart is the true ordination, after all. "As ye go, preach!" "Let him that heareth say, Come!"—these are the heavenly commissions to every one who has felt the love of Jesus in his or her soul. Knowing the gospel fixes at once the obligation to make it known to others. If I have drunk from the

well of salvation I am bound to call out, "Ho! every one that thirsteth, come ye to the waters!" God has a vast variety of pulpits for His servants to preach from. Yours, my friend, may be in a Sabbath School teacher's seat, or in the nursery, or a mother's arm-chair; or it may be a work-bench, or in a counting-room. You may preach by a Bible or a tract or a loaf of bread on a poor man's table, or by an earnest talk in a mission school, or a faithful pleading with an impenitent soul. Any way that will give you a hold on a sinner's heart and draw him to the Saviour. Any way, so that he "who heareth says, Come!"

But there are other methods of saying "Come" besides the voice or the printed page. Clean, consistent Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor towards heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practicing of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come," with the lips, it is well; if we say "Come," with the life, it is still better.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips; yet every Christian may rise to the eloquence of a winsome example. If you cannot utter a truth from the desk or the platform, you can live out the truth; that is the best preaching, after all. No infidel can answer that. It draws silently, but surely. It says "Come" by showing the way. The "living epistle" never needs a translation or a commentary. It is in plain English, that a child can understand. An arrant skeptic once spent a day or two with Fenelon, and on leaving he said to him, "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search for Livingstone he was "as much prejudiced against religion as the worst infidel"; but a few weeks of companionship with the glorious old heroic missionary so impressed him that he said "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and Christly character. A poor, sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all the night for weary weeks and months the patient sufferer suffers on. But she bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such quiet trust in Him whose strong arm is underneath her, she lives out so much religion in that sick room that her worldly-minded father and her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family; they get no better preaching from any pulpit. Her deep, tranquil joys beside the well of salvation are a constant voice speaking to them, "Come, come ye to this fountain!"

I might multiply illustrations of this truth that

godly acts often speak more impressively than words. A God-fearing youth occupies the same room with two or three giddy scoffers—his fellow clerks or fellow students. Night and morning he bends the knee in prayer before them. They make game of him at first; but he prays on. The daily reminder of that fearless act of devotion awakens presently in the minds of his companions the memory that they, too, had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they, too, “remember their God and are troubled.”

In his day John Angell James, of Birmingham, was the most popular and influential of the evangelical preachers and writers in England. He said in one of his discourses:

“If I have a right to consider myself a Christian, and if I have attained to any usefulness in the Church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me and who always bent his knees in prayer on retiring to rest. That scene aroused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer and had cast off the fear of God. My conversion soon followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then; but that little chamber and that praying youth are still present to my mind, and will never be forgotten, even amidst the splendors of heaven and through the ages of eternity.”

Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defense of the fourth commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive, and I often recall his words to me: “Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for the body and the soul.”

The clear brain and the full purse of the total abstinence are the best temperance lecture. Actions speak louder than words. If you wish to move others, move yourself! Cæsar never said to his troops “Ite!” He took the lead and cried out “Venite!” Paul acknowledged the power of example when he said, “Be ye followers of me.” Even the lips of our adorable Redeemer do not so move us as the study of His sublime and sinless life and the power of His self-sacrificing death.

Godly living is what this poor ungodly world is dying for to-day. If the vital union of believers with their divine Head means anything, it means that Christ Jesus pours Himself into the world through the lips and the lives of His representatives. “Ye are My witnesses.” “It is not I that live,” exclaimed the hero-apostle, “but it is Christ that liveth in me.”

Brooklyn, N. Y.

If all our wishes were gratified, most of our pleasures would be destroyed.—Whately.

FOR THE AMERICAN FRIEND.

THE ASSOCIATED INDIAN COMMITTEE WORK.

BY E. M. WISTAR.

The Associated Executive Committee of Friends on Indian Affairs held its annual sessions in Philadelphia the 19th and 20th instant. Of the eleven yearly meetings which unite in this work all were represented except North Carolina and Western. Of these two the former has taken no active part with our committee for a number of years, though it continues to name delegates, and the latter was not represented because of the two delegates named by Western Yearly Meeting, one of them, Nathan E. Hubbard, who has a number of times been acceptably with us, died recently, and the other delegate, by reason of pressing personal matters, was unable to leave home at this time.

The following were present, viz.: From New England, William O. Newhall and Myra E. Frye; from New York, Mary S. Kimber, Mary T. Tatum, George D. Hilyard and Carolena M. Wood; from Baltimore, John Nicholson and James Carey, Jr.; from Ohio, William J. Harrison; from Wilmington, Abigail J. Hadley; from Indiana, Allen Jay; from Iowa, William Jasper Hadley; from Kansas Yearly Meeting, John M. Watson, and from Philadelphia, Walter Smedley, Jonathan M. Steere, Charles J. Rhoads, Hannah W. Cadbury, Hetty B. Garrett and the writer; also our superintendents, George N. and L. Ella Hartley, just returned from their trip to Jerusalem, were present.

The work of the committee, now in its thirty-fifth year, centers in the ten Indian Missions in Indian and Oklahoma Territories, viz.: Modoc, Wyandotte, Seneca, Ottawa, Hillside (formerly known as Skiatook), Iowa, Otoe, Kickapoo, Big Jim's Band and Shawnee, the last-named station being the residence of our superintendents. At all of these stations meetings for worship are regularly held and Bible classes are taught by our missionaries, who in most instances have assistance from native helpers. There are also about a half dozen sub-stations, at which meetings are held somewhat irregularly. The total number of all meetings held on First-days at all our meeting houses has been nearly one thousand, with an average attendance of fifty-one. At most of the missions there are also additional meetings held one other day in the week.

The Skiatook Boarding and Day School, for a number of years under the efficient care of our friend Eva Watson, has been continued, but since the beginning of the present school year has been under the care of Daniel W. and Piety E. Lawrence, formerly of Indiana Yearly Meeting. Their work, together with that of their helpers and of Anna M. Ray, a minister from Maine and member of New England Yearly Meeting, we find to be earnest and efficient, and continues as the center of religious and civilizing effort for a considerable district of country. The illness and death of a boarding pupil, the serious illness of Piety Law-

rence during a part of the year, and the presence of measles in the school and neighborhood, have much interfered with school work, and the size of classes has been temporarily reduced.

Day schools have been conducted parts of the year under some mission oversight at Modoc, Seneca, Ot-tawa, Otoe and Big Jim's Band, and at Shawnee, Wy-andotte and Otoe (barring the serious interruption at the latter following a disastrous fire), our missions have their close relations with the three Indian Gov-ernment Boarding Schools, both pupils and teachers of which attend regular meetings which are under care of our missionaries and through which we feel a wide influence for good is constantly being exerted.

One of the remaining strong and important fea-tures of our work is the family visiting, encouraged by our associated committee and superintendents, and very faithfully attended to by the several mission workers. Nearly four thousand such visits have been made the past year.

One of our Friends who has been specially perse-vering in this particular part of the work, in a recent letter wrote: "So, with our trust in God, we want to continue laboring and praying, believing that He will yet gather in many of those precious souls, for we have the promise 'Ye shall reap if ye faint not.'"

The present writer has been twice to Oklahoma and Indian Territory during the past year, and had the privilege of visiting and associating with all our mis-sionaries in their homes and at their posts of duty.

The physical changes which to-day are so rapid and noticeable in that country seem at times to tincture the moral and spiritual development of its inhabitants and bring difficulties which are less prominent in more settled communities. On the other hand, the very rough and uncivilized conditions are very gradually being smoothed and solid results obtained.

With a view to relinquishing the care of some of our older stations on a diminishing support, we have made overtures to the Committee on Church Exten-sion Work of Kansas Yearly Meeting, where the membership of all Friends in the two Territories is located, but have not so far received their co-opera-tion; our committee, nevertheless, feels that it may be right to make further representations in this matter as way may open, both because it seems to us desirable that this older membership should stand free from our fostering, and also because it seems well that our en-ergies and resources should be carried forward into the fields of pioneer work, and that the gospel message may reach some who may not yet have a knowledge of it.

It may be proper to state that our superintendents who have industriously and efficiently served in their present position for about ten years, to the increasing satisfaction of the Associated Committee, have now intimated to us their desire to be relieved, and, while having a little hope that their retirement may be de-layed a brief period, we have to face the fact and en-deavor to be prepared to install proper Friends as their successors in due time.

In concluding, we wish to mention the cordial unity of our committee's proceedings, and we desire the support and strengthening sympathy of all our meetings that have delegated us to the work.

We would humbly acknowledge having had our Heavenly Father's loving care and guidance amongst us, both with those who serve afield and with the meeting just held.

Philadelphia,

The International Lesson.

SECOND QUARTER.

LESSON X.

SIXTH MONTH 5, 1904.

CHRIST'S TRIAL BEFORE PILATE.

Mark 15: 1-15.

GOLDEN TEXT.—Then said Pilate to the chief priests and to the people, I find no fault in this man. Luke 23: 4.

DAILY READINGS.

Second-day, Fifth mo. 30.—Christ's trial before Pilate. Mark 15: 1-15.

Third-day, Fifth mo. 31.—Jesus and Pilate. Luke 23: 15-26.

Fourth-day, Sixth mo. 1.—A King. John 18: 28-40.

Fifth-day, Sixth mo. 2.—A just person. Matt. 27: 15-26.

Sixth-day, Sixth mo. 3.—The crown of thorns. John 19: 1-12.

Seventh-day, Sixth mo. 4.—Determined beforehand. Acts 4: 19, 20.

First-day, Sixth mo. 5.—Despised and rejected. Isa. 53: 1-9.

Time.—Sixth-day morning between 6.30 and 8.30.

Place.—The trial was probably in the Tower of Antonia, which was near the corner of the Temple area. This tower was the official residence of the Ro-man governor. But the trial may have been in Herod's palace, which was on Mt. Zion.

Parallel accounts.—Matt. 27: 2, 11-21; Luke 23: 1-25; John 18: 28 to 19: 16.

Between the incidents of the last lesson and those of the present occur the feet-washing, the discourses related by John, the agony in the Garden of Geth-semane, the arrest and the trial before the Jewish au-thorities. The sentence pronounced by the Jewish authorities was death (Matt. 26: 66; Mark 14: 64). The Romans did not allow the Jews to put any one to death, and so it was essential that Jesus should be brought before Pilate on a charge which he would entertain. Pilate, who had been governor several years, was well acquainted with the Jewish religious disputes, and the Jews were perfectly aware that he would not entertain any theological charges. The only charge which would stand much chance of being listened to was treason against the Roman Government. This was made in three counts. (1) Sedition or stirring up the peo-ple. (2) Forbidding to give tribute to the em-peror. (3) Claiming to be a king. Of the first there was no evidence whatsoever; of the second there was no evidence; in fact, He had commanded His disciples to pay tribute; for the third there was some verbal support, but it was of a spiritual kingdom of which Christ spoke.

1. "In the morning." The real and formal meet-ing had been held the night before (Mark 14: 64); this meeting was to decide on some plan of action be-fore Pilate. "Whole council." The Sanhedrim.

"Bound." Jesus had been bound after His arrest (John 18: 12), but had probably been loosed at the time of the trial.

2. "Pilate asked him," etc. The account is greatly condensed. The charges as outlined above were made to Pilate. "Art thou the king of the Jews?" Pilate asks the question himself. The pronoun is emphatic, and the question may be a disdainful one. "Thou sayest." This was a Hebrew mode of assent.

3. "Accused him of many things." Luke 23: 2. Pilate was evidently little moved by the main accusations of the Jews, and they laid more charges.

4. "Answereth thou nothing?" That is, after the first question. There was no need of answering; his life was a sufficient answer, and he knew that Pilate was aware there was nothing in the charges.

5. "Pilate marveled." No wonder, for the attitude of Jesus was so different from that of most prisoners.

6. "Now at the feast he used to release unto them one prisoner, whom they asked of him." Amer. R. V. This was not an unusual thing to do at the time of festivals.

7. "Barabbas." He was just such a man as the Jews would like to make Pilate believe Jesus was. Nothing more is known of him than is told in this passage. Matthew calls him "a notable prisoner."

8. "And the multitude went up and began to ask him." R. V. "Do as he had ever done." That is, release a prisoner.

9. "Pilate had somehow, probably through the chief priests, learned that the people had called Jesus by this title, and he expected the people would like his own use of the title.

10. He knew that the popularity of Jesus with the multitudes had made the chief priests envious of Jesus.

11. "Stirred up the multitude." R. V. This was the first time that the people had turned against Christ. It is not difficult to account for. The first and most important cause was their extreme disappointment that Jesus, after the triumphal entry into Jerusalem only a short time before, had refused to take the place of an outward monarch or leader; but, as it seemed in their sight, had failed completely. again, it was a case of a regular traditional priesthood against an irregular prophet and reformer, and in such a case it is always doubtful which will win. "Barabbas." Compare Matt. 27: 21; John 18: 40.

12. Pilate evidently is desirous to save Jesus, and he tries to make it so clear that the cry for the death of Jesus is not a popular demand that he may be justified in refusing the demand of the rulers. The question should have been asked of himself not of the multitude. On him lay the responsibility.

13. "Crucify him." Equivalent to a more modern cry, "To the death, to the death." There is no doubt that they were instigated to make this cry by the chief priests and rulers.

14. "Why, what evil hath he done?" Pilate again tries to turn the feelings of the mob. Compare

the narrative in Matthew and the message from Pilate's wife dissuading him from having anything to do with Jesus (Matt. 27: 19). Pilate's effort only adds strength to the demand of the populace. It is quite clear that there were no real charges against Jesus, and that Pilate finally yielded to popular clamor. Pilate knew Jesus was innocent.

15. "Pilate wishing to content the people." This was the regular policy of the Roman Government—conciliation. So long as the dominion of the empire was acknowledged and taxes paid, expediency was the basis of government. Had the people turned against the chief priests, Pilate would have saved Jesus. His effort to shift the responsibility for the act is told in Matthew (27: 24, 25). Pilate is doubly to be condemned: he acted against what he knew to be right, and he did it for his personal benefit. He received no gain from his acts, for he was soon degraded from his office and banished to Gaul, where he committed suicide.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SIXTH MONTH FIFTH.

HOW MY SILENCE WITNESSES AGAINST CHRIST.

Matt. 12: 30; Luke 17: 12-19.

Second-day, Fifth mo. 30.—Peter's silence. Mark 14: 66-72.

Third-day, Fifth mo. 31.—Paul's silent friends. 2 Tim. 4: 16-18.

Fourth-day, Sixth mo. 1.—A silent disciple. John 19: 38-42.

Fifth-day, Sixth mo. 2.—Lukewarmness. Rev. 3: 14-16.

Sixth-day, Sixth mo. 3.—The stones' witness. Luke 19: 39, 40.

Seventh-day, Sixth mo. 4.—The cost of silence. Luke 12: 8, 9.

The life of Christ was avowedly that of a representative. The things that He spoke were given Him by the Father; the works of His hands were the Father's works. If He had stood in His own individuality with the words "I" and "me" only on His lips, He could not have said "He that hath seen me hath seen the Father." His life was one of witnessing to the character and purpose and power of God, and His acknowledgment of dependence was open and constant.

His is the pattern life; yet to-day men are trying to live Christian—Christ-like—lives without open confession. The Christ did not so live, and no one can ignore His example in this respect without in effect declaring that much of His teaching was superfluous—that many words that He spoke were spoken to no good purpose.

It is not a sufficient answer to say that our positions are not the same. Certainly we are not the propitiation of the sins of the world, but we are witnesses and messengers as to the completed work. Our Lord's words are, "As the Father hath sent me, even so send I you." He came to witness concerning God; we go to witness concerning Him. If we are silent, if we fail to proclaim our Sovereign, to name our Principal; we appear not in any representative capacity, but for ourselves. We are not witnesses, but deniers. Christ

said to His disciples: "Ye are my witnesses," and unless we are witnesses, how can we claim to be disciples?

A Hindoo, visiting in England, troubled in conscience, asked his neighbor at a great dinner to tell him something about Christ, the founder of his religion. "Hush," said his new acquaintance, "we do not speak of such things at dinner parties." At another time he asked his partner in a dance the same question and received a similar reply. Was there not in such evasion a denial of their nominal Lord—a confession that they were none of His?

It is not only for Jesus' sake, though He is worthy of the glory and entitled to require from us the acknowledgment of His lordship; but the appeal is to our highest self-interest as well. Our denial of Him necessarily cuts us off from Him. Alienated and rebellious spirits could not abide the majesty of His presence, nor could they harmonize with nor enjoy the notes of praise that ascend to the Redeemer in glory. To join that chorus requires preparation here. Not to prepare is to dishonor Him and to destroy ourselves.

Correspondence.

Millbrook, N. Y., Fifth month 15th, 1904.

Editor of THE AMERICAN FRIEND:

Dear Friend: Referring to the editorial of Fifth month 12th, "A Single Church for Rural Districts," conditions here seem to indicate that such an arrangement may have its disadvantages.

One hundred years ago this was a Quaker community, and a large brick meeting house was needed to accommodate the throngs that came on meeting days. Without much competition without, the spirit of disintegration seemed to work within. At the time of the separation the meeting house fell to the Hicksites, and the congregation went on dwindling, till now only about half a dozen meet once a week, and sometimes not at all, and their house is kept in repair by a cemetery association. Forty years ago the Orthodox meeting was also dwindling, and other denominations held their small and infrequent meetings in a public hall of small size. The Hicksite and Orthodox boarding schools (Nine Partners) gradually faded away.

Just how it began would be hard to tell, but since that time seven houses of worship have been built in this community of some ten or twelve hundred, by Catholics, Episcopalians, Reformed, Methodists and Friends. All the churches, except the Hicksite, are quite well attended and supported, and seem to be doing good work without any serious disagreements. The houses are also kept in good order. The old Friends' School has been replaced by one of the best public schools in the State.

The condition of other villages near by seems to point to a similar conclusion. Washington Hollow has a community of fairly well-to-do people and one Methodist Church. They do not take enough interest in it to keep it painted and in repair, and the meetings are small and influence little felt. Pleasant Valley, with but little more wealth, has two churches; they are kept in order and quite active. Mabbettsville has one church, mostly built and partly supported by outside parties; it is little used. Lithgow, a smaller village, has two, and seems to take much interest in both. The list might be extended to take in several other places.

I offer no theory in explanation. I simply state the facts, and leave others to draw conclusions.

W. L. SWIFT.

LONG BEACH, Cal., Fifth month 9th, 1904.

I have been thinking that perhaps some of the readers of THE AMERICAN FRIEND would like to hear from the Pacific Coast work among Friends. The year soon to close has been one of unusual activity and blessing. Every department of church work has been well looked after. Our pastoral depart-

ment has been greatly strengthened by quite a number of ministers coming to us from the East. We would mention Lindley A. Wells, our pastor at Long Beach; H. R. Keates, at Pasadena; Amos Cook, at El Modena; Levi Reese, to soon take charge at Alamitos, and Joseph Peelle, for Berkeley. In all we have fifteen pastors, all doing good work in the meetings where they are located. Good revivals have been held in all these places. Many have been saved and added to the Church. John Riley has been engaged in revival work most of the year under the direction of the Evangelistic and Church Extension Board. His work has been eminently satisfactory. He held meetings at San Diego, Berkeley, San José, South Berkeley, San Francisco, Los Angeles, Bell Station, New River and Alamitos. He is now conducting a tabernacle work, called the revival band, in the northern part of the State. Amos Kenworthy conducted very stirring meetings at Los Angeles, Whittier, Long Beach and Pasadena. Our brother seemed to be greatly favored in speaking to the condition of individuals, and many were greatly helped in their Christian experience, and quite a number were converted.

Allow me to mention some very interesting features of some of our meetings. Two weeks ago, at one of our meetings the president of the College was invited to preach, and was not able to begin his sermon until one hundred testimonies had been spoken by members of the congregation, which occupied about one hour. Then the sermon followed with life and power, the meeting continuing two hours. At another meeting the same day in another city, where one of our noted ministers was invited to preach, the meeting continued in prayer until near 12 o'clock, at which time the minister did not think it best to preach. The meeting continued one-half hour longer in testimony.

At another of our meetings, two weeks ago, at the usual prayer meeting twenty-nine prayers were offered at the opening; and one week ago thirty prayers were heard at the opening. I write these things to show that there is abundant life in our meetings, and full liberty of the Spirit in service is enjoyed.

Our home mission work is prospering in San Francisco, San José, San Diego, Long Beach and in the country out from Whittier. We have quite a number of good workers in the home field.

The foreign mission spirit and work is in good health, and abundant fruit is being borne. Four Friends have gone to Central America; five to an Indian tribe, four of them Indians who were trained in our training school. All the above missionaries have gone out from our school within the past year. Our work at Kotzebue has been wonderful. We have some 500 converts amongst the native Eskimos (500 Eskimo Quakers), whose lives are an example to any Church in our land. They are but children, to be sure, but faithful and true. Not long ago one came to the mission, walking 250 miles, to confess his faults and to be helped back into favor with Jesus.

Our Whittier College has had the most prosperous year of its history in every way. The first class to graduate will graduate at the close of this term. The spiritual interests of the students have been well cared for. Quite a revival spirit was enjoyed, led by H. R. Keates, this spring.

The Training School in Los Angeles has had a year of great prosperity. A new building has been erected, with ample and well-adapted accommodations for the school. The building contains fifty-five rooms and a large school or chapel room. This school is not under the control of the Yearly Meeting, but is managed entirely by Friends, and all its trustees are Friends. All the teaching is strictly in accord with the views of the Friends' Church. This summer will be a very interesting one at the school. Horace Holding, the leader of the South China Missions, will recruit a band of missionaries and bring them to the institution for training and testing before they go to China next fall.

In this very brief way I have stated something of the work in our hands. May I ask Friends who read this account to send up a prayer for our work and workers on this coast. Our hands are very full; our work taxes our Friends beyond any portion of our American field. Our Friends are liberal (many of them), and still we are in great need of money. We have four valued Friends now offering for the China field, and some for Alaska, and we need a pastor for San Diego and one for San Francisco. I am thankful to report that my health has been the best the past year that it has been for ten years, and, while I cannot work as in other years, I am very happy in doing something to help forward the cause of Him whose I am and whom I have served in the gospel for fifty years and more.

JOHN HENRY DOUGLAS, General Superintendent.

DUBLIN YEARLY MEETING.

Friends' Meeting House, Eustace St., Dublin.

My Dear Friend, Rufus M. Jones:

I am sending a proof copy of our late yearly meeting by this post as usual. I dare say last week's "Friend" will have come to hand before this reaches you, and as E. B. Reynolds, from Leominster, was present and reported the proceedings, it will give you a fair idea of what took place. However, it may be well to add a few particulars which may be of interest.

We had only two ministers from England with minutes, and we were glad to have them. Their ministry was helpful and encouraging—one, aged and deeply taught with a ripe Christian experience; the other, an active, energetic evangelist, who paid a lengthened visit to America a few years ago. There were some unusual features in our late yearly meeting. All the sittings were held jointly, but our women Friends did not take as much part in the discussions as could be wished. The presence of the King and Queen in Dublin at the same time may have helped somewhat to divide the interest.

The committee appointed two years ago to revise the doctrine and practice portions of our "Book of Christian Discipline" brought in their report (the third portion, "Discipline," was revised two years ago and published separately), and those present were furnished with proof-sheets of the whole for reference, and many Friends also had received copies some weeks before. A lively interest was manifested in the work, and more than three sittings were occupied in going through the whole. Some valuable but slight alterations were made, and one important paragraph was added, upholding the divine authority and inspiration of Holy Scripture. The importance of Bible study was much dwelt on during the discussions. Another feature was the holding of a series of meetings specially for the young people at eight o'clock (instead of in the middle of the day, as formerly, when numbers of those residing in Dublin could not attend). The conferences of Home and Foreign Missions, which were both very interesting occasions, were held at six-thirty o'clock instead of seven o'clock, so as to leave time for both meetings. These meetings for the young people were considered very successful, with more than usual freedom in them, as older Friends were excluded. In this connection it may be no harm to mention that a goodly number of our younger members were either converted or received spiritual blessing during the recent mission held in Dublin by Dr. Torrey and C. Alexander, so that the presence of some of them at these meetings contributed to their usefulness. Perhaps the chief burden resting on the ministers during the yearly meeting was in reference to the indwelling of the Holy Spirit—the great importance of a fully yielded will, and keeping in close touch with our Heavenly Master—if real progress in the spiritual life is to be maintained. Mention is made in the minute on the State of our Society of the evidence afforded of the growth of this life amongst us, yet those who are acquainted with the inner work of the church feel there is cause for concern on account of the apparent apathy of some, chiefly amongst the middle-aged, and the growing love of pleasure and excitement so prevalent among people generally. The very small addition to our membership was also a cause of regret. Still, remembering the great fact that we are on the winning side, that if we continue faithful to our Lord and Master, we shall through Him be victors in the great conflict ever going on between good and evil, is an abiding stimulus to us to go forward.

Very sincerely,

J. BEWLEY BEALE.

Things of Interest Among Ourselves.

Milton Kenworthy has been elected principal of the Haviland Academy, Kansas.

John F. Hanson has located at Boise, Idaho. His family expect to go to him soon. He finds the climate helpful to him.

Morton C. Pearson writes from Indianapolis: "I sincerely wish that THE AMERICAN FRIEND might go into every Friends' family."

Elizabeth Thornburgh left a bequest of \$1,000 "for the general purposes and good of" the Blue Ridge Mission of North Carolina.

Edgar Sanders and wife are spending a brief time at the parental Sanders home in Le Grand. They are under appointment for mission work in India whither they expect to go soon.

The sixth annual meeting of the Nebraska Church and Educational Association of Friends will be held at Central City, Neb., Sixth month 9th to 12th.

Martha E. Newlin, of Westfield, recently visited West Indianapolis Meeting in the interest of missionary work. Following this a W. F. M. S. of sixteen members was organized.

London Yearly Meeting opened on the 17th inst., and continues until the 26th. Meetings are announced on the program for the 22d at thirty-three meeting places in London and its suburbs.

John Henry Douglas writes, in addition to the interesting letter in our Correspondence Column, that Friends on the Pacific Coast are full of work, and that there is a strong, well-united ministry in their meetings.

Prof. Eli H. Perisho, who has for the past three years so ably discharged the duties of principal of Whittier Academy, Salem, Iowa, has been elected to the position of president of Nebraska Central College. He will move to Central City this month.

Friends at Buffalo, Kansas, are building a neat four-room house for the use of the pastor. This is an old but small meeting; hence this effort entails some sacrifice. Contributions would be thankfully received by J. F. Glardon, Buffalo, Kansas, treasurer.

Wm. P. Haworth and wife, of Noblesville, Ind., and Martilla Cox, of Bloomingdale Quarterly Meeting, were present at the sessions of Plainfield Quarterly Meeting, the 6th and 7th of Fifth month. Wm. P. Haworth was favored in preaching the gospel, and the presence of the Spirit was manifest throughout the meeting.

Blue River Quarterly Meeting was held at Paoli, Ind., Fourth month 30th. Zeno Doan, of Danville, Ind., was present and had acceptable service. On First-day morning the house was crowded, there being no services at the other churches. Zeno Doan preached an able sermon. In the evening the W. F. M. S. held an interesting session, with exercises by the children and an address by Zeno Doan.

The fourth anniversary of the opening of The Hague Court of Arbitration was commemorated in Boston and in Philadelphia. Wayne MacVeagh, of Philadelphia, gave the main address in Boston. Our friend, Benjamin F. Trueblood, took part. Rufus M. Jones was one of the speakers at the Philadelphia commemoration, which was held in the old Swede's Church, erected in the year 1700.

The Friends at South Wabash, Ind., had a "roll call" meeting the 1st instant, an announcement having been previously made. The pastor, Tennyson Lewis, spoke on "Accomplishments of Friends," reviewing the rise and some of the achievements of the Society. The roll of membership was called by the clerk. Quite a number who were absent sent responses to their names, which were read by the assistant clerk. The results of this meeting seem to be encouraging, since it has taught the people to value more highly their membership.

Chicago Quarterly Meeting was held at Watseka, Ill., the 7th and 8th instant. Thomas Brown, superintendent of evangelistic work in Western Yearly Meeting, and Charlotte Vickers, of Chicago, were in attendance. It was a time of great blessing. The Friends at Watseka, Ill., have divided their workers into companies, and have organized three Sabbath Schools in the country near by. These schools are all well attended, and much interest and enthusiasm is manifested. Willis Bond preaches at a point five miles from Watseka each Sabbath at 3 p.m. The Junior Christian Endeavor is raising a fund to repaint the meeting house. The Ladies' Aid Society raised over \$300 last year to be applied on the expenses of the meeting.

Rhode Island Quarterly Meeting was held at East Greenwich on the 4th and 5th inst., and seemed to impress every one who attended as being a season of more than ordinary divine favor. The Meeting on Ministry and Oversight on the afternoon of the 4th, as well as a meeting in the evening of the same day, was addressed by Alfred T. Ware, the superintendent of evangelistic work in the yearly meeting, whose presence and words were an inspiration to all who long for more intelligent and effectual service. The same friend, together with Charles M. Woodman, in their impressive sermons on Fifth-day morning dwelt upon the profound practical significance of Christ's earthly sufferings and death. The business session was also marked with much interest. Reports on the state of society indicated activity along many lines of useful religious work, and altogether the outlook seemed encouraging.

Bear Creek Quarterly Meeting was held at Bear Creek, Iowa, the 13th to 15th inst. Arrangements were made to hold a conference at Earlham in the Sixth month, at which various subjects of doctrines, methods and plans of work will be discussed. A plan was adopted for securing a permanent church extension fund, and monthly meetings were instructed to appoint committees to solicit for the same. W. J. Hadley was present and delivered helpful gospel messages on Seventh- and First-days. Elwood Day, Yearly Meeting Superintendent of Bible Schools, was also present, and spoke at the "Bible School Hour" on First-day morning.

Vermilion Quarterly Meeting was held at Vermilion Grove, Ill., the 14th instant. Clark Brown, a visiting minister, was present, and his ministry was very helpful. He gave a temperance lecture in the evening after the quarterly meeting. The most interesting feature of the business session was the raising of \$1,000 in the face of the meeting to complete the \$10,000 endowment fund for the academy. This fund is known as the John Henderson Endowment, he having pledged \$1,000 on condition that \$9,000 could be raised by the friends of the academy within a specified time. Great rejoicing was occasioned by the successful completion of the endowment.

Friends in Philadelphia are arranging to celebrate the one hundredth anniversary of the building of Arch Street Meeting House, where the yearly meeting is held. As already announced, the celebration will occur on the 4th of Sixth month. The program is arranged as follows: Afternoon, three o'clock.—"Early Friends' Meeting Houses and Their Relation to the Building at Arch and Fourth Streets," by George Vaux; "Some Philadelphia Friends of a Century Ago," by Susanna S. Kite. A collation will be served from 4.30 to 7.00 p.m. Evening, half-past seven o'clock.—"Conditions Existing in Philadelphia Yearly Meeting in 1804," by Isaac Sharpless; poem, by Francis B. Gummere; "The Social Life of Yearly Meeting Week, Past and Present," by Frances Tatum Rhoads. See general invitation on page 354.

The third annual conference of Stella Quarterly Meeting on the departments of Christian Work met at Cherokee, Okla., the 5th inst., and continued in session four days. The first session was devoted to the interests of the evangelistic and pastoral work.

A paper was read on "The Apostles as Evangelists and Pastors." The secret of the success of the apostles as evangelists may be given in two sentences: "The love of God constraineth us" and "Knowing the terror of the law we persuade men." As pastors they not only taught publicly and from house to house, but largely also by correspondence.

In the discussion the thought was brought out that much of the success of the evangelist is due to the faithfulness of the pastor in preparing the hearts of the people for receiving and retaining the seed of the kingdom. A paper on "The Present-day Needs for Evangelistic and Pastoral Work," gave as the first need a unity of faith. The endowment of power is also essential, and the question of power lies not only on the side of God's giving, but also in our ability (natural or acquired) to use it.

On the line of Bible School work valuable papers were read, showing that there are three objects to be gained in the Bible School, viz.: Bible knowledge, instruction of believers, and conversion of sinners. To reach these ends there must be study, prayer, enthusiasm.

On Fifth-day evening Prof. Jay, of Friends' University, preached a masterly sermon on "The Message of Salvation as Based Upon the Book of Hebrews."

The subjects of peace and literature were brought before the conference by ably-prepared papers and addresses. The sentiment in favor of peace and arbitration is advancing in spite of present wars. It is this opposition to the war spirit that prevents it from deluging the world, as in the days of Napoleon and Alexander. The peace principle is the cornerstone of the Church. The soul that is at peace with God must be at peace with all the world. Where the spirit of forgiveness is, there can be no war. Young Friends ought to be taught the doctrine of the Church, and that true patriotism is to stand for peace, even though to do so may mean imprisonment or death.

Some excellent papers and helpful discussions were given on the subject of literature and purity in art. The pictures on our walls, as well as the books in our libraries, should be such as to create beautiful and pure thoughts. The child is influenced not only by what he reads, but by what he sees as well.

In the session on temperance it was shown that one of the

great needs in Oklahoma is preachers, teachers and voters, who will stand squarely for the prohibition of the liquor traffic that the safety of more than 99,000 school children, and of men and women as well, may be secured. On Sixth-day evening Mary Sibbitt lectured to a large audience, taking as a basis for her remarks, "There is an accursed thing in the midst of thee, oh Israel; thou canst not stand before thine enemy until ye take the accursed thing from among you."

At the session on education, an address was delivered on the "Need of Denominational Schools."

An excellent paper on "The Christian Endeavor as an Out-reaching Force" was presented, showing that in order to be an out-reaching force the endeavor must have the nature of Christ; should throw out the lifeline at home and abroad; must have for his daily companion the word of God, which is the source of all strength. In the evening Prof. Jay addressed the young people on the "Endeavor and the Friend's Ministry."

The last session was devoted to the subject of missions, a paper on "Friends' Work in Foreign Missions," and an address by Prof. Jay on "What More Can We Do for Missions That We Have Been Doing," were both very encouraging and helpful.

The conference closed with a real feeling of thankfulness to our Father that His presence and blessing had crowned all the sessions.

MARY A. BROWN, Secretary.

BORN.

KENWORTHY.—To Murray S. and Lenora H. Kenworthy, Kokomo, Ind., Fifth month 10th, 1904, a son, Carroll H.

DIED.

BOND.—At her home, in Carmel, Ind., Louisa Bond, widow of Isaac Bond, aged 66 years. She was a lifelong member of Friends, and was devoted and faithful in attending to Christian duties.

JOHNSON.—At his home in Grinnell, Iowa, Third month 16th, 1904, Joseph Grissell Johnson, aged 67 years. He was the son of Benjamin and Martha Grissell Johnson (deceased), formerly of Columbiana County, Ohio. Although an active business man, he was, from a boy, interested in the cause of Christ, and passed away trusting in Him.

JOHNSON.—At his home at Nicholson's Mills, N. C., Second month 27th, 1904, Thomas W. Johnson, aged over 73 years. He was a lifelong Friend and an efficient elder of Hunting Creek Meeting for upwards of thirty years.

JONES.—At Big Flats, N. Y., Fourth month 13th, 1904, Rhoda Jones, wife of the late Barclay Jones, well advanced in years. She was a woman of deep Christian character, and will be missed by a large circle of Friends. The remains were interred at New London, Ind.

LOWE.—At his residence, Back Creek, Randolph County, N. C., Third month 16th, 1904, William Lowe, aged 88 years. He was a lifelong Friend, and an elder over forty years.

WALTON.—At his home, in Knightstown, Ind., Fourth month 25th, 1904, Rufus P. Walton, a member of Friends' Church, aged 63 years. The deceased had been the manager of the principal hotel in Knightstown for eight years, and was well and widely known for his courtesy and kindness. He was a good Christian man.

WILLIAMS.—Catharine Williams, wife of Jacob Williams, died at her home, near Fountain City, Ind., Third month 16th, 1904, aged nearly 70 years. She was a faithful member of New Garden Monthly Meeting of Friends, Ind., and for nearly thirty years a minister of the gospel in the same. For several weeks she was very sorely afflicted, but bore it all with a marked degree of Christian patience and passed triumphantly over.

WOOD.—At Lupton, Mich., Second month 12th, 1904, James D. Wood, in his 69th year. He was converted when thirty years old, and was recorded a minister two years later. He served as pastor in several meetings in Michigan, also in New York, and is widely and favorably known among Friends in these States.

WOODARD.—At the home of his daughter, Indianapolis, Ind., Fourth month 30th, 1904, Michael F. Woodard, aged 71 years. He was a useful member of Bloomingdale Monthly Meeting of Friends, Parke County, Ind.

Publisher's Department.

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Events and Comments.

An investigation which is being conducted in relation to the protection of cattle against tuberculosis by vaccination, shows that vaccinated cattle exposed for a year to daily contact with tubercular animals remained free from disease, while unvaccinated cattle exposed in the same way, become extensively affected. In connection with these experiments, calves of tubercular cows are being vaccinated and are then left with their diseased mothers and are allowed to use their milk, with the view of discovering whether vaccination will be effective under such conditions.

WHAT THE KING EATS.

What's Fit for Him.

A Massachusetts lady, who has been through the mill with the trials of the usual housekeeper and mother, relates an interesting incident that occurred not long ago. She says:

"I can with all truthfulness say that Grape-Nuts is the most beneficial of all cereal foods in my family, young as well as old. It is food and medicine both to us. A few mornings ago at breakfast my little boy said:

"Mamma, does the King eat Grape-Nuts every morning?"

"I smiled and told him I did not know, but that I thought Grape-Nuts certainly made a delicious dish, fit for a King." (It's a fact that the King of England and the German Emperor both eat Grape-Nuts).

"I find that by the constant use of Grape-Nuts not only as a morning cereal, but also in puddings, salads, etc., made after the delicious recipes found in the little book in each package it is proving to be a great nerve food for me besides having completely cured a long standing case of indigestion." Name given by Postum Co., Battle Creek, Mich.

There is no doubt Grape-Nuts is the most scientific food in the world.

Ten days' trial of this proper food in place of improper food will show in steady, stronger nerves, sharper brain and the power to "go" longer and further and accomplish more. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

fective under such conditions. Unvaccinated calves raised in this way, it was reported, almost invariably contract disease.

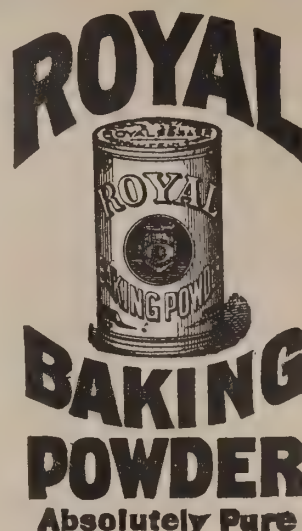
According to a recent statement of Postmaster General Payne the receipts of the Post Office Department for the fiscal year ending Seventh month 1st will be approximately \$144,100,000. In 1896 the receipts of the Post Office Department were \$82,499,208. In 1899 two hundred rural routes were in operation. At the close of the present fiscal year there will be over 25,000 rural routes in operation, bringing a daily mail service to more than 12,500,000 people residing in rural districts. Over 500,000 people are now supplied with mail by the star route carriers in remote districts, where the number of people is not sufficient to justify the establishment of rural free delivery, this mail being deposited by the star route carriers in boxes stationed along their routes.

The five bishops of the Methodist Episcopal Church who have just been retired by the vote of a large majority of the General Conference have all passed 70 years of age. Bishop Andrews is nearly 79. Bishop Vincent is 72, Bishop Walden 73, Bishop Foss 70 and Bishop Malla-lieu past 75. Thus 70 is made the deadline. The thought which controlled the situation was that the efficiency of the Church demanded the change. It is true of some of these men that their power of adequately performing the episcopal functions had passed, but not of all of them. That it was easier to set aside five bishops than two or three, by making all fall at the deadline of threescore years and ten, is manifest; and that this will be for the future efficiency of a great denomination is to be expected.

It is quite apparent that the United States is to head the list of nations as an exporter of domestic products in the fiscal year which ends with the coming month. Until a comparatively recent date the United Kingdom stood at the head of the list. During the past few years, however, the United States has on several occasions exceeded slightly the figures of the United Kingdom, and the latest statements of exports make it evident that in the fiscal year 1904 the United States will be considerably in the lead. The figures of domestic exports of the United Kingdom for the nine months ending with Third month, 1904, were \$1,073,538,366, and of the United States, \$1,149,330,670, the total domestic exportation of the United States for the nine months in question being thus \$76,000,000 in excess of that of the United Kingdom.

Prof. Ladd, of Yale, has made public part of a letter recently received from a friend in Japan, which throws interesting light on the spirit of that people in its present national crisis. "The nation," writes this Samurai, "is much soberer than it was at the time of the Chinese war." The reason, he thinks, is that Japan is more mature and more thoughtful than in 1895. "The unmistakable sympathy shown by your great people and by the English is doing us great good, by lifting us to the higher and more humanitarian view of things. Just as the treaty revision and the abolition of extra-territoriality of jurisdiction have dispelled the temporary distemper of anti-foreignism you met on your first visit here (this was in 1892), so will the friendly and brotherly feeling so univer-

IT IS A MATTER OF HEALTH



THERE IS NO SUBSTITUTE

sally manifested by the Anglo-Saxon peoples cure us of our narrow Asiatic feelings more than anything else. Nothing will so help to call up the 'yellow peril' as the fear and cry of the 'yellow peril' itself." What more eloquent justification could be asked of the power of our Christian missions?

The American Bible Society and the public as well are to be congratulated upon the decision of the society's managers to amend the constitution of the society so as to permit it to print the Revised Version of the Bible, a course which has long been urged on the society. For a long while there was so little demand for the Revised New Testament that the Bible Society was quite justified in its refusal to print it. But of late, with the publication of the notes of the American revisers, together with the demand created for the less radical and more acceptable revision of the Old Testament, and the growing demand of scholars for popular editions of the Revised Bible, the Bible Society managers have been led to realize the changed situation and to act accordingly. Consequently the Bible Society will publish in one volume the New Testament revision published in 1881, and the Old Testament revision published in 1885, under the supervision of the committee of revision, together with the Bible as further revised and edited by the American committee of revision and printed under its supervision in 1901.

REDUCED RATES TO UNIONTOWN.

Via Pennsylvania Railroad, Account Prohibition State Convention.

For the accommodation of those desiring to attend the Prohibition State Convention, to be held at Uniontown, Pa., June 7th to 9th, the Pennsylvania Railroad Company will sell round-trip tickets to Uniontown, June 6th and 7th, good to return until June 10th, inclusive, from all stations on its lines in the State of Pennsylvania at rate of single fare for the round trip (minimum rate, 25 cents).

NOTICES.

Annual meeting of Home for Aged and Infirm Colored Persons for the election of Managers and for other business will be held at the Home, corner of Forty-fourth and Girard Avenue, on Fifth-day, Fifth month 26th, 1904, at 3 p.m.

THOMAS H. MCCOLLIN, Sec.

New England Yearly Meeting of Friends, to be held at Friends School, Providence, R. I. Round-trip tickets at reduced rates, good going Sixth month 22d to 28th, and returning Sixth month 23d to 30th, inclusive, will be on sale at the usual points. Boarding rates, 75 cents per day and 50 cents per room for two persons. Extra charges for larger rooms and special accommodations. Early application for rooms should be made to Susan S. Moore, Friends School, Providence, R. I.

New York Yearly Meeting will convene in Glens Falls this year, on the 26th of this month. All applications for homes may be sent to either of the following of the committee: Harris G. Haviland, Arthur W. Cary, Lillock J. Varney or Charles R. Eddy. Please state whether a single room or two in a room, and any other particulars which will assist the committee.

On behalf of the above,

C. R. EDDY, Correspondent.

ARCH STREET MEETING HOUSE CENTENNIAL.

The committee in charge of the invitations for the commemoration of the one hundredth anniversary of the building of the meeting house at Fourth and Arch

CLEVER DOCTOR

Cured a Twenty Years' Trouble Without any Medicine.

A wise Indiana physician cured twenty years' stomach disease without any medicine as his patient tells:

"I had stomach trouble for twenty years, tried allopathic medicines, patent medicines and all the simple remedies suggested by my friends, but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good, only irritating my stomach and making it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking coffee!' Why, 'What will I drink?'

"'Try Postum,' said the doctor; 'I drink it, and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well, that was two years ago, and I am still drinking Postum. My stomach is right again, and I know doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

Streets have sent out invitations covering those who could be reached on the lists of members furnished by the different monthly meetings; but in view of the difficulty of reaching some who may have changed their residence or address, the committee desire the widest publicity given to this invitation for all the members of Philadelphia Yearly Meeting to be present at Fourth and Arch Streets on the afternoon and evening of Sixth month 4th. It is hoped that those who may not have received a card of invitation will kindly accept this notice as carrying the same intention.

The purpose of this gathering is not to exalt or glorify ourselves or our ancestors, but to promote social fellowship and acquaintance throughout the yearly meeting; and underneath this purpose lies the hope that we may by such means be more fully united in the service and household of Christ.

YEARLY MEETINGS IN 1904.

New York Yearly Meeting at Glens Falls, N. Y., Fifth month 27th. James Wood, Clerk, Mount Kisco, N. Y.

California Yearly Meeting, at Whittier, Cal., Sixth month 22d. John Chawner, Clerk, El Modena, Cal.

New England Yearly Meeting, at Providence, R. I., Sixth month 24th. John Ellwood Paige, Clerk, 50 Chatham Street, Lynn, Mass.

Canada Yearly Meeting, at Pickering, Ont., Sixth month 24th. William I. Moore, Clerk, 60 Bleeker Street, Toronto, Ont.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 5th. Edwin McGrew, Clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 10th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 18th. James B. Unthank, Clerk, Wilmington, O.

Ohio Yearly Meeting, at Damascus, O., Eighth Month 25th. Edward Mott, Clerk, Tecumseh, Mich.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Clerk, Richmond, Ind. Anna M. Roberts, Clerk, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

During the past week Japan has suffered the loss of a battleship and cruiser, while her land forces under Kuroki have been checked and driven back with heavy loss. The latter disaster has led many to suppose the Russian forces are larger than the events of the past few weeks would indicate, and that the retreat of the Russian army under Kuropatkin has been a clever strategic move.

As it is never too soon to do good, so it is never too late to repent.—Warwick.

The British Friend

Published on the 15th of each month.

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"Behold, I Stand at the Door and Knock." J. Wilhelm Rowntree.
 "The Life of the Spirit," V. Dugald Macfadyen, M.A.
 "Difficulties in the Gospels: Prayer"; "The Work of Booker T. Washington," and "A Broad Evangelicalism." By the Editor.
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"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 718 Arch St., Phila., Pa.

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Lectures will be given by George W. Knox, of New York; H. S. Nash, of Cambridge; George A. Coe, of Chicago; Catherine Albright, of England; Benjamin Trueblood, of Boston; Elbert Russell, of Indiana; T. Harvey Haines, of Ohio; Mary M. Hobbs, of North Carolina; Amelia M. Gummere, Alfred C. Garrett, Joseph Elkinton, Allen C. Thomas, Seth K. Gifford, George A. Barton, Rufus M. Jones and Isaac Sharpless, of Pennsylvania, and others to be announced later.

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For the benefit of those desiring to attend the Annual Encampment of the Grand Army of the Republic, Department of Pennsylvania, at Gettysburg, June 5th to 11th, the Pennsylvania Railroad Company will sell excursion tickets to Gettysburg from all stations on its line in the State of Pennsylvania, on June 4th, 5th, 6th, 7th and 8th, good to return until June 13th, inclusive, at rate of a single fare for the round trip. For specific rates, apply to local ticket agents.

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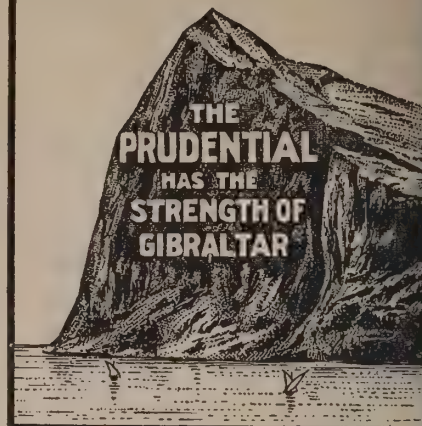
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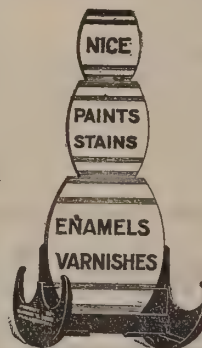
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American Friend

Vol. XI

SIXTH MONTH 2, 1904

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THE QUIET OF THE HEAVENLY VOICE.

“With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call,
As noiseless let Thy blessing fall
As fell Thy manna down.

“Drop Thy still dews of quietness
Till all our strivings cease ;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

“Breathe, through the heats of our desire,
Thy coolness and Thy balm ;
Let sense be dumb, let flesh retire ;
Speak through the earthquake, wind and fire,
O still small voice of calm !”

—JOHN G. WHITTIER.

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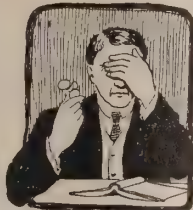
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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, SIXTH MONTH 2, 1904.

No. 22.

FRIENDS IN THE CITY OF NEW YORK.*

WILLIAM H. S. WOOD has written a very interesting chapter of Quaker history in his little book on Friends in New York city during the past hundred years. The question is often asked whether Quakerism flourishes best in the city or in the country. We have here a brief account of Friends living their lives and doing their work in America's largest city. It is not a story which "comes out" like the modern novel. We hear at the end of decline and weakness, and we have "explanations" for the falling away—no peal of happy bells, though there are vague hints at prophecies, not made by the author, of the time when "empty benches shall be filled and prosperity return to the Church."

Quakerism was at its height in New York just before the unhappy separation, i. e., about 1825. There was in 1830 a total of 1826 Friends residing in New York city to a population of 90,000, constituting Friends 2 per cent. of the population. The leading Friends of this period were also leading citizens, whose influence was felt throughout the city. Walter Bowne, a wealthy Friend, was once mayor of the city. Robert Murray was one of the largest shipping merchants in America and president of the Chamber of Commerce. It was his son Lindley who endowed the Murray Fund and who wrote the famous grammar. John Murray, Jr., was one of the leading philanthropists of the period. He was governor of New York Hospital, inspector of prisons, State commissioner to superintend the building of the second prison of the State, one of the founders of the Historical Society and a commissioner of public schools.

Francis and Jeremiah Thompson established the first line of regular sailing ships between New York and Liverpool in 1817, and this Jeremiah was the largest importer of cloths in America at that period. Walter Underhill was elected to Congress from New York. Samuel Leggett was president of the first gas company organized in the city. Israel Corse has the credit of driving lotteries out of the State in the first quarter of last century, and he got a bill through the Legislature making the sale of gambling tickets a crime. These are only a few of the names of famous

Friends who carried their principles into practical life in the business and affairs of the greatest city in America. The list of charitable societies and schools in the city which Friends organized and managed is a very long one, and the fact stands out plain and clear that this body of Christians in the city—never numbering 2,000—had an amazing influence, and a power altogether out of proportion to their membership. There are, of course, many reasons to be given to explain why Friends in the metropolis have not kept pace with the growth of the city—(counting both branches, Friends now make only sixty-five-one-thousandths of one per cent. of the total population of the city). The first difficulty was the separation, which divided Friends into two more or less hostile groups. Then comes in the ancient difficulty of keeping prosperity from destroying spirituality. It is verily "a hard thing" to be rich in this world's goods and to remain a "good Friend." Many New York Friends did not stand this strain. Then, again, the rigid rules of Discipline of the olden time cut off those who "married out," which explains the disappearance from our fold of some of the noblest names in the list. It was a method of slow suicide. Another difficulty, from which we to-day suffer, was the failure of Friends to bring up their children "in the Society." Of the Friends who were "pillars" of the meeting in New York sixty years ago, thirty-two of the children remained Friends and *sixteen did not*. Of those who were "pillars" eighty years ago, fifty-seven children remained Friends and twenty-two did not.

It is more to the purpose to ask whether the ancient prophecies that "the empty benches will be filled and prosperity return to the Church" will be fulfilled. There are no *impossibilities* in the way. New York city needs a great Friends' meeting. It needs to have Friends, as formerly, among its leading citizens, in business, in philanthropy, in education and in civic affairs. It needs the Quaker ideals in morals and in religion. Can the little remnant become a great people? It *can* be done. But it will cost some tremendous sacrifices; it will need remarkable consecration, and it will demand at least as much wisdom as is required to develop the great commercial enterprises which have been such a feature of modern New York city.

*"Friends in the City of New York in the Nineteenth Century," by William H. S. Wood.

THE MOST SERIOUS SCEPTICISM.

THE Hebrew prophet saw God everywhere in the actual life and work of men. The people about him believed in God for religious purposes. He was for them a being who was flattered by prayer and pleased with the smell of incense. He troubled Himself very little, they thought, with the affairs of men, so long as they "did their religion" on Sabbath days and at appointed times. There was a complete break between "religion" and daily life. On week-days a man could "devour widows' houses," and on the holy day the same man could piously pray through his "long prayer." The prophets called this pretense by its right name. It was empty, hollow sham. It was sheer irreligion. They proclaimed a God who is concerned in the affairs of actual life; who is at the heart of justice and mercy; who is present wherever righteousness and goodness appear; who not only rides on the wings of the wind, but who moves unseen wherever the moral forces of the world are arrayed. He is an actual power in the personal life, in the home life, in the community life, in the civic and national life. His eyes run to and fro through all the earth. He holds the plumb-line in His hand and tests everything by it. He winnows men as the farmer winnows his grain. He knows the inward man and cares not for the vain oblation and the hollow tramp of the Temple.

The prophets had a single standard for all life—whether in the Temple or in the market. The people had a double standard. They believed in God and served Him when they were using the religious standard. They disregarded Him and disbelieved in Him the rest of the time. The result was that they turned out to be thorough sceptics. They did not believe in any real God who lived in the lives of men and who was concerned in the affairs of the world. Their God was a poor, weak Sovereign who held His court only on holy days, and who either slept or was on a journey the rest of the time. He could be ignored except on occasions when "worship" was in order.

This is the prevailing scepticism of our time. Honest intellectual doubt and questioning are easily cured. All the doubter needs is to see a little deeper, to go below the surface and find the truth he is earnestly seeking. That other scepticism is dreadfully serious. It eats the life out of a man before he knows it. It saps his inward strength and leaves him a hollow shell while he half believes he has a religion. The disease of this scepticism is eating at the heart of any man who doubts whether it is worth while to keep his

soul pure and stainless. It is sapping any man who attempts to practice the double standard. It is working havoc in all men who conclude that religion cannot be put into daily life. To make God a toy for the altar, a being who cares for nothing but prayers and incense is to give Him up altogether. It is to settle down into a real scepticism unspeakably more dangerous than that of the man who honestly questions, because he is determined to find the true God. This double standard scepticism is very common and very ominous. It is not cured in a day nor by easy methods. It calls for the patient, faithful work of a line of true prophets who can again proclaim the living God, and, better still, it calls for a generation of men and women who by their quiet, solid, transparent lives shall *compel* men to see the fruit of faith in our God.

THE METHODISTS ON TEMPERANCE.

THE Methodist Conference in San Francisco adopted the following declaration of principles and of attitude on the liquor traffic. Article 5 gives authority to the Permanent Committee on Temperance to arrange for the proposed inter-church Temperance Conference in Washington in 1906.

1. Total abstinence from intoxicating beverages and from narcotics is the duty of every individual, and especially of every Christian.

2. We reaffirm our previous condemnation of the license policy, holding it to be wrong in principle and ineffectual as a remedy. We declare that the only proper attitude of the church is that of uncompromising hostility to the liquor traffic in all its forms.

We demand its complete legal prohibition, and pledge our best efforts to secure this result.

3. It is not the province of the church to control the suffrages of her members, but it is her province to teach great moral principles, and to this end we utter our profound conviction that no Christian should sustain a political party committed to the license policy. A political party that dares not defy the saloon, does not deserve the support of the church. A party in which manly Christian opposition to a corrupt and dangerous traffic is a bar to promotion, cannot be consistently supported by a Christian voter. But the foregoing must not be considered as in the interest of any political party.

4. We condemn the practice of the general government in collecting revenue from the violators of law in prohibition territory, and we record our judgment that the collection of revenue from the manufacture and sale of intoxicants, adopted originally as a war measure, ought to be promptly discontinued.

5. We commend all organizations that are seeking to mitigate the evils of intemperance, promote the cause of total abstinence or secure the suppression of the traffic in intoxicating beverages, but we are persuaded that our own church should use her own machinery with increasing earnestness to secure these desirable ends. However, we authorize the Permanent Committee on Temperance to take part in any co-operative movements whose methods approve themselves to the judgment of the committee.

6. We believe that all our people should not only abstain from the use of tobacco in all its forms, but from traffic therein as an article of merchandise.

The man who finds not God in his own heart will find Him nowhere; and he who finds Him there will find him everywhere.—David Swing.

FOR THE AMERICAN FRIEND.

"WHAT SAYEST THOU OF THYSELF?"

BY M. CATHERINE ALBRIGHT.

It was a strange question, this, that the Pharisees sent to ask of John the Baptist. In the general confusion of opinions as to what to think of the new teacher, it seemed as if they might, without prejudice to their own verdict at least, hear what he had himself to say. There would be at any rate no need for them to acquiesce in the claim, whatever it might be.

"Art thou the Christ?" then, they enquired. But he said, "I am not." "Art thou Elias?" "I am not." "Art thou that prophet?" And he answered, "No." "What art thou then? What sayest thou of thyself?" And he said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord.'" "I am not, I do not claim to be any of the great ones you are asking about, but I can tell you simply what I am. I have a voice, a witness; my work is to call attention to another, to summon men to prepare for the coming Prophet whom I discern." The messengers were not wholly satisfied. "If you are not the Christ, or that prophet, or Elias, by what right do you baptize and take upon yourself such responsibility?" But again John answered them: "I am not going beyond my calling; my baptism does not claim to be more than what it is, a symbolic washing with water, to indicate repentance. But it will serve as a preparation for one who is coming after me. He will baptize you with the Holy Ghost and with fire." "I do not claim that my work is complete or has any finality by itself. I am only laying a foundation, the true builder is coming after."

John, the rough dweller in deserts, the teller of home truths to a scornful generation, is very straightforward in his confession of humility. He is able to tell what he stands for, how little and also how much. He is able because he has often before answered the question, Who and what art thou? In the solitude of the desert how often must the question have come to him, "Is the voice that thou hearest within thee calling thee out from the babel of other men's opinions and the routine of ordinary life? Is it a voice to be at all hazards obeyed? Or is it merely some illusive imagining of thy own? Who art thou that thou shouldst have a message to give, a service to perform?"

That question must have been asked and answered many times by John himself before it was asked by the Pharisees and answered to them. The answer was no uncertain one: "I am called to be a voice; my message is not my own. I have a witness for another."

His office was not a great or glorious one from one point of view. He was not the Christ whom the people were looking for. But his message could not be dispensed with; it was needed even by the Christ Himself before He could begin His own work.

It is, as was said before, a strange question to ask of anyone: "What sayest thou of thyself?" It might even be maintained that it is not a reasonable one to ask or to answer. How can an individual judge

of himself? He cannot be an impartial judge of himself or of his own function in the world. All he can do is to work his work, to put himself in practice, so to speak, and then let the world say what place he shall hold. Self-estimation is bound to be one-sided, either too humble or too complacent in its reckoning. The individual must leave such questions and such questioners to take care of themselves and go on his way as best he can. All this might be said, and yet there is another side to this matter. Surely if the individual has a place in the large world, a part to play, it is hard if he himself is the only one who can never know it, if he is condemned to do what he has to do, forever unconscious of the why and the wherefore, like a subordinate actor in a play, who must come in and out at his appointed places, unknowing of how his coming or going affects the other actors or contributes to the plot as a whole. Surely in the drama of life the meanest actor may realize if he will what his function is; in fact, he can never rightly play even the smallest part without so doing.

The individual may not put aside the question, "What sayest thou of thyself?" He has to make clear to himself and to be willing to make clear to others what it is that he, in the solitude of his own inner being, has been called to and what the witness is that he is to bear to the world. He must know the part assigned to him.

It may be a much humbler part than that of the humble John the Baptist; he is not only not Elias and not "that prophet"; he is not the predicted "voice in the wilderness." But even the lowliest self must rise to be the self appointed him, and the humblest of God's creatures must bear the witness assigned him by his Maker.

England.

FOR THE AMERICAN FRIEND.

"WHERE THE BODY IS."

BY LINDLEY M. STEVENS.

The editorial of Fourth month 7th prompts the writer to call attention to another lesson which may be drawn from the passage from Matthew 24: 28.

Let us first read the passage in the connection given by Luke:

"In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. And they answering say unto Him, Where, Lord? And He said unto them, Where the body is, thither will the eagles also be gathered together."

The "where" in our Lord's answer clearly refers to the place of gathering, and thus identifies the "where" of the question. Where are they taken, Lord, is the force of the inquiry. We would ask, Lord, where is heaven? Asked in various forms, it is the great question of the human race. The idea of immortality had struggled for light through the ages preceding Christ's time. In reading the Old Testament we do not always realize the gloom in

which it was shrouded even to the pious Israelite. We read into many passages our own conviction borrowed from Christ's words and our Christian faith. Not to the Jew alone had the thought come to be rejected or accepted and believed, but all peoples had wrestled with the great problem. The human mind had been unable to separate the idea of eternal life from the thought of a place where that life was to be lived. Jesus himself had said that the beggar had been carried by the angels into Abraham's bosom; also, that the rich man lifted up his eyes in Hades. Would not the Master tell them something more of the abode of the dead? Perhaps He could have answered these pious Jews by some other saying. But He had come not only to be the glory of Israel but a light to lighten the Gentiles. His answer must surpass the thought of Abraham's bosom, must supplant the Hades of the Greeks, where pale ghosts wandered in shadow, crying: "This is not life, not life!"

The answer must reach forward and back through all ages. Hades, Swarga and Nirvana must vanish. The seventh heaven, the paradise of sensual delights, the halls of Odin, "the happy hunting ground beyond the setting sun," must be forgotten by him who would "be with me where I am." No description of a place would suffice for all these. Nothing but divine wisdom could shape the answer.

The disciples had seen the eagles come from specks in the blue from all quarters under heaven. They came straight to what was to them food and life. Who told the eagles "where"? Was it unrest to fly away? Was it sense acute beyond all human knowledge? They could not tell. Yet the eagles came unerringly. Where or wheresoever the body was, there were they gathered together.

The central lesson of the saying may be thus summed up. Those who have received the divine intuition shall know where to find the Christ. That this is the intended lesson is further shown by Matthew's seeming displacement of the text. "If therefore they shall say unto you, Behold he is in the wilderness, go not forth; behold he is in the inner chambers; believe it not." It will indeed be a time of gloom, but a light shall shine from beyond the natural horizon to illumine the clouds above you. As the eagle errs not, so you shall not fail to find the Christ.

Luke fastens upon the lesson with reference to the life beyond, and so inserts the saying where it seemed to him the Master meant it to apply. There is perfect harmony in the double application. In fact, it needs the double application to make the lesson complete. Those who have been led by intuition more than human to find the Christ amid the gloom and conflicting voices of earth are they who shall soar away as the eagle flies when the fetters of earth are removed. Where, Lord? Where the body is. The thought of a place, in any earthly sense of the word, vanishes in the thought of eternal life not bounded by anything comparable to the conditions of earth.

All later Scripture teems with this thought. "Father, I will that those whom thou hast given me

be with me where I am." "To depart and be with Christ." "Lord Jesus, receive my spirit."

Even when we are given a glimpse of that which is shown us lest our weak faith should fail to grasp the spiritual vision, the climax comes when "they shall see His face." A new heaven and a new earth is the work of Jesus Christ.

"I know not where His isles may lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."

"For though beyond the realm of time and space
The flood may bear me far,
I trust to see my pilot face to face
When I shall cross the bar."

Where beyond that meeting? But the eagles have flown straight away.

Union Springs, N. Y.

"BEHOLD I STAND AT THE DOOR AND KNOCK."

Charles Booth has lately bought the painting of the "Light of the World," by Holman Hunt, copied by the artist, or largely copied, from his earlier rendering of the same subject.

The earlier picture has been for some time the property of Keble College, Oxford, and though inaccessible to the multitude, it has grown familiar through the published engraving. Both copy and original share this interest, that they interpret, in the language of the painter's heart, a message that, conceived in the ardor of youth, has been confirmed in the ripeness of years.

Now, through the generous provision of the social reformer, responding to the painter's wish, thousands in England, Africa, Australia, New Zealand and America will see the real picture instead of its counterfeit.

The crowned figure still knocks and waits at the obdurate, weed-encumbered door. The soft shining of the harvest moon glimmers on grass and autumn leaves, adorned with the rare jewelling of the frost; but to all the well-remembered details there is given that touch of power which flows only from the wizardry of a master's brush.

The painted picture speaks with an intensity that an engraving cannot reach. The thousands who look upon the glowing canvas will hear in the awe of an inward stillness, not the message of the artist, but the vibrating speech of the lover of their souls: "Behold I stand at the door and knock." Indeed the quality of the picture lies not in its technical achievement, great or limited as that may be, but rather in its fidelity to a deep and universal truth. It touches a common chord. It throws into relief the pitiful failure, the sourness, nay, the aching loneliness of sin, and all the unquenched longing of the human heart.

Think of those who will see it!

The city man, turning aside for a moment to look at something that has been talked about, is arrested as it were in midcareer. His days given to stocks and

shares, his evenings to billiards and the newspaper, his odds and ends of leisure to his family or his garden, his Sundays to the "river," a motor-car, or a novel and a pipe; he literally has no time for eternity! Bent upon the things that matter from minute to minute, he postpones and yet again postpones the things that matter forever. The city has case-hardened him.

But here is an appeal that pierces the self-deception of habit and convention, that searches forgotten recesses of the heart, that rankles in the conscience. "Behold I stand at the door and knock." And suddenly the scales fall. His successful career, his prosperity, shrivels to something very mean and little. Their substance is gone. He realizes that in spite of his name in the city, and his villa in the suburbs, he has nothing of which death cannot rob him. He has in fact nothing real. He has dropped the bone for the shadow. He knows that if disease, old age, failure, sorrow, come upon him, he is helpless, because he knows that the love of God is not in his heart. He has been burning his incense at an unworthy shrine and before an impotent god.

"... If any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

But how sup in an empty heart, how open the door upon its unswept poverty? And even now, as the minutes pass before this picture, the affairs of the market are pressing.

"He that overcometh, I will give to him to sit down with me in my throne, as I also overcame." As I also! The vision of the tempter from the mountain peak; the scourging pillar and the cross deliberately chosen with their suffering and shame. Must I too give up the world? "Behold I who suffered stand at the door of thy heart and knock."

We bring another to the picture.

He is young, but he has sinned—sinned to the flesh. The first purity is tarnished, the blight of sin—satiety—has fallen upon him. Life is all awry, its path encumbered with abandoned hopes, disappointed ambitions. It is not worth while to begin anything new, for there is no getting back behind the ugly memories of the past, no starting afresh without them. It is all a mockery, this life that tempts and then taunts and taunts forever with savage cruelty. "Behold I stand at the door and knock." Is it true? Is there a love like that? Yes! like that. Do you not see? You are young, but the ruined hut in the picture is the heart of an old man. The harvest moon is in the sky; the frost on the grass tells of winter; yet the Crowned Figure is knocking still. Must your life be like that life?—a ruin in old age, with selfishness strong-rooted in the soil of habit, binding fast the heart's one door—or shall He enter and sup with you, sweeten with the wonder of His passion the bitterness of the irredeemable years, and plant roses at your doorstep, which shall bloom at His second coming—bloom when, as death, He comes to take you home?

But there is another who approaches unbidden to the picture. She is the sufferer in a pathetic tragedy,

a widow long before her time. She has little ones to cherish, but the years roll out before her with the undeviating monotony of a dusty road.

Her heart is heavy, the sunshine chills her, the home, with its silence and its memories, terrifies her; it is an impulse, scarcely an interest, that draws her here, "Behold I stand at the door and knock. Let me come into thy aching heart, into thy lonely life, and sup with thee. Thou hast suffered? See My chaplet of thorns, the wounds in My hands and side. Thou art lonely? I was in Gethsemane. God has forsaken thee? I was upon the cross. Daughter, I love thee, and My love is eternal. I and the Father are one. Cling close and trust thy human heart to Me."

Hackneyed illustrations, say you? That may be, but indifference, sin and sorrow make up, in no small measure, the travail of souls.

I incline to believe that Charles Booth has put the crown upon his many services in exhibiting this picture by Holman Hunt. He has reminded us, and we needed the reminder, that environment is not everything. Selfishness can grow even in a garden city, and though the gospel should teach us to build beautiful streets instead of slums, its real work is deeper. It was once pointed out to the artist that the door of the ruined hut has no handle. "No!" said Holman Hunt, "that door has no handle on the outside." Something must break within us, something hard and restrictive. Self-will must yield to love, and the door must be opened from within; our strength must become weakness, and our earthly pride divine humility, before He who knocks can bless our inward life with the sanctity of His holy presence.

"I was a stricken deer that left the herd
Long since—with many an arrow deep infix'd
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There was I found by One, Who had Himself
Been hurt by the archers. In His side he bore,
And in His hands and feet, the cruel scars.
With gentle force soliciting the darts
He drew them forth and healed, and bade me live."

—J. Wilhelm Rowntree, in the "British Friend."

FOR THE AMERICAN FRIEND.

RIVERS OF LIVING WATER.

BY R. ELLA LEVERING.

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me, . . . from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believed on him were to receive." (Jno 7: 37-39.)

Rivers of Living Water! What abundance! What sufficiency! What refreshing, and growth, and fruitfulness are suggested by the very words!

None but Jesus Christ could have made or inspired such a phrase, and none but He can bring to pass the precious truth which it represents.

To the woman whom Jesus met at Jacob's well He spoke of "Living Water." He let her know that He

had it to give for the asking. Its wondrously satisfying quality He told in never-to-be forgotten words, "He that drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

How simply told! What strong encouragement! What fulness of satisfaction for the individual believer throughout time and eternity is here made known!

Our present text goes still farther in its showing of the work of divine grace, in that the believer is represented as a fountain, from which flow rivers of this same living water. It has marvelously satisfied his own thirsty life, and now rivers of it flow out from him to bless the otherwise barren deserts of humanity.

This is not the only Scripture in which the heart of man is represented as a fountain.

What a contrast to "rivers of living water" is given in Mark 7: 21-23! What a Saviour is He who can change a fountain of evil thoughts, murders, covetousness, pride, deceit and blasphemy into a fountain of living water! "This spake He of the Spirit." O that again and constantly it might be said of all who call themselves disciples of Jesus, "They were all filled with the Holy Ghost," and spake "as the Spirit gave them utterance." O that after a heart and life is filled with the Holy Ghost His gentle promptings might never be disregarded or quenched!

He was not given in the first Pentecost until Jesus was glorified, and the same condition is necessary to His filling any individual believer. Has Jesus Christ been given His place in thy life? Does thy whole heart go out joyfully to Him, saying,

"With full consent, thine would I be,
And own thy sovereign right in me"?

Then will the sweet incoming of the Holy Ghost be known. O then, beloved, you will begin to know the springing up of a fountain of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," the outflowing of which will constitute "rivers of living water."

This is a missionary text. What is it that causes the darkness and degradation, the horrible and sickening abandonment of countries where Jesus Christ is not known? Is it not just this, that there are no fountains or rivers of living water? Men, instead of being sources of light and blessing to each other, have become centers of evil thoughts, adulteries, murders, thefts, deceit, and such like.

What need then that men, transformed by grace and bearing the "fruit of the Spirit," should be scattered abroad in the deserts of iniquity, where perishing multitudes will be brought to life if only the living water can reach their lips! And what worse than folly that any should go to them, thinking to meet their need with anything short of the Spirit's anointing!

"Rivers of living water" flow in endless channels. Once started, neither time nor distance can stop their course of blessing. Those which flowed out

from the hearts of Paul and Peter and John, and are preserved for us in the Bible are as sweet and refreshing as at the start. Those which came from the hearts and pens of holy men and women of Fox's or Wesley's time, are to-day full of power to encourage the believer or the seeker after God. The same can be said of those expressions of spiritual truth which have come from any heart yielded to God for His possession. Many, whose words have been forgotten, are bearing fruit in the faith and joy of many disciples.

Herein lies a privilege and grave responsibility which resolves itself into the opportunity and sweet necessity of being always right with God and "filled with the Spirit"; for the Holy Ghost is given to those that obey God.

Maryville, Tenn.

FOR THE AMERICAN FRIEND.

ON RECEIVING GOOD THINGS WITH JOY.

BY F. B. MEYER.

"Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified through the word of God and prayer."—1 Tim. 4: 4.

This was one of Paul's last Epistles. It is supposed that it was written after he had been emancipated from his two years' confinement in his hired house; that leaving Rome he went again to the East, spending some time at Ephesus, Crete and elsewhere; and that it was during these journeys that this Epistle, which shows the mellowness and ripeness of his nature, was indited to his son Timothy. A good deal of what had been strong and hard had passed away beneath the touch of life's sorrows and the Spirit of God, and now, as Paul the aged, he gives his last counsel, not only to the young Timothy, but to young men and maidens, and, indeed, to all Christian people everywhere. It is in this strain, the autumn life of a great and good man, that he utters these words. May they be written upon our hearts so as never to be forgotten, but to serve as the moulding principle of our after-life.

In this paragraph there are two principles to which the apostle alludes: the one which he repudiates, the other which he adopts. He describes certain men who forbid to marry and insist on abstinence from certain meats and drinks. Speaking of these, he uses their position as a foil, in order to show that in Jesus Christ there is something better—the position of accepting whatever God creates, and accepting it with thanksgiving. The word thanksgiving is Eucharist—so often used of the Holy Communion; and if you understand the principle of this verse, you will find your whole life become a Eucharist—a thanksgiving service.

Let us for a moment consider the position which the apostle repudiates—that of prohibition, of those who forbid to marry and command to abstain. It was this that actuated the hermit of the early Church. He withdrew himself from the world of men, and in some lonely cave spent his days and nights. Unloved, un-

attended, and alone, he must live and die, prohibited from home and friendship, from other men's meat and drink, and from the ordinary avocations of human life. The Puritan, also, was full of prohibitions. He frowned upon the joys of men, and looked askance at much which we hold almost necessary to the regimen of a true life or culture of our nature. And this spirit runs through the life of many of us who would not range ourselves with the hermit or the Puritan. We are always afraid of good things. If God places a cup in our hand, brimming with happiness, we put it to our lips with a trembling grasp, and dread lest we may be having too much happiness. We never expect to have a day of perfect pleasure; we think it would be too good to hope for; there will always be some freckle in the lily, some thorn in the rose, some cloud in the sky. When we take our joys it is with foreboding. We tread the happy path with fear. Or if we let ourselves go, and have one long blessed day; if we let ourselves go into a friendship, and drink and drink again; if we allow ourselves to delight in some avocation, accomplishment, or interest, we always fear that there will be a rebate; and that after some days or weeks have passed, God, who cannot trust us with too much joy, will see to it that our life is plunged in gloom and sorrow to make an equivalent.

If there be a burst of sunshine we go about the world, saying: "You may depend upon it, we shall have to pay for this." This spirit is perpetually casting a shadow over our happiest days. The mother takes the little child in a perfect ecstasy to her bosom, but as she looks upon its face she says to herself: "I must not be too happy, for fear God will take him away." The young man who recognizes his twin soul says to himself: "I must not be too happy, for such happiness as this cannot last." This is the way so many of us go through life—afraid to drink the cups of joy, which are ready in our hand.

There is another phase of this same experience—we have shut ourselves up with our sorrow. And yet the darkest day that ever came had some alleviation; the saddest hour that ever struck had something in it to make life possible; but too often we wrap the mantle of grief around our person, and, although the child's hand reaches out its flowers, although the sky sends down a glint of smiling sunshine, although there are wafts to us of some beautiful burst of music, which should lift us up on its wing, we shut ourselves up in our sorrow and say: No, we are too down and dull today to be able to entertain and accept joy.

On the contrary, Paul says: Everything which God has made is beautiful, and is not to be refused if it be received with thanksgiving. It is obvious, therefore, that we have here a principle to help us. It is better to lay down as few rules as possible, and to enunciate great principles, because so often, if you lay down arbitrary rules for people, you simply drive them to revolt; whilst if you will only enunciate great principles which they can apply for themselves to their whole life, you make them strong and independent. "You can make a rule, but not a principle; you

can lay down a rule, but not a principle; you can establish a rule, but not a principle." A principle is there before you come, and all you can do is to discover and apply it. That is why the New Testament is a book of man's life. It does not deal with rule and regulation, but with principle.

London, England.

LETTERS FROM JAPAN.

Mary P. E. Nitobe, a former Philadelphian, daughter of Joseph S. Elkinton, now residing in Japan, has written several letters to her brother on the temper of the Japanese. Her husband, Dr. Inazo Nitobe, has charge of the Agricultural Department of Formosa. Dr. Nitobe is a graduate of Johns Hopkins University, and he also took honors at Halle. Dr. Nitobe's Johns Hopkins thesis, "Intercourse Between the United States and Japan," was very highly praised. He also edited a volume entitled "Bushido," the feudal spirit of Japan.

Kyoto, Second month 17th, 1904.—If Russia were of the same spirit as Japan, they would fight out the war quickly and be done with it; but it is well said that Russia is the most Oriental of European countries, and it is evidently her fixed intention to delay and retire, whereas Japan would carry out her end of it according to the most up-to-date requirements of international policy.

The whole nation feels the responsibility of this war most tremendously. The intensity of patriotic purpose is beyond understanding, unless one is directly in touch with it. It permeates the lowest stratum of society, and there are naturally many pathetic and soul-stirring incidents. An old peasant woman spent two whole nights and a day at a station here in Kyoto for a glimpse of her grandson. In that time some forty trains laden with soldiers passed. She had interested the stationmen in her behalf, and so as each train came up one of the men shouted out the name of her beloved grandson, until at last he was found. She bade him farewell, and gave him 20 yen, telling him she did not know anything about the country to which he was going, but wherever he went she wanted him to use it for his pleasure. One soldier was seen holding a child in one arm and a watch in the other hand, his wife weeping behind him, while he said to his child (about four or five years old), "Look at your father! You have just twenty minutes to look at him. Look at me well! I don't want you to forget me."

Somehow every man goes forth with the determination and even expectation of leaving "his bones on the plains of Manchuria." This absolute surrender of life will carry them through the most desperate struggle. But I saw the other day an expression which carries an awful weight of truth—"the glacier-like movement of Russia." May she not slowly congeal her brave antagonist. The feeling is that Japan is fighting the battles of Europe and America, though we very much doubt whether she gains much for herself in the end, beyond a record for supreme

bravery. I don't mean that we anticipate defeat—rather a fearfully hard-won victory; and then the selfishness of the nations, and the silly old cry of a “yellow peril” to secure for themselves the best of it all.

Tokyo, Third month 17th.—Kyoto is delightful in its beauty and its historical interests, but one feels nearer at the center of present-day life here in Tokyo. Yesterday, for instance, I went to the Tsuda's school to hear the wife of Major Wood talk about her introduction at the Chinese Court. She was wonderfully impressed with the magnetism and two-fold character of that fascinating old woman, the Empress Dowager of China, who chose to show to them only the gentlest, most charming side of her character. Her voice was the most beautiful human voice that Major Wood's wife had ever heard—having the clear tones of a bell. After returning from China, the ladies Wood and MacDonald were dining together and fell into a dispute about this, Lady MacDonald declaring that it was a voice like a trombone, when a gentleman of the diplomatic corps present said that he had once heard the Empress conversing for two hours, when he thought her voice the most melodious he had ever listened to, with the same wonderful bell-like tones which had so impressed others. Just as he passed from the audience chamber something, he knew not what, angered her, and she raged like a tempest in a voice of which he could not have believed a woman capable. And so it is with this remarkable two-fold nature that she has cast a spell where she will, or has tyrannized and slain as her mood and ambition have dictated, until, as one has remarked, she has become the “greatest female despot the world perhaps has ever known,” holding in her hands the destinies of four hundred million subjects, and the Emperor a mere puppet at her feet.

I have a chance to know what this war costs the Japanese combatants personally, as well as the sufferings of their families, and it is most heart-rending, and yet all are so quiet. I went yesterday to see the young brother and sister of the Nambu family, over whom my heart yearns very tenderly, and I wanted to send two warm “jerseys” to their brother, who has gone to the front. They don't know where he is. That is the way the military secrets are kept. The husbands and brothers and sons tell nothing of proposed movements. Even Marchioness Oyama knows nothing until “the special” announces something accomplished, and when the newsboy's shout and bell intimate fresh war news, Marquis Oyama may say, “That may be the report of such and such a battle.” Dear me! I wish the day for battles were long past. The Ladies' Patriotic Association has asked me to become a member. But it brings me to a point of self-searching and clear expression as regards war, and my dear little friend Sudo went with me to tell the lady through whom the invitation came just where I stand; that my ancestors for two hundred and fifty years had taken a firm position against war, and I explained the ground upon which they stood—even at great personal sacrifice—their reasons for so doing; that I felt theirs

was the right view of the problem, and with killing I could have nothing to do. The sick and wounded, and destitute families I would gladly help as far as I could, upon humanitarian grounds, especially in educating children and trying to do my mite along normal lines to study the land and keep it from the inevitable exhaustion which follows war. A mite indeed! But it is where my interest lies, and for such things I might be called upon. She understood far better than I had dared to hope, and so did the dear old man Ota. Indeed the men who know what battle really means are easier to talk with and they comprehend one's convictions better than some who have had less experience and have drunk less deeply of the cup of sorrow.

Tokyo, Fourth month 6th.—The temper of the nation is something which is one of the most amazing things, yes, I think the most amazing thing I have ever known. People talk about Japan wanting war. Japan did not want war. There was a fiery element, of course; but the nation did not want war any more than my husband did when he said it would inevitably come. Japan would have been thankful to arbitrate if she had felt Europe would sincerely make an effort to see fair play and in such a mood would insist on arbitration. But she has had no reason to think such a thing would be done, and she knew that it would only be that persistent “glacier movement” of Russia until her turn would come to be crushed and ground to dust, probably at such a time that she could not resist. Japan has done her level best. There isn't a flaw in her ante-bellum proceedings. Everybody here feels that this war is a struggle for her very life, and I tell thee, the men and women are sober—tremendously under the weight of the responsibility of war, the after condition of the nation and the length of the struggle.

The carriage of the soldiers is most impressive. I met thousands of them as I came up from Kyoto, and the deep thinking many of them were doing was what struck me most. In California I saw our “boys” go off to the Philippines, and I never saw a train stop but that scores tumbled pell-mell out of the cars and rushed for the saloon. I have not here seen one soldier do the same. At every eating-station the order was perfect. A lady told me she had met train after train-load of them at Okayama and helped to serve them at the station, and that she had seen only one man intoxicated. But they go forth to die—I mean their spirit is that of the utmost determination to win or never return from battle. The general of the first division told his men that he expected never to return, and that they must go with the same willingness and determination.

Of course the newspaper correspondents chafe because they are not allowed to go to the front, but Col. Crowder, one of the military attachés sent out by the United States Government to watch the progress of the war, said the Japanese Government was all right in this, and he further said that at the time of the Franco-Prussian War, Von Moltke took Metz upon information he received of the movements of the

French army through the London newspapers; and that during the campaign in the Philippines General Funston and two other officers were sent out with a detachment of troops to do a difficult piece of work in the interior, and the commanding general knew that these three officers only had knowledge of what they were to do. What was his surprise to find news of their destination all over Manila as soon as they had gone. He investigated its source and found that General Funston had told his wife, and it had "leaked," and word had been telegraphed at once to the United States papers and as quickly sent back. After that the General said no one but himself should know until beyond possibility of "leaking."

I was much impressed by Professor Kumamoto's spirit this morning. He said, "Of course I want Japan to be victorious; but really in my heart I care most for what will be the effect upon Russia, if we win. I think our victory will open her eyes to right government and do her good," and he was sincere. The earnest sincerity of Japan's sense of the importance of her mission in the development of the Far East is at once interesting and striking. There is intensity of feeling but deep gravity and steady determination.

As a member of the Red Cross Association my friend went to the station at Okayama to wait upon the officers and men, by one of whom she was asked to speak with the major. During their conversation he suddenly said to her, "Do you pray to God?" "Yes, I pray to Him every day." "Will you pray for us?" "I do pray for you every day. I belong to a band of mothers, and we agreed every morning upon waking to think of the army and pray for you." Then she added, "Are you a Christian?" "No; I'm not a Christian or a Buddhist; I have no time to think of religion." "But you are willing to be prayed for?" "Yes!" Afterwards she passed on to the platform to see the troops off, and a soldier beckoned to her. She hesitated to go forward, as there were many people there, and it seemed conspicuous. Then he leaned out of the window and said, "Please come!" and she went. He asked for the little Japanese flag she wore. She told him it would be only a bother to him, and that he couldn't really want it. He urged her to let him have it, and she asked, "Why do you want it?" His answer was, "I have overheard your conversation with the officer, and I feel that if I have this little flag to look at I may realize that you are praying for us." Thou may be sure she gave it and put it in his button-hole herself. Then she saw him moving about the train—as it afterwards proved—for a piece of paper, and in a few moments he handed her a poem he had written. The Japanese who translated it said it was beautifully written, and it read as follows: "With the same peace that the Sakura floats to meet its death, my soul goes to meet death in battle." I may say that the absence of decay and the gentle, breezy death of the sakura flower—its petals flowing gently to mother-earth—are particularly attractive to the Samurai, and it is their emblem. Then in a day or

two my friend received a long and most interesting letter from Hiroshima. It was from this same youth and gave her his history. Of particular interest was his request for forgiveness, because he had always been opposed to Christianity, and had thought what the newspapers said about the sympathy of foreigners was simply newspaper trash; that she was the first foreigner with whom he had ever spoken, and that if he returned from the war, as he now began to hope he might, if she prayed for him, he wished to come to her and learn of Christianity and take it back to his father and mother as the best "returning-gift" he could carry to them.

FOR THE AMERICAN FRIEND.

OUR SPIRITUAL BODIES.

BY ALIX.

As we stand in the studio of a great sculptor and gaze in wonder at the creations of his imagination carved in imperishable marble, should we not realize that day by day we also are carving in a still more imperishable material. Is it not true that each man is the sculptor of his own soul? The soul that is to be criticised in the light of immortality by the "saints" that are to "judge the world."

This spiritual body of ours is no impalpable essence, but a very real body, that is to exist throughout the ages of eternity—it is, in fact, our personality. The earthly body is only the case in which it is enclosed.

Death can work no change in it—death has no purifying power. Its only office is to sever the connection between the earthly and the spiritual.

Into whatever shape we have carved that spiritual part of us is the shape it must bear throughout eternity. Nor are we the artists alone of our own lives. We have much to do in carving the spiritual lives of others, frequently those who are most closely connected with us.

The passionate word that calls forth an angry rejoinder, the sneering remark that upsets the faith of another, the unjust accusation that arouses bitterness and hatred, the censorious speech that infuses its subtle venom into another's heart, sometimes makes of the family relation, that God inaugurated as a means of helpfulness, only a source of temptation.

Truly may it often be said "A man's foes are those of his own household."

If through a hasty blow the child in a home should be blinded, deafened, crippled, how deep would be the regret, how keen the remorse of the parent that dealt the blow. And yet the little child, so carefully tended, so lovingly cherished, may go into eternity spiritually blinded, deafened, crippled, through the carelessness or criminality of those who have it in charge.

We cannot evade the responsibility of living. God has entrusted us with the forming of our own souls and the souls of others, and this present world is the

workshop in which they are to be prepared for the life eternal, which is the portion of every one of us.

Under this responsibility we would surely sink were it not that the great Master Workman is ever by our side, aiding, directing, encouraging and setting his seal of approbation upon our feeble efforts to carry out His will.

FRIENDS AT HIGH POINT, NORTH CAROLINA.

The accompanying cut represents the Friends' new meeting house at High Point, N. C.

The Friends there have been using the yearly meeting house, which is located in the outskirts of the city, inconvenient to the membership and to the public generally. More than a year ago a lot was purchased in the very heart of the city, and work was undertaken at once. The building was completed and the house dedicated on Fourth month 3, at the time of the Yearly Meeting Conference of Ministers and Workers, which began two days previously.

The house is built of granite, is 36x70 feet, with main audience room 36x50, with gallery over the vestibule.

The Sabbath School room is in the basement, which is fitted up in excellent order, with a main room 36x36, with four class rooms and a furnace and toilet rooms. Two Friends who have traveled over most of the civilized world—one says: "It is the handsomest Friends' church in the world;" the other says: "It is the prettiest house of worship I ever saw." We simply say: "Praise the Lord for His blessing upon our efforts."

Several have already expressed their desire to find the Saviour, or to know Him better, since our opening five weeks ago.

Eli Reece has been pastor here for two and a half years, and to his untiring efforts and a united membership is largely due the success of the undertaking.

The following is the report of the Soliciting and Building Committee:

Cost of lot	\$2,000.00
Cost of building, including furnace, electric lighting, plumbing	6,433.47
Total	\$8,433.47
Amount subscribed by Friends ..	\$5,997.47
Amount subscribed by the public in High Point	2,436.00
	\$8,433.47

This entire amount was raised in North Carolina, and nearly all in High Point.

On the day of the dedication \$485 was subscribed with which to adequately seat the house.

High Point is situated on the main line of the

Southern Railway in Guilford County, North Carolina. It is the greatest furniture manufacturing center in the South. It has a population of about 6,500, the finest public school in the State and one of the finest hotels.

There has never been a saloon in the city, the charter forbidding it. It is a great center for young men who come to work in the factories, and are hence away from home; for this reason we have arranged to



HIGH POINT MEETING HOUSE.

have two rooms of our new church open to young men each evening of the week.

Friends desiring to come South for the winter, or to make a permanent home, will find a welcome and a chance to work in the Lord's harvest fields.

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your very life.—Joseph Parker.

"It is what a man might have been which jars on what he is. When a man has once stood on the Mount of Vision, when he has once heard the call of God to his soul and made answer, 'Here am I,' he can never go back to dwell in the valley of commonplace. The miasma there, to which ordinary men have become immune, is deadly to him.—From Maud Wilder Goodwin's 'Four Roads to Paradise.'"

Let us be clear-souled enough to look through and behind the present connection of life and pain, and know that, in its essence, life is not pain, but joy.—Phillips Brooks.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

The meeting of the Executive Committee of the Temperance Association of Philadelphia Yearly Meeting was held on the 23d instant. The attendance has been large, the interest on the increase and the work accomplished above the average year in results. There is an excellent supply of literature in the temperance closet at 20 South Twelfth Street, Philadelphia.

The Hepburn-Dolliver bill, which solicited the interest of the temperance people during the past session of Congress, was reported favorably by the committee, but Congress adjourned before action was taken.

"The liquor men have brought their national organizers into Pennsylvania, and are organizing everywhere to go before the next Legislature to destroy the remonstrance feature in the Brooks High License Law. To oppose this the Anti-Saloon League wishes to organize a great local option movement in the State. By means of the remonstrance feature the League had obtained 550 rejections of applications for licenses in Allegheny County and 250 in Luzerne County."

The Catholic bishops of Ireland, in a joint letter, say:

"To drink we may refer almost all the crimes by which this country is disgraced. Drink has wrecked more homes than ever fell beneath the crowbar brigade in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine, and it has broken more hearts and blighted more hopes and rent asunder family ties more recklessly than the enforced exile of emigrants."

In speaking of young men's chances in life, Bishop Willard F. Mallalieu said: "There is one quality without which no man, no matter how ambitious, how gifted or how strong, can ever hope to amount to anything in life, and that one quality is sobriety."

"I realize, of course, that this quality alone is not enough to secure success, but it is safe to say that without it success is absolutely unattainable."

"The greatest danger to young men is the drink habit."

"Let young men from all over our broad and glorious heritage take the pledge to destroy the traffic and the habit, and, as the years go on, resist and trample under their feet every enticement and allurements to violate their sacred pledge, and thus many of them will live to see this nation of ours become the joy of the whole earth."

"Save the youth and the nation will be saved; save the nation and the millions of all the nations will be saved."

In the year of 1862 Eli and Sybil Jones attended yearly meeting in London, and the latter "spoke out her feelings" in regard to total abstinence. She was probably the first person who publicly stated to an English audience the necessity of taking such high ground to overcome the evils of intemperance, and, though much sympathy was expressed, there was a deep feeling on the part of some against her expressed views. She writes: "Some, it may be hoped, were led to examine how far their example of righteousness and temperance had reached to give a check to the crying sin of this nation, that not only their husbands and brothers be influenced by their example, but also their neighbors, and whether there was not something for them to do in this matter, even total abstinence." This query was made by one of God's anointed servants, just fifty-two years ago, and is it not pertinent to the present day?

As a result of a census of church and saloon attendance in London, conducted by W. T. Stead, it was a tragic showing. Out of 142,000 persons known to live in Paddington, only 8,000 men, 16,000 women and 7,000 children entered a church on the Sabbath of the census. This total of 31,000 was even considerably better than the facts, for each entrance of a church was counted, without regard to whether a person attended more than once. But the same method was adopted in the enumeration of the saloon attendants, and it is probable that there was much more repeating in the case of the saloons than of the churches. Eighty-three thousand men and boys went into saloons, ten times the number that went to church, and 12,000 more than is the whole number of men and boys in the district—an indication of what the repeating must have been. Among the women the figures, though smaller, are even more disheartening, for against the 16,000 that went to church 28,000 went into saloons.

To enter a London bar does not mean necessarily drunkenness or dissipation; nor, unhappily, does the entrance of a church mean righteousness. Yet each act has a sociological tendency that is perfectly understood, and the two typify fairly well—and probably in the most convenient way—the forces that make respectively for a lower and higher standard of life in the community. Viewed thus dispassionately, there is still given a depressing glimpse into the "abyss" of London.

THE CASE STATED.

The argument for no license may be concisely stated in four propositions:

1. The business interests of our country demand the suppression of their worst foe—the saloon.
2. The interests of American homes demand the suppression of their worst foe—the saloon.
3. The political liberty of our country demands the suppression of its worst foe—the saloon.
4. The conscience of the country demands that the attitude of government toward the foe of business,

home, and liberty, should be one of uncompromising hostility.

The day is coming when the American people will look back to these saloon days as the darkest page in national annals.

PATENT MEDICINE.

The people who drink or eat patent medicines number millions. Some do it to save doctors' bills, others because they find the patent medicine more effective, since no reputable doctor would give in quantity and kind what the patent medicine contains. Beer contains from 2 to 5 per cent. of alcohol. Lydia Pinkham's Vegetable Compound contains 20.6 per cent. of alcohol; Paine's Celery Compound, 21; Ayer's Sarsaparilla, 26.2; Hood's Sarsaparilla, 18.8; Vinol, 28.5; Parker's Tonic, 41.6; Boker's Stomach Bitters, 42.6; Hostetter's Stomach Bitters, 44.3; Warner's Safe Tonic Bitters, 35.7, and so on, through a long list given by Editor Bok, which all who are their own doctors may read in the "Ladies' Home Journal" for May. Opium, digitalis and other powerful drugs also add to the power of these "medicines" by which drunkards are formed and babies are poisoned at the breast. Nothing succeeds like success, and a person who has been cheered by one of these compounds goes about enthusiastically urging it on his friends. Much virtue in a name. Call a mixture by some moral title and thousands will swallow and advocate it who would hesitate at absinthe or raw gin.

AN EDUCATOR ON SCIENTIFIC TEMPERANCE INSTRUCTION.

H. R. Pattengill, one of Michigan's most widely-known and popular educators, in a recent editorial in Michigan State teachers' paper, "Moderator Topics," said:

"Temperance teaching in our schools has been of incalculable benefit. Let the work everywhere be kept up to a high standard. The physiologies of to-day do not overdo the subject one whit. Teachers, don't be sidetracked in your work by the emissaries of saloons. By overwhelming preponderance the scientific and medical experts of to-day stamp the use of alcoholic beverages as dangerous and damaging to body, mind and soul. But we don't need experts to tell us this. Evidences are all about us. Horrible object lessons are all too plentiful. The past winter has been prolific in examples of the effects of alcohol. Teach the subject just as dispassionately, vigorously and thoroughly as you do any other of the school subjects. Let the youth understand that he smirches his reputation by entering a saloon.

"Many of our great railways and mercantile establishments are barring out all drinkers of intoxicants. Old soakers may be beyond our reach; but, teachers, do your level best to save the boys.

"British physicians, 15,000 strong, petition for compulsory temperance education. It's about time, with 939 of every 1,000 people dying paupers, and drink the cause of 75 per cent. of it."

A STRONG TEMPERANCE ARGUMENT.

Intoxicating liquors used by the people of this country last year cost \$1,242,943,118, according to the trustworthy figures of the "American Grocer." This was 19.98 gallons or an expense of \$18.15 for each man, woman and child in the country; or if we estimate that only one in four drink intoxicants, each one of these paid out \$62.16 for hurtful drinks, and consumed 79.92 gallons of that which gratifies only a depraved appetite and harms body, mind and soul. The figures show that there is a steady increase in the use of intoxicating liquors, the consumption having almost doubled in the last twenty-three years. It is interesting to compare the cost of intoxicants with that of other beverages. Coffee cost the people \$156,690,261, tea \$45,000,000 and cocoa \$7,000,000. As a matter of fact, the money spent for intoxicating liquors would provide food sufficient to sustain one-fourth of our population in health and vigor, or, taking again the estimate of one in four as users of intoxicants, each one spends as much for liquor as would be needed to provide him food. Considering not only its immediate cost, but its results in destroying health and increasing crime, the drinking of intoxicating liquors is economically, socially and morally the worst evil which afflicts the nation.

THE SALOON MUST GO.

The saloon must go, or law will go.

The saloon lives by law, and by law it must die.

Vice is to be prohibited, let the difficulties in executing the law be what they may.—Lord Chesterfield.

The saloon is the high school of high crimes and misdemeanors.

The school-room is ennobling; the bar-room is ignobling.

Nothing noble is born of the liquor traffic.—John G. Holland.

Pulverize the rum power and you empty prisons and police-stations.

Under the malign influence of the saloon in municipal affairs, demagogues leap into power, and subordinate public good to the management of the criminal classes.

Saloon-rule in large cities is making government a farce and a failure.

As the saloon in politics outlaws moral men, will not moral men outlaw the saloon?

The shot that crimsoned Iowa soil with Haddock's blood resounded through the land, and "Death to the saloon" fills the air.

There is but one infallible remedy for this great evil; the liquor traffic must be outlawed.

Alcohol is the home destroyer. Total abstinence the home preserver.

There is only one unconquerable sin, and that is the sin you are not trying to conquer.—Amos R. Wells.

The International Lesson.

SECOND QUARTER.

LESSON XI.

SIXTH MONTH 12, 1904.

CHRIST CRUCIFIED.

Mark 15: 22-39.

GOLDEN TEXT.—Christ died for our sins according to the Scriptures.—1 Cor. 15: 3.

DAILY READINGS.

Second-day, Sixth mo. 6.—Christ crucified. Mark 15: 22-39.

Third-day, Sixth mo. 7.—Luke's account. Luke 23: 33-49.

Fourth-day, Sixth mo. 8.—King of the Jews. John 19: 13-22.

Fifth-day, Sixth mo. 9.—"It is finished." John 19: 23-30.

Sixth-day, Sixth mo. 10.—The burial. John 19: 31-42.

Seventh-day, Sixth mo. 11.—Reconciled by Christ. 2 Cor. 5: 14-21.

First-day, Sixth mo. 12.—For sinners. Rom. 5: 1-11.

Time.—Sixth-day, A.D. 30, 9 a.m. to 3 p.m.

Place.—Calvary, just outside the walls of Jerusalem. The exact site is not determined. The traditional site is the one which was settled upon in the days of Constantine. It was probably north of the Damascus gates.

Parallel accounts, Matt. 27: 32-56; Luke 23: 26-49; John 19: 16-37.

The lesson describes the most solemn event in history, and should be studied reverentially, and with some sense of the momentous issues involved. The account of the events between the last lesson and the present should be read.

23. "And they offered him wine mingled with myrrh." R. V. This was doubtless the common sour wine of the country. It has been stated that the myrrh was added to stupefy, but this has no confirmatory evidence. "He received it not." He was unwilling to take anything which would lessen the suffering.

24. "And they crucify him, and part his garments among them, casting lots upon them what each should take." R. V. The cross was usually raised just enough to bring the feet above the ground, but from verse 36 it would seem that in the present case it was somewhat higher. "The victim was placed upon the cross, his hands and feet were fastened upon it by nails, while the body was supported by pegs fastened into the wood between the legs. Then the cross was raised and put into place. The dividing the clothes of the victim among the executioners was a common practice. Crucifixion was a Roman punishment; it was one of the most cruel and painful of all methods of putting to death.

25. "Third hour." This was about 9 o'clock in the morning.

26. The superscription is given differently in each of the accounts, that of Mark being the shortest; each has the important words, "King of the Jews," which was the charge upon which sentence was asked. It was customary to put a tablet stating the reason for the execution on the cross where a criminal was executed.

27. "Two robbers." R. V. This is the correct translation. They were bandits rather than thieves. Why they should have been crucified at this time is

not stated—possibly to associate Jesus with real criminals, and so give the idea that He was one also.

28. This verse is a quotation from Isaiah 53: 12, but it is not found in the best manuscripts, and is omitted in the Revised Version.

29, 30. The place of execution was generally near a thoroughfare, so that passers-by might be duly impressed by the result of committing crime. The railing referred to Christ's words. John 2: 19; Mark 14: 58.

31. They could not deny His miracles, but they could not understand why He did not save Himself. As He did not save Himself, therefore His claims must be false. They did not understand the act of sublime self-sacrifice for the sake of others.

32. They said, If His claims are real, let Him now come down, for if He is the Messiah He can do it. They could not see that if He did come down He would not be the real Messiah. "And they that were crucified with him reproached him." R. V. Luke (23: 39-43) says that only one took part in the reproaching, and that the other expressed in a wonderful manner his faith in Jesus, and received the reward of his faith.

33. "Sixth hour." Twelve o'clock noon. "Darkness over the whole land." This could not have been an eclipse, but was miraculous. How far the darkness extended is not known.

34. "Ninth hour." Three o'clock in the afternoon. The Hebrew words are a quotation from Psalm 22: 1. The Hebrew means not actual withdrawal or desertion, but withdrawal of help. He was not really forsaken, though it seemed so.

35. As Jesus used Aramaic, and the Roman soldiers knew nothing about Elijah, the verse must refer to Jews who stood by. The probability is that these heard indistinctly.

36. The only way he could give liquid. "Vinegar," the sour wine of the country. The act was evidently a merciful one, and was done with good intentions. "Let alone." This shows there was some opposition to the act. Compare Matt. 27: 49.

37. "And Jesus uttered a loud voice, and gave up the ghost." Luke says He also said, "Father, into thy hands I commend my spirit."

38. The veil or curtain of the Temple was that which separated the Holy Place from the Holy of Holies. This rending signified the removal of the separation between God and the people, and making direct access to His presence possible. Compare Heb. 9 and 10: 19-23.

39. The centurion was probably a heathen. He did not regard Jesus as the Son of God in the Christian sense, but as a son of God, a hero according to the heathen ideas. Luke says that he exclaimed, "Certainly this was a righteous man."

PRACTICAL THOUGHTS.

1. "Oh, it was wonderful; how could it be?"

Dying for me, dying for me."

2. Mark 10: 45.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SIXTH MONTH TWELFTH.

WHAT I MUST DO TO BECOME CHRIST'S DISCIPLE.

Matt. 16: 24-26; John 13: 33-35.

Second-day, Sixth mo. 6.—Forsaking all. Luke 14: 25-33.

Third-day, Sixth mo. 7.—Following Christ. John 1: 35-39.

Fourth-day, Sixth mo. 8.—Suffering with Christ. Matt. 10: 22-23.

Fifth-day, Sixth mo. 9.—Like little children. Mark 10: 13-16.

Sixth-day, Sixth mo. 10.—Men of prayer. Mark 9: 14-29.

Seventh-day, Sixth mo. 11.—Keeping His word. John 8: 26-31.

Judaism required of its followers certain outward observances, intended to direct and influence the spiritual life. When Christ came He found the form exalted and the purpose lost sight of. In His teaching He reversed the order and seeks for the cleansing of the heart, out of which are the issues of life, because when it is right the outward life will be controlled and shaped by it.

In becoming Christians men only take the places for which they were intended, and it is this that makes the returning prodigal so true a picture of the sinner of all lands and times. We have gone away from the Father's house, and His love, following, has at last reached us in our need; the hunger of heart can be satisfied with only what He has to give. As long as we have a margin of capital to put in with His gifts to support a degree of personal credit for ourselves we are holding Him off. It is only when we know that all our righteousness is filthy rags that we are ready for His cleansing and the wedding garment that He gives. "I am nothing; Christ is all" must be the spirit of the genuine seeker and the true Christian.

God invites us to prove Him, but we cannot experiment in any uncertain, tentative way. He is the abundant supply of our needs, but to receive what He has for us we must ask in faith, nothing doubting. Men who believe one another and venture property and life itself on that belief withhold their trust from Him, yet no human enterprise is so guaranteed as this undertaking which He proposes for us.

The evidences are all about us, and He is ready to give the witness to us also; if we do not have it it is because we have failed in some duty of our own. An evangelist tells of a young man who felt himself accepted at an evening service, whom he found a few days later sitting in deep distress among the inquirers. In response to a question he said he had been too hasty; there had been no change. "No, sir," said the evangelist; "that is not the reason, but you have not confessed Christ." The young man was startled that the answer should be so positive and so exact, but acknowledged that he had deferred telling his Christian mother of his conversion until he had doubted it. On being shown his error he renewed his vow. The next night he was found again in the inquiry room, but this time praying with another. "How is it now?" asked the evangelist. He looked up with a smile that answered, and said, "I told mother."

"Them that honor me I will honor."

Educational.

EARLHAM COLLEGE.

In addition to the new members of the Earlham College faculty for 1904-5, which have already been noted in these columns, Gertrude H. Beggs, of Yale University, has been elected head of the department of Greek language and literature. During recent years the department of Greek has been growing, and the securing of Professor Beggs is certainly a distinct contribution to the work in ancient classics in Indiana. Professor Seymour, of Yale, regards her as one of the two strongest women who have been in the department of Greek since his connection with the University. Professor Beggs has had an unusually successful record as a teacher, both in High School and University work, and takes her Ph.D. degree at Yale in Sixth month.

Mary E. Woodard has resigned her position as lady principal after three years of very successful work. Sarah P. Rogers, Earlham, 1900, of Toronto, Canada, who has made special investigation of ladies' dormitories in the East, has been secured as lady principal and assistant in German. She was very popular as a student, and has a brilliant record in modern languages.

Professor Allen D. Hole has been granted a leave of absence for the winter and spring terms of next year. Professor Hole will spend the summer in geological work in Wisconsin, Colorado and the Grand Canyon of the Colorado River, and during the winter and spring he will be in residence at the University of Chicago.

I ask thee not my joys to multiply,
Only to make me worthier of the least.

—E. B. Browning.

Correspondence.

Boston, Fifth month 19th, 1904.

Editor THE AMERICAN FRIEND:

Dear Friend: Reading the excellent suggestions of John William Graham in thy last paper, caused me to think how difficult it seems to be to get people to do as we suggest, or would direct. And I wondered if our ministers studied, as they might, the best ways to influence others to follow their teachings, in their ministry. And my mind went back many years to the ministry of a dear friend whom the Master highly honored, and who was an honor to her ministry (Elisabeth Mallison, of New York).

To influence people not to sin, she would hold up before them, as no one else I ever heard, the terrible heinousness of sin, making many word pictures of the sinner in his different experiences that seemed to stand out so clearly in the light that no one could fail to see something of his own experience in sinfulness, and the terrible degradation and loathsomeness of it, and causing everyone to feel sick of their condition, and a great desire to escape from the condition so clearly seen by themselves.

And then with equal or even stronger power she would portray Christ in the beauty and harmony of his character, and the joy and happiness of following him, the nobility and beauty of a Christian character, and the possibilities set before the Christian, until every one listening would long to be in such experience, and resolve with tremendous earnestness to begin then; or, if they had already begun, would renew their

resolution to live up to the great and high privilege so freely provided and so lovingly invited to enjoy by the Master.

I would greatly rejoice if more of the ministry of the present day was devoted to making people better acquainted with Christ and his love, and the rich enjoyment he has set before them, rather than the duties and requirements of the church. It seems to me that the service most pleasing to our Heavenly Father is that prompted by love, rather than duty, and that no one whose heart is filled with that love, begotten by an acquaintance with Christ and daily intercourse and association with him, will wait for duty to prompt them to serve, but rather seek to be in his service in that way most pleasing to him.

OLNEY T. MEADER.

Things of Interest Among Ourselves.

Fred E. Smith and wife, formerly from Farmland, Ind., now students from Earlham College, led in the morning service at Knightstown, Ind., the 22d ult. He took his text from Ephesians 6: 10, "Finally, my brethren, be strong in the Lord, and in the power of his might."

President Robert L. Kelly, of Earlham College, has received no less than twenty invitations this season to deliver commencement and baccalaureate addresses, nearly all of which he has accepted. He speaks at the following Friends' academies: Bloomingdale Academy, Central Academy, Spiceland Academy, and Fairmount Academy, all in Indiana; and Raisin Valley Seminary, Adrian, Mich.

Marlboro Monthly Meeting was held the 21st ult., at Tillson, N. Y. There was an excellent attendance, the house being well filled. Walter H. Commons, who has recently located at Clintondale as pastor, was favored in delivering a message from the text, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." At the business meeting there were fourteen new members received from Tillson.

Prof. Brown, of Union Theological Seminary, and wife, in company with George Adam Smith, of Edinburgh, recently made a short visit to the Friends' Mission at Ramallah, Palestine. They all expressed much appreciation of the work, and both men made short addresses to the girls and boys. They were especially pleased to know that the boys were receiving manual training, and Dr. Smith impressed the boys with the necessity of knowing how to do one thing well. In parting with the superintendent, Dr. Smith turned and said, "You are working along the right line." This means much, coming, as it does, from one who is thoroughly conversant with life and conditions in Palestine.

The school year of 1903-1904 at Friendsville Academy, Tenn., closed with appropriate exercises the 15th to 19th ult. Farnum Hall was filled to overflowing by happy groups anxious to witness the exercises. The enrollment and attendance have been the largest for many years. The prospect for the future opening perhaps never more encouraging. Five students complete the prescribed course of study, four of whom are girls from humble homes, who go out for service, and in time to prove themselves worthy of the labors of love and deeds of kindness bestowed upon them. Friendsville Academy, with a small endowment and gifts of recent date, is taking an important place with schools having much larger endowments. The school in the future will likely be in charge of native teachers.

We have from time to time given items in reference to the proposal of Ohio Yearly Meeting to start a college for the "safe Christian education of young men and women." The committee in charge of this concern is making definite progress. The Board of Western Reserve University has offered the yearly meeting's committee the college situated at Hudson, Ohio. It has a campus of twenty acres and nine buildings, with accommodations for one hundred boarders. This property is offered free of cost, on condition that Ohio Friends will maintain a college and a preparatory school there for a term of ten years. It will require about \$35,000 to repair and equip the college property, and the committee in charge hopes to raise a guaranty fund of \$10,000 a year for ten years.

The Friends' Meeting in Woonsocket, R. I., regrets that Emeline H. Tuttle, who came to that city to live near her sister, and who has made it her home for the last five years, is about to remove to Indianapolis, where her son, who graduates

this year from Earlham, is to engage in business. Her service, not only as a preacher of the gospel and as a shepherd of the flock, but also as a sympathetic neighbor and helpful friend in all cases of need, has been of great value. Those who have listened to her preaching have felt uplifted and encouraged. Her ability to unite the interests of young and old has resulted in the large attendance of children at the meeting for worship. The young people, some of whom have sought her advice in their joys or their perplexities she leaves strengthened in character.

J. Carter and Tamar Bales, members of the University Monthly Meeting, Wichita, Kansas, have issued a souvenir pamphlet entitled, "An Hour with Frances, Our Junior," in memory of their daughter, who departed this life Eleventh month 22d, 1903. She was a very active worker in the Junior Christian Endeavor, and was much interested in missions. The souvenir contains a number of inspiring sketches from her life and service, which are helpful to all, but especially to younger Christians. The books are sold for fifteen cents each, and the proceeds are devoted to the mission at Douglas, Alaska, and to the F. A. I. M. The Junior Endeavorers at Friends' University have sold several of the books in the local meeting, but interested friends are desirous to extend its sale. This should be encouraged, since every sale is a double blessing, in that the book will help its readers and the price the mission cause. They can be secured from J. Carter Bales, Wichita, Kansas, R. F. D., No. 7.

Guilford College commencement occurred last week. The program was as follows:

Fifth month 29th, 11.00 a.m., baccalaureate sermon, Dr. L. W. Crawford. 8.00 p.m., address to the Young Men's and Young Women's Christian Associations, Prof. W. L. Poteat.

Fifth month 30th, 8.00 p.m., address before the Alumni Association. Subject, "Transportation," Samuel Hill.

Fifth month 31st, Commencement Day. 1. Senior orations. 2. Baccalaureate address, Samuel Hill, Seattle, Wash.

Earlham College commencement occurs this week with the following program:

Sixth-day, Sixth month 3d.—8.00 p.m., annual recital of the Department of Music.

Seventh-day, Sixth month 4th.—8.00 p.m., annual elocutionary entertainment.

First-day, Sixth month 5th.—10.30 a.m., baccalaureate service, President Robert Lincoln Kelly; 8.00 p.m., public meeting of the Y. M. C. A. and Y. W. C. A. Address by Winfred Ernest Garrison, president of Butler College.

Second-day, Sixth month 6th.—8.00 p.m., public exercises of Ionian and Phoenix Societies.

Third-day, Sixth month 7th.—9.00 a.m., meeting of the Board of Trustees; 10.00 a.m., Class Day exercises; 5.00 p.m., business meeting of the Alumni Association; 6.00 p.m., the annual Alumni Tea.

Fourth-day, Sixth month 8th.—10.00 a.m., commencement exercises. Address by Charles W. Dabney, president of the University of Tennessee. Conferring degrees.

DIED.

MARSHALL.—At White Plains, N. C., Second month 23d, 1904, Christina S. Marshall, aged over 80 years. In 1846 she married J. M. Marshall. Nine of her children, fifty-one grandchildren and seventeen great-grandchildren survive her. She was converted soon after marriage and joined the M. E. Church. Later, more than thirty years ago, she united with Friends. For many years she was an elder, and lived a Christian to the end.

MOTT.—At Curtis, Neb., Fifth month 11th, 1904, Hazel, eldest daughter of Herbert J. Mott and wife, aged 13 years.

NEWLIN.—At the home of her parents, near Paoli, Ind., Fourth month 26th, 1904, Bertha Newlin, daughter of Joel and Vesta Stout Newlin, aged over 18 years. She was converted early in the winter, and passed away in peace.

SCHRIVER.—In Philadelphia, Fifth month 8th, 1904, Ella Schriver, a member of Bendersville, Pa., and also of Baltimore Friends. She was a loving, kindly spirit, ready for the home on high.

WOODARD.—At Coloma, Ind., Fifth month 21st, 1904, Adella Woodard, daughter of Julian and Minerva Woodard, aged 18 years. She was a birthright member of Coloma, Ind., Monthly Meeting, and lived a consistent Christian life.

Events and Comments.

Matthew Stanley Quay, senior Senator from Pennsylvania, died at his home in Beaver, Pa., on the afternoon of Fifth month 28th. Senator Quay is widely known as a political organizer. He was the chairman of the National Republican Central Committee in 1888, when Harrison was elected President. He has been a prominent figure in the United States Senate for several years.

The greatest military victory yet won by the Japanese was that of General Oku's forces in taking possession of Kinchan, and in capturing Nanshan Hill, the key to the entrance to the Kwantung Peninsula. The losses were heavy on both sides. The Russians were completely routed and driven back toward Port Arthur, which is now completely shut in. Kuroki's forces are slowly moving north, so that the Japanese are on the aggressive in all quarters.

The annual report of the London Peace Society deplores existing and recent wars, and calls attention to the Anglo-French agreements, the signing of arbitration treaties and seventeen particular instances of arbitration. The ob-

MAC'S LUCK.

The Young Woman Reporter's Story.

The following food tale written by a clever young newspaper woman is a true story that came under her personal observation:

"I have been with the ——— (a paper in a California town) for nine years, and Mac has been with us all that time, and I do not know how much longer. Mac's full name is MacClellan. Before the Linotypes came in he was a good printer, and was one of the first to learn the machine, and is now, at about the age of 42, one of our very fastest operators.

"Last winter and the winter before, Mac, probably from constant night work, and improper food, got badly run down, could not eat much, what little he did eat did not do him much good, and he always complained he could not keep warm.

"I missed him for a while, until yesterday I overtook him on the street, going toward the office, and hardly knew the man; had it not been for the familiar walk I should surely have passed without recognizing him. He was stout, his face was round and ruddy, and his eyes bright as I had never seen them before.

"I said, 'Mac, I hardly know you, what on earth have you been doing to get so fat?' He replied, 'Grape-Nuts, nothing else. I started in on Grape-Nuts food three months ago when I weighed 126 and was feeling miserable, but now I weigh 160 and feel better than I ever felt in my life. I quit my old diet and went on Grape-Nuts, and that's the whole story.'" Name given by Postum Co., Battle Creek, Mich.

Exercise is necessary, but there's no nourishment in it, and proper food alone can supply that. Grape-Nuts for ten days is a pleasant trial and proves big things.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

servance of Peace Sabbath was even more successful than on previous occasions, about 6,000 sermons having been delivered and 326,000 papers and pamphlets distributed in connection with it. The society's invitation was also addressed to 1,426 Protestant pastors in France. A large amount of other literature has been published by the society.

Secretary Hay, impelled by a desire to prevent a possible war between two friendly republics, has suggested to the Brazilian Government through Minister Thompson, at Petropolis, that the United States Government would be very much pleased if Brazil and Peru would confer in a spirit of mutual concession and settle the vexed Acre question between themselves, or, if that is not possible, then agree to submit the dispute to arbitration.

The reciprocity treaty appears to have had a favorable effect upon the commerce between the United States and the Gem of the Antilles. As compared with the first three months of 1903 the imports from Cuba for the first three months of 1904 have increased 95 per cent. and the exports to the island show a gain of 25 per cent. This increased commercial activity is attended with other favorable facts. Lawlessness has been put down to a great extent and "a feeling of absolute security prevails throughout the island."

The breach between the French Government and the Pope has been widened by recent events. One day last week, after an exciting debate, in which Premier Combes and Foreign Minister Delcasse set forth the action and purposes of the government toward the Vatican, the Chamber of Deputies by an overwhelming vote approved the course of the government in recalling M. Nisard, Ambassador to the Vatican, and rejected all propositions of the extreme element for an immediate dissolution of the relations between Church and State.

The General Assembly of the Presbyterian Church, which met in Buffalo, N. Y., last week, by an overwhelming majority adopted resolutions favoring the reunion and union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church on the following basis: The union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired word of God, the only infallible rule of faith and practice.

No more important decision has been rendered by the United States Supreme Court in a long time than the unanimous decision by that august body handed down on Fifth month 16th, in which it affirmed the decision of the United States Circuit Court for the Southern District of New York, which had refused a writ of habeas corpus to Turner, the English Anarchist, John Turner, a lecturer on sociological subjects, who in England, his native country, is regarded as a dangerous Anarchist, came to the United States in Tenth month, 1903, and was allowed to land, but at the first meeting which he

IT IS A MATTER OF HEALTH

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attended in New York he was arrested under that provision of the new Immigration law which is leveled at foreign Anarchists. The United States Circuit Court, to which his counsel appealed, decided against him; and now the Supreme Court sustains the decision.

THE BEST

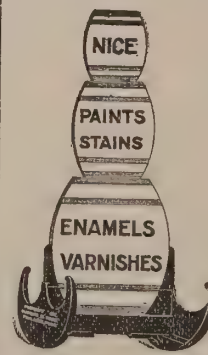
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YEARLY MEETINGS IN 1904.

California Yearly Meeting, at Whit-
tler, Cal., Sixth month 22d. John Chaw-
ner, Clerk, El Modena, Cal.

New England Yearly Meeting, at
Providence, R. I., Sixth month 24th.
John Ellwood Paige, Clerk, Lynn, Mass.

Canada Yearly Meeting, at Pickering,
Ont., Sixth month 24th. William I.
Moore, Clerk, 60 Bleeker Street, To-
ronto, Ont.

Oregon Yearly Meeting, at Newberg,
Ore., Seventh month 5th. Edwin Mc-
Grew, Clerk, Newberg, Ore.

North Carolina Yearly Meeting, at
High Point, N. C., Eighth month 10th.
L. Lyndon Hobbs, Clerk, Guilford Col-
lege, N. C.

Wilmington Yearly Meeting, at Wil-
mington, O., Eighth month 18th. James
B. Unthank, Clerk, Wilmington, O.

Ohio Yearly Meeting, at Damascus, O.,
Eighth month 25th. Edward Mott,
Clerk, Tecumseh, Mich.

Iowa Yearly Meeting, at Oskaloosa, Ia.,
Ninth month 6th. Stephen M. Hadley,
Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield,
Ind., Ninth month 16th. Lewis E. Stout,
Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond,
Ind., Ninth month 28th. Elwood O. Ellis,
Anna M. Roberts, Clerks, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence,
Kan., Tenth month 7th. Edmund Stan-
ley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Balti-
more, Md., Eleventh month 11th. Allen
C. Thomas, Clerk, Haverford, Pa. Anna
King Carey, Clerk, 838 Park Avenue,
Baltimore, Md.

BOTH JAWS SHOT AWAY.

Still a Successful Business Man.

A man who had both jaws shot away
had trouble eating ordinary food, but
found a food-drink that supplies the nu-
triment needed. He says:

"I have been an invalid since the siege
of Vicksburg, in 1866, where I was
wounded by a Minie ball passing
through my head and causing the entire
loss of my jaws. I was a drummer boy
and at the time was leading a skirmish
line, carrying a gun. Since that time I
have been awarded the medal of honor
from the Congress of the United States
for gallantry on the field.

"The consequences of my wound were
dyspepsia in its most aggravated form,
and I finally proved ordinary coffee was
very hard on my stomach, so I tried
Postum and got better. Then I tried
common coffee again and got worse. I
did this several times, and finally as
Postum helped me every time I con-
tinued to use it, and how often I think
that if the Government had issued
Postum to us in the army how much
better it would have been for the soldier
boys than coffee.

"Coffee constipates me and Postum
does not; coffee makes me spit up my
food, Postum does not; coffee keeps me
awake nights, Postum does not. There
is no doubt coffee is too much of a stim-
ulant for most people, and is the cause
of nearly all the constipation.

"This is my experience, and you are
at liberty to use my name." Name
given by Postum Co., Battle Creek, Mich.

Look in each package for the famous
little book, "The Road to Wellville."

To the readers of THE AMERICAN
FRIEND:

California offers at the present time
greater inducements to the man who is
looking for a home where climate and
the productiveness of the soil are equal,
than any other State in the Union.

Having been for about three years as-
sociated in a business way with the real
estate firm of C. M. Wooster Co., of San
Francisco, Cal., I have been making a
study of the advantages offered to home
seekers.

Having had for some time an impres-
sion that a number of Friends who are
now living in the Eastern States would,
if a suitable location could be secured,
found a Friends' Church in Califor-
nia, where at the present time there
are no Friends, I have selected and
secured several hundred acres of choice
land in the Sacramento Valley, fifty
miles north from Sacramento, the State
capital. Here in this great valley is the
home of alfalfa, which yields abundantly;
the orange, which is ready for mar-
ket six weeks earlier than in Southern
California; the fig, prune, peach, apricot,
apple and pear all thrive on this rich
sediment soil.

Our object is to locate Friends on this
land, build a new church and a new com-
munity, where there is an opportunity
for doing good.

A number of Friends in California
have made inspection of this land, and
intend locating. Among them are O. N.
Kenworthy, San Jose, and B. F. Carey,
Long Beach.

Reference as to the C. M. Wooster Co.,
any bank in San Francisco or San Jose,
Cal.

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ture, address C. H. Kenworthy, 99 Dear-
born Street, Chicago, Ill. (See adver-
tisement in this issue.)

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142 N. Sixteenth Street, Philadelphia.

Open on weekdays from 9 a.m. to 1
p.m., and from 2 p.m. to 6 p.m.

The following books have been added
to the library:

Burt, M. E. (Ed.).—"Poems That
Every Child Should Know."

Farrar, Reginald.—"Life of F. W. Far-
rar."

Gilman, N. P.—"Methods of Industrial
Peace."

Murphy, E. G.—"Problems of the
Present South."

Ogden, Rollo.—"William Hickling
Prescott."

Underwood, L. H.—"Fifteen years
Among the Top-knots."

Shaler, N. S.—"The Citizen."

Wagner, Charles.—"By the Fireside."

NOTICE.

New England Yearly Meeting of
Friends, to be held at Friends School,
Providence, R. I. Round-trip tickets at
reduced rates, good going Sixth month
22d to 28th, and returning Sixth month
23d to 30th, inclusive, will be on sale at
the usual points. Boarding rates, 75
cents per day and 50 cents per room for
two persons. Extra charges for larger
rooms and special accommodations.
Early application for rooms should be
made to Susan S. Moore, Friends School,
Providence, R. I.

FRIENDS' SUMMER SCHOOL
OF RELIGIOUS HISTORY
IN 1904.

A second session of the Friends' Sum-
mer School of Religious History will be
held at Haverford College from the af-
ternoon of Sixth month 15th to Sixth
month 25th, at noon, 1904. Courses of
lectures will be given on the Life of
Christ, on various aspects of truth as un-
derstood by Friends, on the application
of Christianity to present-day problems,
and on other topics.

Lectures will be given by George W.
Knox, of New York; H. S. Nash, of Cam-
bridge; George A. Coe, of Chicago; Cath-
erine Albright, of England; Benjamin
Trueblood, of Boston; Elbert Russell, of
Indiana; T. Harvey Haines, of Ohio;
Mary M. Hobbs, of North Carolina;
Amelia M. Gummere, Alfred C. Garrett,
Joseph Elkinton, Allen C. Thomas, Seth
K. Gifford, George A. Barton, Rufus M.
Jones and Isaac Sharpless, of Pennsyl-
vania, and others to be announced later.

A series of conferences on topics of
vital interest to Quakerism will be held.
Daily Bible classes and excursions to
points of historic interest will be a part
of the program.

There will be no charge for tuition.
Board will be furnished in the College
Halls at one dollar a day. Application
should be made to

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HAVERFORD, PA.

"INDIANA YEARLY MEETING OF FRIENDS,
1844," is the title of a very instructive picture
drawn by Marcus Mote. In the foreground is a
group of the old-time Friends in their queer garb,
while in the background stands the plain meeting-
house, surrounded with trees and numerous vehicles.
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A VALUABLE PUBLICATION.

The Pennsylvania Railroad 1904 Sum-
mer Excursion Route Book.

On June 1st the Passenger De-
partment of the Pennsylvania Railroad
Company published the 1904 edition of
the Summer Excursion Route Book.
This work is designed to provide the
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The American Friend

Vol. XI

SIXTH MONTH 9, 1904

No. 23



ARCH STREET MEETING HOUSE.

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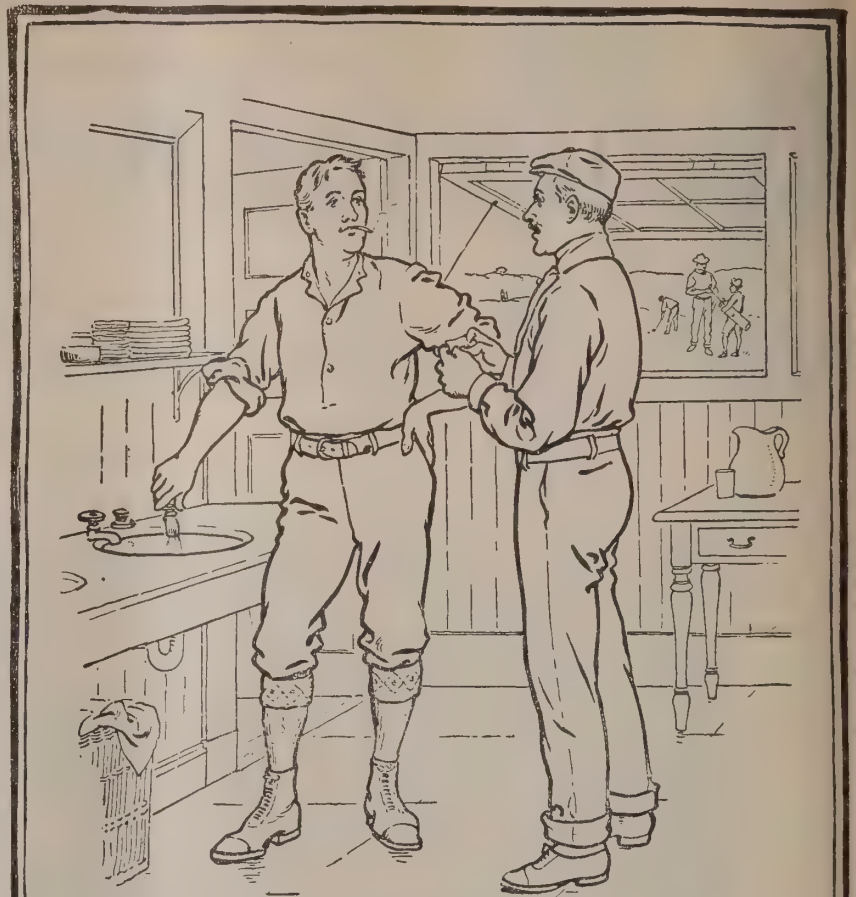
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VOL. XI.

PHILADELPHIA, SIXTH MONTH 9, 1904.

No. 23.

MOHONK ARBITRATION CONFERENCE.

For ten years annual conferences have been held at Lake Mohonk, New York, to promote the peaceful settlement of all international disputes. At the first conference, ten years ago, the prophecies of a permanent tribunal for the nations seemed to many only a vague dream, a far-away hope. This year one of the judges of such a permanent tribunal presided over the conference. The review of the gains which have been made even during the past year gave every one who heard it a thrill of joy. We are inclined to be depressed over the sad conflict in the Far East, and to conclude hastily that the cause of arbitration has suffered a great defeat. Quite the contrary. No single year has ever been marked by greater advances toward ultimate and permanent peace. The boundary dispute between the United States and Canada has been peacefully settled. The Hague tribunal has successfully settled the difficult controversies between the greater and lesser powers, arising from the blockade of the ports of Venezuela. France and England, hereditary foes for a thousand years, have signed a treaty agreeing to refer their differences to The Hague Court. A number of other nations have taken the same steps toward peace.

Internally the signs of progress are no less remarkable. A group of our Congressmen have organized a branch of the interparliamentary peace union, already comprising forty-three Senators and Congressmen, and about to be enlarged to the number of one hundred. A great arbitration conference was held at the opening of the year in Washington; another is to occur during the summer at St. Louis, the latter being composed of representatives of the various parliaments of the world, for which our government has appropriated \$50,000. Perhaps even more important is the fact that the boards of trade and the chambers of commerce in over thirty American cities have adopted resolutions in favor of international arbitration, and they are uniting in efforts to influence our President and our two houses of Congress toward favorable action in this direction.

The next great step to be sought will be the signing of a treaty between the United States and England for the settlement of all questions between these two countries. All possible influences will be

brought to bear at Washington this winter to accomplish this end, and eventually to secure still other treaties with other nations as the way opens for it.

The conference this year rose surely to the high water mark. Probably no abler gathering has ever before assembled in this country for a similar purpose, and no wiser counsels have been listened to anywhere. It seemed at times as we listened to the inspiring and eloquent words as though the day for which prophets have prayed, and of which angels have sung, must be very near. But we must not be disappointed if setbacks occur, and if our visions are slow of realization. The transformation of human nature requires time and patience. It is enough to know that tremendous forces are now at work to make our best dreams some day real. Here follows, in part, the important platform of this tenth conference at Lake Mohonk:

With unabated confidence in the cause of international arbitration this conference renews its allegiance to the principles involved, and continues its efforts to promote them.

Each year marks distinct progress towards the attainment of the beneficent ends proposed. This progress has been along the lines of natural growth and development.

With great gratification we record the fact that eleven nations—five of them ranking among the great powers—have appeared before the Court at The Hague and submitted their controversies to its adjudication. This has been done in the same orderly and judicial manner as that which obtains in our ordinary courts of justice where disputes between individuals are decided. In either class of cases one party or the other is likely to be disappointed with the result, but it is accepted as the only rational and civilized substitute for a direct settlement between the parties themselves. We confidently rely upon the irresistible power of public opinion to give effectual sanction to the judgments of the arbitral tribunal and to extend the scope of its jurisdiction.

We rejoice that the increasing development of commercial communications between countries tends to the advancement of universal peace. This conference is more than ever conscious of the profoundly vital and important nature of the work in which it is co-operating.

In all parts of the land, in city and country, in family and store, and workshop, in church and school and State, in all relations of life attempted settlement by war leaves its sad and indelible work. We therefore appeal to all to co-operate in diffusing such a righteous sentiment and feeling towards all classes, conditions and races of men that international arbitration will be resorted to as the best means of securing international justice whenever diplomacy fails. To such a sentiment and feeling, when awakened, the law-making and treaty-making powers of the government will readily respond.

Several nations have already signified their readiness to enter into treaties with the United States, providing for the submission of their controversies to The Hague Tribunal. We urge upon the government not only to take early and favorable action in response to these suggestions, but also to take the initiative action in negotiating similar treaties with all nations, whereby they shall agree "to submit to arbitration by the permanent court at The Hague all differences which they

may fail to adjust by diplomatic negotiations," and by which they shall further "agree not to resort in any case to hostile measures of any description till an effort has been made to settle any matter in dispute by submitting the same to The Hague Tribunal."

THE ARCH STREET CENTENNIAL.

THE commemoration of the hundredth anniversary of the building of the Arch Street Meeting-house in Philadelphia is an event of great historic interest. With the exception of the ancient meeting-house at Newport, R. I., the house at Arch Street is the oldest building in which any yearly meeting in America now assembles. The very name of this house has come to stand for a certain type of Quakerism. Here have preached many of the most famous Friend ministers of the past century. Here have gathered many of the most distinguished persons who have given name and power to the Society during this great hundred years. In this house the crisis of two of the greatest controversies in our history was met, one ending in separation and the other in withdrawal from correspondence with all the other yearly meetings.

Here has met for a hundred years the "meeting for sufferings," which has been one of the foremost organizations in these United States in dealing with all forms of need and wrong, of reform and alleviation, of enlightenment and spiritual advancement. It gives one a sense of pride to review the noble record of this body, which year after year has watched the affairs of the world, solely bent upon the peaceful mission of relieving the woes of men and of making the circumference of truth and peace and righteousness wider. It is, too, worth much, in the rush and hurry of these days, when commercialism and sensationalism are too blatant, to have from year to year the calm and solid gatherings in this old Arch Street house proclaiming the message that the still small voice is after all the permanent power, and proving that in divine confidence and quietness is strength.

Many, in fact most, who read these words have been brought up under different types of Quakerism from the one which has been in evidence in this now famous meeting house; they know only by hearsay of its manners, its methods and its members. We are apt to misunderstand and misjudge anything until we have felt and discovered its real spirit and its purposes. It would surely be well for American Quakerism everywhere, if there lived in it and through it the same loyalty to principle, the same devotion to apprehended truth, the same spirit of sacrifice, the same love of that for which the fathers suffered, as characterize those who meet in the house now completing its first century.

AN OMINOUS LIQUOR BILL.

WE commented two weeks ago on the fact that one-fourth of all the members of the British Parliament are financially interested in the liquor business. This fact is serious enough at any time, but it is particularly serious now that far-reaching liquor legislation is under consideration by Parliament. The proposal is nothing less than a complete revision of the licensing methods. The English licensing code is more than four hundred years old, and every change which has been made in it during these centuries has been suggested by temperance reformers.

The present bill comes from the government, and is plainly in the interests of the brewers and license holders. By the provision of this new bill the power to withdraw a license from a saloonkeeper is taken from the local magistrates and put in the hands of the magistrates at quarter sessions. This means that the power over licenses is no longer to be local, but foreign to the community where the saloon does its business, as though the courts at Harrisburg should settle the saloon licenses in Philadelphia. But this loss of local control is not the most serious feature of the bill. The bill appears to establish a permanent monopoly. It makes a license a vested right. If the magistrates at the quarter sessions, these remote judges who are to have the power, ever do refuse to renew a license, the saloon-keeper can demand and secure compensation for his loss. The passage of the bill in its present form will fix the saloon so firmly upon English society that it will be harder to dislodge than it was to overthrow American slavery. At present the capitalized value of licenses in England is estimated to be about \$1,500,000,000. Arthur Chamberlain, who speaks with authority, says that the passage of this government bill will double at once this enormous valuation of saloon property. It is being pushed ahead with astonishing defiance of public sentiment. It remains to be seen whether the temperance forces of that great civilized and Christian nation can mass power enough to defeat this attempt to fasten the drink evil upon its people in perpetuity. We, in America, can do nothing to help accomplish this defeat. But may we not learn something from the situation there? The real trouble in England appears to be that the friends of the liquor business are not afraid of the temperance forces. We are in danger of having the same thing happen here. In time of peace we must prepare for war. We must watch every move in the saloon business. We must study the whole situation and be ready at a moment's notice to make our power felt. There is plenty of hard fighting ahead.

FOR THE AMERICAN FRIEND.
THE THEOSCOPE.

BY H. W. WARREN.

We have the microscope for seeing fine, the telescope for seeing far, the spectroscope for seeing the dark lines of many material substances in the light, the stethoscope for perceiving, not by the eye, the internal state of the breast, and various other scopes for perceiving various things. But what we need most of all is a theoscope for seeing God.

This is a legitimate field for scientific research with suitable instruments. We need not wait till this muddy vesture of decay is taken off, as Job said in despair of present vindication, "Without my flesh shall I see God," for Moses but expressed a desire in accordance with human possibility when he said, "I beseech thee show me thy glory." History had told him that the Lord had appeared under various forms unto Adam, Abram, Isaac, Jacob and others. But Moses wanted to see the real essence. For that there must be waiting, but in the denial, God offered to make His goodness pass before him. And He did, to the great irradiating of His face. For such vision human eyes are adequate. Elisha knew that the organs for seeing spiritual existences existed and only needed unveiling when he said, "I pray thee open the eyes" of the young man. The Lord of all spiritual realms asserted the same fact when He said, "The pure in heart shall see God." This "shall" has an assertive or imperative, rather than a future force. This is a common significance. The verb *optomai*, from which this *epsontai*, ("shall see") comes, does not mean to see with eyes exclusively, but it means to perceive with the mind, to know, as Acts 8: 23: "I perceive that thou art in the gall of bitterness and the bond of iniquity"; Col. 2: 18, seen with feeling of reverence (American Version note); John 3: 11 and 32, seen with spiritual organs; John 16: 16, "Ye shall see me spiritually present after my body has departed."

It also means to become acquainted with by experience: John 3: 36, not experience life; Luke 17: 22, not know by experience one of the days of the Son of man.

It also means to take heed to, to see to it. Matt. 27: 4, see to your betrayal of innocent blood yourself. Also, verse 24, see to it yourselves. Acts 18: 15, see to the effect of your own law.

In these senses, then, (a) to perceive with the mind, (b) to know by experience, (c) and then to reverently take heed to, man may see God.

What is the instrument, the theoscope?

Professor Agassiz once approached the instrument of a celebrated microscopist, but paused and said: "Tell me what I am to see." The microscopist, delighted, answered, "You are a man after my own heart. You recognize that there must be a prepared mind to enable the eye to see rightly." We shall see what we expect or desire to see. Thousands have eyes but see not the things that are visible to others. A cold critic, gazing on one of Turner's gorgeous pictures of sky in which God made the outgoing of the

morning and evening rejoice, said, "I never see such colors in the sky as you paint." "Don't you wish you could?" said Turner. "I never can begin to paint what I see." To some

A primrose by the river's brim
A yellow primrose is to him,
And it is nothing more.

To another every common bush is aflame with God. So the first qualification is desire and expectancy. Then one is anxious to be taught, like Agassiz, by artists already qualified. How many of them there are! What a choice selection of the results of their seeing is recorded in the Bible.

The instrument of this theoscope is the heart. With the heart man believeth unto righteousness; and this rightness is the purity in heart that enables one to perceive God. As the patriot thrills to see his country in the flag; the bride to see covenanted constancy of love in a ring; the Christian to see divine love even unto death in the cross, so the pure in heart have a theoscope to see God in everything that He has made.

How the Bible seers saw Him! The heavens declare the glory of God and the firmament showeth His handiwork. He bringeth the rain. He causeth the grass to grow. He giveth to the beast his food. How the hymns roll the rhythm of His presence in nature till the morning stars sing together and all the universe is one Æolian harp swept by the breath of God.

The harp at nature's advent strung
Has never ceased to play;
The song the stars at morning sung
Has never died away.

How the world, human history, and one's individual experience are all glorified when God is perceived, even dimly, in them all.

The full revelation is not yet,

For if I could see, as in truth they be,
The glories that encircle me,
I should lightly hold this tissued fold
With its marvelous curtain of blue and gold.

The full revelation of God, when we awake in His likeness and see Him as He is, must be expected, desired and prepared for here. After our theoscope, which has been made by the best artist, has been used to perfection by an expectant soul till God is pavilioned in every splendor, breathed in every rose, and all nature sings His boundless love, then we may say:

In that sudden strange transition,
By a known but finer sense,
Shall we grasp the mighty vision,
And receive the influence.

Denver, Col.

THE NEW PALESTINE.

BY RUSSELL H. CONWELL.

I have seen His face! It was but a glimpse, but it was beautiful. Christ is coming back to Palestine. Many have thought that when they crowned Him here with thorns, and lifted Him up on Golgotha, He went away forever. But He is coming once more to His own land.

It is nearly twenty-eight years since I came first to

this city and visited its sacred places. The impression left on me then was gloom in the extreme. Gethsemane and Calvary were fit emblems of the condition of the land of Abraham and David. Poverty, filth, ignorance, avarice, tyranny, robbery and murder characterized the every-day life of the people. Christ seemed so far, far away. The sweet spirit that makes woman so lovely, childhood so happy, men so strong and true, seemed never to visit their hovels nor make a suggestion to their rulers. Leprosy of body, and equally incurable leprosy of mind, infected every place and tainted every soul. The land was densely, cruelly heathen. The real Christ was far away over the sea. He seemed busy there at delightful firesides, in happy schools, and in crowded churches. But He is certainly drawing near once more to the city He once loved. Changes in customs, language, brotherly feeling, toleration, cleanliness, education, domestic life, churches, streets, business and happiness—all reveal His dear face.

What the impression may be upon those who have resided in Jerusalem for the past thirty years I do not know; but to me, returning after so long an absence, the changes seem most surprising. People laugh now. Children pipe and dance in the market-places now; women move about with freedom; men look happy and benevolent, and Christian institutions have almost surrounded the city with noble buildings. Thirty years ago the Christian sects fought to the death at the very portal of the Holy Sepulchre. Degradation, superstition and hate made Christians more heathen than the Mohammedans. But a new spirit breathes through it all to-day. The Christ life and spirit are not fully in possession yet. But the day is sure when the dawn gleams red in the East. I can see that the Holy One draws near.

When I first came to Palestine, long ago, there was no sail or oar on Galilee; but last week many busy boatmen contended enterprisingly to get the patronage of two friends and myself as we indicated our purpose to go fishing one early morning. As we dropped our lines into the clear blue of the ancient lake we could hear the shepherds singing and piping on the mountains; cows awoke the old echoes with their lowing; and children ran gleefully along the shore and splashed their bare feet in the wavelets on the beach. Thirty years ago all was silent on that shore. Men, when any were seen, seemed like ghosts. Laughter there was none. The whole region seemed under the curse. Capernaum's fields were uncultivated, and her ruins lay unmoved amid reeds, thistles and serpents.

But when our caravan from Damascus reached Capernaum, a few days ago, a charming Greek Christian welcomed us with smiles, and a clean civilized dinner in a home that was commodious and new. There were thirty-one pair of oxen in sight plowing up the rich soil, and the thistles and serpents were gone. A Christian civilization, which is the reflection of Christ's dear face, has already uncovered the ruins of the synagogue wherein Jesus preached on the bread of life, and the residence of Jesus at Capernaum may welcome Him

yet again. Bethsaida was in bloom, and gardens cultivated when Peter and Andrew were there now bear fruit once more. In another score of years it is clear that fresh villages will hide the broken bricks and scars of the past. At Tiberias, where, on my previous visit, was squalor and vermin, disease and deformity most hideous and nauseating, I could still see great room for advance. But the clean uniform of the police, the new hotel, the great influence of the large English Christian hospital, two English schools, and the individual missionaries made the place habitable and the people hospitable.

Evidence of reform in many ways was strikingly apparent, and when a bright, neatly-dressed boy accosted me in English, and kindly escorted me through the crooked streets, I could not realize that this could be the den of beggars and dogs which I visited in 1870. Then to go into the valley of Arbela or on the Mount of Beatitudes alone was dangerous, and at all times uncomfortable. Now no robbers infest Arbela's caves, and a carriage road from Haifa on the Mediterranean to Tiberias on Galilee passes along the foot of the Mount of Beatitudes. Travel is as safe as in Massachusetts, and travelers are more courteous and accommodating.

The shepherds sang us a native song as we waited for the devout brethren who had ascended the mount to hold a prayer-meeting. "Blue Galilee, where Jesus loved so much to be," is not a dark spot hidden away in the bleak mountains, the abode of banditti and storks. It is a frequented lake, and the new hotel at the hot springs on the shore makes it quite like a summer resort. Ah, yes! Jesus is coming back to Galilee. At Nain we saw a clean hospice, built since I visited this land, and at Cana flocks of school children came out by the roadside and sang in chorus "Jesus loves me" as we rode by. The white-haired old saint who showed us the ancient water-pots at Cana replied to my question as to his health that he was "waiting for the coming of the Lord."

Bethlehem has changed greatly in the appearance of the people, in the integrity of its business, and in the reappearance of Ruth in many a modern emancipated woman. The churches have not changed so much; the manger and the shepherds' fields have not changed at all; but the eyes and movements of the people speak of intelligence and kindness which seemed unknown years ago. It was clear to me that He is coming back to the place of His birth. At Bethany there has been no change but the opening up of a garden at the home of Mary and Martha, showing clearly that the home Jesus loved so much to visit was even luxuriously decorated and furnished. At Jericho there have been built two hotels, and Elisha's spring runs a new grist mill. The Jordan rolls on to the unfathomable Dead Sea as of old, and pilgrims crowd its banks at Easter season as of yore. But no man falls among thieves now in the Cherith Brook's awful gorge, and a macadamized wide road makes it an easy ride now, in a coupé or landau, from Jerusalem to the Jordan.

When I was here before the party to which I was attached was "held up" by the Bedouin, and robbed of their watches, while, two nights later, one was shot through the shoulder while descending the Mount of Temptation. Now it is as safe, they say, in the wilderness of Judea as in New Jersey. There are less soldiers, and no change in the form of government. But a new spirit is in the land. All creeds, races and classes feel it. It is the near coming of the Prince of Peace. The land is wretched still, but peace, goodwill, hospitality to other nations and beliefs have come to stay. Soon existing evils will go, and then Christ's spirit will at once flood the land.

But the most gratifying evidence of a Christian grace fresh given is seen here in the city, in the kindly toleration and the recognition of the claims of human brotherhood. I no longer see a Christian mocking at a Mohammedan, nor have I heard a word of angry hate for the Christian from a Mohammedan. Years ago fanaticism and prejudice ran into business, and was the continual cause of scimmages on the streets. Jew and Gentile were in constant contention, and we dared not visit the Christian quarter of the city with a Mohammedan conductor. No sign of that prejudice appears. I saw a Mohammedan reading a German book on electricity to a company of Arabian spectators, to the evident gratification of all parties. The Jews, although forbidden by the unchanged law of Turkey, are coming back in thousands. Colonies of Jews from Russia, Germany and Italy are springing up—thrifty, clean, enterprising and honest—which influence all the country about them.

Dr. Selah Merrill, the United States Consul at Jerusalem, and one of God's most useful and noble men, told me that within ten years the influence of the construction of so many hospitals, homes, and churches about Jerusalem had led the Moslems to clean up their mosques and repair their sacred buildings, so as to make almost a revolution. When I was there before, almost every kind of filth and stench met us in all the corridors of Solomon's and Herod's temple, now the Mosque of Omar Square. But to-day it is swept and washed with a scrupulous cleanliness. The names of the places and the titles of the sects have not changed, but the spirit of the worship and the motives of the people have turned Christward surprisingly.

The Christian missionary has cut down the hills and raised the valleys, and made straight the way of the Lord. He has not taught in vain, though the adherents of his personal creed may be numbered on his fingers. But the Christian life, self-sacrifice, manner, love, and fidelity to duty throw a slow but powerfully sure leaven into the masses, the influence of which is patent indeed to the visitor who has been long absent. It is perhaps more clear to the observer at Jaffa, with its new colonies; at Beyrout, with its wonderful American College; and at Constantinople, where the Robert College is so respected by all classes. But Jerusalem has steadily bowed to the teachings of the disciples of Jesus, until it seems almost ready to kneel at His feet. One of these days there will be a sweeping revolution

in name and profession, and the Lord will seem to come suddenly to His temple. But it will be but the opening of a book already written. He is looking from Olivet on the city now. I do not think He is weeping there, for His triumphal entry this time leads to no Golgotha.—"S. S. Times," Fifth month, 1898.

FOR THE AMERICAN FRIEND.

"OPPORTUNITY AND RESPONSIBILITY."

BY S. B. WOODARD.

Some one has said that "God owes no one anything but an opportunity," and this is, or has been, given to everyone. Paul, in his letter to the Galatians, says, "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith." First, he says, plainly, we have the opportunity to do good, and, second, having it, we should use it. He also declares "that we should not grow weary in well-doing, for in due season we shall reap if we faint not." The reciprocal relation between the teacher and the taught is beautifully portrayed in the language of the apostle in the same connection. "Let him that is taught in the word communicate unto him that teacheth in all good things." The law of reciprocity does not seem to be understood or appreciated. "Give and it shall be given you." "Water others and you shall be watered."

John J. Ingalls taught that "the great opportunities of temporal success are the central magnets about which other great opportunities are apt to revolve. So every great spiritual opportunity, if rightly improved, will be the forerunner of others." God, from one opportunity of Christian usefulness, rightly served, will lead on to another. On the other hand, opportunities for doing good once gone are gone forever. Others may arise, but never those that are past. The Old Romans used to believe that opportunity had wings on her feet, and that she could fly swifter than the winds.

Embracing opportunities for Christian service implies sacrifice. It may be directly contrary to our planning. "Man proposes, but God disposes." Man plans, but he must learn to replan before he can conform to the plans of the Infinite. The gifts and calling of God are without repentance. "All are called, but few are chosen," because so few are willing to comply with the terms. So few are like Richard Fuller. Although the pride of the bar and of the State and city in which he lived, when he was converted, he turned away from political honor and preferment and declared that he would consecrate the remainder of his life to the gospel ministry. He says: "Suddenly my eyes were opened to see God's great love in sending Jesus Christ to earth to win my love, and this act so impressed me that I could do nothing else, as a man of honor, but to love Him in return."

Is it not a fact that most, if not all, the failures in the Christian life can be traced directly to a lack of spiritual preparation? We miss the opportunity because we are not willing by prayer and earnest ap-

plication to gain the wisdom necessary for reward. Thomas A. Edison declares that he never made any great invention without first subjecting his brain to the hardest kind of mental toil. He says further that "When I have fully decided that a result is worth getting, I go ahead on it and make trial after trial, until it comes." Let the Christian believer do the same thing on the lines of faith in God, and wonderful results will follow.

The practical means of applying these principles are immanent. We as parents have the opportunity of reading and teaching the Bible in our families with our children. It is a positive command of God, and no one can disregard it without an irreparable loss. Then the opportunity is open for the public study of the Word by the parents leading the children to the Bible School and making all the preparation and equipments there as helpful and inspiring as possible. Although we may not be losing, but possibly gaining, ground in these particulars, yet I am impressed that there are many parents and heads of families who have not awakened to see the wonderful importance of making use of these God-given opportunities, and the remorse that is sure to follow the neglect of embracing them. If we were all prepared and ready cheerfully to meet these opportunities of doing good, do we suppose there would be any difficulty in getting good superintendents, qualified teachers and gifted, wide-awake committees to run the Bible School and make it what it should be, a recruiting auxiliary to the Church of Jesus Christ?

The opportunities of being a good neighbor are just as great to-day as when the Good Samaritan found the wounded Jew and administered the soothing cordial to his bruised and bleeding body. He simply embraced the opportunity that came in the pathway of life of doing good to a fellow pilgrim and of receiving the reward which had been lost by two others who were traveling the same road.

Sometimes our opportunities of doing good depend on our willingness to act upon the advice of our friends, especially those who are older and wiser by experience than we are. Queen Esther, by divine appointment, was instrumental in saving a nation, but it looks very much as if she would have failed if she had not heeded the good counsel of Mordecai. Moses, although a divinely-called and highly-favored leader, found it of great benefit to him and the thousands in Israel to accept the advice of Jethro, his father-in-law. The truth is, we are largely dependent upon others to help us into the enclosure, for the door has already been opened. "Behold I have set before thee an open door, and no man can shut it."

Opportunity means so much to young people that they should certainly be very careful how they decline or neglect the chances for Christian usefulness which God is ready to give to all His children, especially to them who love and obey Him. How often we have seen young men and young women with bright talents, trained in our schools and colleges for usefulness, when the Church or the Bible School

opens the way and calls upon them for service, decline to embrace it, thus closing up the way that leads to blessing both to themselves and the Church.

Now a word on our responsibility. Responsibility follows opportunity. "He that knoweth to do good and doeth it not, to him it is sin." If I have the opportunity of reading my Bible both at home and in the Sabbath School, and teaching the Word diligently to my children, and I neglect it all or any part of it, am I not responsible for the consequences of my neglect? To my mind one of the saddest failures in life recorded in the Bible for both our instruction and warning is that given of Eli, the priest, who we are told knew better, and had the opportunity to restrain his sons, and did it not, and not only Eli and his family, but the whole nation, suffered for his sin and neglect, a just recompense of reward. It has been repeated that Daniel Webster once said, in answer to a question propounded by his friends, that the greatest thought that had ever impressed his mind was his personal responsibility unto God. "I am among you as one that serveth," were the words of Jesus. "Therefore, as we have opportunity let us do good to all men."

Coloma, Ind.

The International Lesson.

SECOND QUARTER.

LESSON XII.

SIXTH MONTH 19, 1904.

CHRIST RISEN.

Matthew 28: 1-15.

GOLDEN TEXT.—Now is Christ risen from the dead.—1 Cor. 15: 20.

DAILY READINGS.

Second-day, Sixth mo. 13.—Christ risen. Matt. 28: 1-15.

Third-day, Sixth mo. 14.—Luke's account. Luke 24: 1-12.

Fourth-day, Sixth mo. 15.—The empty sepulchre. John 20: 1-20.

Fifth-day, Sixth mo. 16.—Resurrection predicted. Luke 9: 18-22.

Sixth-day, Sixth mo. 17.—The crucifixion. Mark 15: 25-39.

Seventh-day, Sixth mo. 18.—The sealed tomb. Matt. 27: 62-66.

First-day, Sixth mo. 19.—Power over death. John 10: 11-18.

Time.—Christ rose early on "the first day of the week" (according to our reckoning, Fourth month 9th), and the Ascension was forty days thereafter.

Place.—From the tomb, which was in a garden, not far from the hill Calvary. The ascension was from the Mount of Olives, not far from the village of Bethany (Luke 24: 50).

Parallel Accounts.—Mark 16: 1-11; Luke 23: 56 to 24: 12; John 20: 1-18.

All four of the evangelists give accounts of the Resurrection, but there are a number of differences in these accounts, some of which are rather hard to explain. It may be observed, however, that no one of them is inconsistent with the other accounts—there are no contradictions, and on all essential points they absolutely agree. It should be remembered that no one of the evangelists professes to give a complete narrative. The fact of the Resurrection is attested by evidence which is of the strongest kind. "Upon the fact of the Resurrection rests the supernatural origin and divine authority of Christianity." "If Christ be not raised your faith is in vain." 1 Cor. 15: 17.

1. "Now late on the Sabbath day, as it began to dawn," etc. The time was probably between night and sunrise. Jno. 20: 1. "Mary Magdalene." That is, Mary of Magdala. See Luke 8: 2. It is unfortunate that through tradition she has come to be regarded as having been an evil woman. There is no evidence in the Bible to make such a conclusion even probable. "The other Mary." The mother of James the Less and Joses. Matthew 27: 56. There was also present Salome, Joanna and other women. Luke 24: 10. "To see." To visit the place and look at the tomb.

2. The earthquake seems to have been before the women reached the place. The word literally means a great commotion. It was in all probability a local disturbance. "An angel." R. V. "Rolled away." The stone was not removed by the earthquake. John says there were two angels in the tomb (20: 12).

3. An attempt to convey in language the appearance of the heavenly visitants.

4. "The keepers." The Roman guards who were set to watch the tomb lest Christ's disciples should steal the body.

5. "Answered." To their fright and perplexity. "Ye" is emphatic. He knew what had brought these devoted women there at this early hour, and wished to reassure them.

6. "As he said." Matt. 16: 21; 17: 23. "Come, see the place." That they might see with their own eyes the empty tomb. "The Lord." Not "your" Lord, but "the" Lord.

7. Quickly, that they need not be sorrowful any longer. "His disciples." Mark says, "And Peter." "He goeth before you." This does not necessarily imply that He would literally travel thither. "Galilee." Where almost all of the disciples belonged. "There shall ye see him." Compare Matt. 26: 32.

8. "With fear and great joy." "Fear at the sight, joy at the word."

9. "As—disciples." These words are omitted in the best manuscripts. The account differs from that in John, who mentions only Mary Magdalene. It is difficult to make a harmony of the two narratives. As was said above, no account is a complete one, and in one narrative something may be told which is omitted in another.

10. "My brethren." First so-called in this place. The message was given to a woman showing the position in which Christ held woman.

11-15. This account is peculiar to Matthew.

11, 12. "While they were going" to the disciples. "Assembled with the elders." Probably not a formal meeting of the Sanhedrim. "Gave large money." As a bribe to make a false report.

13. "His disciples came by night and stole him away." The absurdity of this is shown on its face, for, if they slept, how could they know who took the body? Sleeping also was for a sentinel a crime punishable by death.

14. "If this come to the governor's ears," etc. This may mean by bribes or possibly by threats of reporting to the Roman government Pilate's wicked

deeds, of which he committed many. The paragraph probably refers to an official examination. Pilate probably would pay no attention to a rumor, or even to private information.

15. "Until this day." That is, the time when the gospel was written. The exact date of the original gospel of Matthew is not known; perhaps about A.D. 40, and in its present form about 60 A.D.

PRACTICAL THOUGHTS.

1. The resurrection of Christ is the corner-stone of the evidence of His divinity.

2. The resurrection of Jesus Christ is one of the best-attested facts in history.

3. "Not she with trait'rous kiss her Saviour stung;
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at His cross and earliest at his grave."

—Barrett.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SIXTH MONTH NINETEENTH.

WHAT PAUL TEACHES ME ABOUT RISING ABOVE DISCOURAGEMENT.

2 Cor. 4: 7-18.

Second-day, Sixth mo. 13.—As Caleb did. Num. 13: 25-33.

Third-day, Sixth mo. 14.—As Moses did. Num. 32: 6-19.

Fourth-day, Sixth mo. 15.—As Christ does. Isa. 42: 1-4.

Fifth-day, Sixth mo. 16.—As David did. Ps. 42: 1-11.

Sixth-day, Sixth mo. 17.—As Peter and John did. Acts 4: 1-10.

Seventh-day, Sixth mo. 18.—As Paul did. Acts 27: 21-26.

When our forefathers used the spelling, "corage," they suggested somewhat more clearly the root idea of the word; but a little time with our etymology will bring us to the conclusion that when we speak of a person as discouraged we literally mean one without heart. How useless, then, is the hopeless one, for life means ability, and the discouraged are disabled; they have lost their powers.

Paul's shipmates were without heart, and it was only when he had inspired with something of his dauntless heartiness that these scores of human beings took up again the scepter of dominion that God gave at creation. Conflict and conquest belong to the original and final program for our earthly term of existence, and we will assuredly have no conquest nor receive any crown as overcomers while courage is wanting.

Paul's discourse to the Corinthians, which we are considering, hinges on the same single fact as did his address to the sailors in the storm, and that point is his declared foundation, "I believe God." Every other ground will be found insufficient some time. In slight stress a slight stay suffices, but in the final test only one will meet our needs.

But the abundance of that one support! Paul's exultant confidence breaks out again and again, because he is assured that "all things work together for good" to him, and that future glory will incompara-

bly outweigh present tribulation. No room for discouragement in such a life.

The poet tells us that "Hope springs eternal in the human breast." It is doubtless well that his words are so nearly true; yet a hope needs a basis; deferred hopes beget hopelessness from a merely human standpoint; but the "due season" of reaping can never fade from the thought of those who remember that their Master loves "unto the end."

Take up the leading thought for each character named in our daily readings, and add Joshua, reading from Joshua 1, and from his farewell address.

How many minutes would a spell of "blues" last while we were repeating Isa. 41: 10? Or communing with David's God in Ps. 103?

Missionary Department.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

AMERICAN FRIENDS' MISSION WORK.

[The following extracts are taken from the ninth annual report of the American Friends' Board of Foreign Missions, a full text of which can be secured in pamphlet form from Mahalah Jay, Richmond, Ind.—Ed.]

The statistical report for the last year was prepared and published as usual last fall. This shows 84 missionaries in the missions of American Friends, against 78 the year before; 193 native helpers, against 153; \$63,927 passing into the mission treasuries of American Friends, against \$58,268 of the previous year. There are 1,716 children under instruction in mission schools, 3,081 in the Sabbath Schools, 2,120 native members of Friends' Church, and a much larger number of believers that attend services or otherwise show their interest in Christianity. Though the gains over the last preceding year are not remarkable, they show healthy growth.

An opportunity occurred last summer to buy a lot with house upon it, that lay along side the Gibara Church property and adjoining also the grounds of the mission residence. It seemed very desirable from its situation for the mission to own and control this property, and the house, with a few changes and repairs, would make a suitable school house for present use, thus saving the rent of a building for that purpose. The money required to purchase the lot and put the house in order, about \$700, was mostly contributed through private subscriptions. It saved rent of about \$20 a month. The Board had but to begin to enjoy this relief to its treasury when the property occupied by the mission at Holguin was sold, and no suitable house could be secured without paying rent nearly double what had before been paid. A building of its own is a great need of this station now.

Sylvester and May M. Jones have continued in charge of the Gibara station. Emma Phillips taught the school till the close of last school year, 1903, and Clotilda L. Pretlow has taught it this year. All the

school teachers, besides their work as teachers, are faithful missionaries. J. F. Galvez has assisted at Gibara fully half of the year. The Gibara Monthly Meeting has now 32 members, and there are 18 in the candidates' class, some of them ready for membership. The Sabbath morning meetings average 35 in attendance, and are times of great spiritual blessing. The evening meetings are usually about twice as large. The Sabbath School averages about 50; the superintendent and two of the teachers are natives. The Christian Endeavor Society has a membership of 39; average attendance, 25.

Meetings have been held at Pueblo Nuevo each Fourth-day evening, and the Sabbath School each Sabbath afternoon. There is one native teacher in the Sabbath School. One conversion is recently reported from the work there. At another outpost of Gibara a Sabbath School of about 30 is kept up, with a native superintendent and a native teacher.

About six miles out from Gibara and across the bay is the village of Potrerillo, where the Bible was not known and the gospel had not been preached. Last Twelfth month members of the Gibara C. E. Society, with Sylvester Jones as leader, visited the place and held a meeting, and were invited to return. The Christian Endeavor Society rented a room at their own expense, which they cleaned up, whitewashed, and arranged for their meetings. They have kept up the work there regularly since then, and the Lord's blessing has rested upon it. The work has outgrown the little room they began with, and the Gibara Monthly Meeting, with such outside help as is offered, has decided to build a chapel for them.

Charles and Orpha Haworth and Santos Trevino have continued to carry forward the work at Holguin. All have labored diligently, when health permitted, and their work has been successful. There are 32 in the class of candidates for church membership, and 14 who give evidence of conversion. The average attendance at regular preaching services is 83.

The mission at Banes, just opening when we made our last year's report, has been under the charge of R. S. Holding and wife, assisted part of the time by Arthur E. L. Pain and J. F. Galvez. These have all worked diligently, earnestly and even enthusiastically in Banes and in villages and colonies round about, which they have been able to reach on foot or on the cane and banana cars of the United Fruit Company, and some of all classes have responded to their presentation of truth.

About forty miles overland westward from Gibara is Puerto Padre, an old port of Cuba, but recently taking on new life and business activity. There Wilmington Yearly Meeting has opened a mission, which it manages and supports, though joined with Friends' other work in Cuba under the general superintendency of the American Friends' Board. The mission opened very propitiously last Tenth month.

Two missionaries were sent to the field last winter, consecrated young women knowing a divine call into the work. One, Edith Eva Terrell, of Wilmington

Yearly Meeting, has joined the missionaries at Puerto Padre; the other, Mary Louisa Ellis, of Iowa Yearly Meeting, is now at Holguin, studying Spanish, to be a teacher. More missionaries are needed, strong physically, mentally and spiritually, called to the work and prepared or preparing themselves for it with a knowledge of Spanish.

The Board desires again to call the attention of the yearly meetings to its position as a Board of the Five Years Meeting, and the provision made by that meeting, in harmony with the Uniform Discipline, for funds for its work. We present to you a work in Cuba, our neighbor fallen among thieves who have robbed her of the Bible and of hope of Christ, a work in which a goodly number of souls are being saved, at which all our hearts must rejoice. But, should it be an orphan work left without responsible providers, without assured resources? Or, will the yearly meetings in some way guarantee some certain amount on which it may count, to be supplemented more or less by voluntary gifts and offerings it may receive?

All contributions for the work of the American Friends Board of Foreign Missions should be sent to its treasurer, James Cary, Jr., No. 119 South Fremont Street, Baltimore, Md.

Educational.

COMMENCEMENT AT GUILFORD COLLEGE.

The most eventful year in the history of Guilford College closed on the 31st ult. The attendance was the largest ever recorded, 231, and the success of the year's operations was indicated in some measure by the satisfactory exercises which marked commencement week.

Two or three features may be mentioned. On the evening of the 29th Professor W. L. Poteat, of Wakeforest College, gave a scholarly and most helpful address on "Science—Its Relation to Life and to Faith," in which he defined the term science at some length, and then showed the benefits derived from scientific knowledge in a material way. Then, with this splendid setting, he pointed out in clearest possible terms how our faith, from our wide knowledge, is strengthened, or may be, and our whole religious life thus made more effective and more attractive.

On the evening of the 30th Samuel Hill gave an address to the Alumni Association on "Transportation." There was a large attendance, and the occasion was in every way a pleasant and profitable one. On the following day the exercises consisted of two orations by members of the graduating class, Ernest P. Dixon, who spoke on "Patriotism in a Democracy," and Elizabeth B. Bradshaw, who read a paper on "The True Benefactor," and the baccalaureate address by Samuel Hill. This address was a carefully-prepared paper on "Distinguishing Characteristics of a Quaker Education." The speaker preceded his paper, which was addressed to the graduating class, by a most interesting extemporaneous speech on the "Industrial Conditions of the South." Then, turning to

the class, he gave a clear analysis of the doctrines Friends have held, and outlined the chief features of their educational work. He referred to Pliny Earle Chase as the greatest philosopher which the Society of Friends has ever produced, and mentioned his summing up all forms of philosophy into three: as that which both begins and ends within, the subjective-subjective; that which begins within and ends without, the subjective-objective, and that which begins without and ends within, the objective-subjective. The address was in every way a most admirable one, and is worthy of careful study.

The bachelor's degree was conferred upon Lyndon Lea White, Marvin Hardin, Joseph Dundas Cox, Robert P. Dicks, Charles G. Gainey, William P. Henley, David Ralph Parker, Katharine Crenshaw Ricks, Elizabeth B. Bradshaw, Ernest P. Dixon, Mary Alice Cartland.

Lyndon L. White, receiving the highest record for scholarship among the young men of the class, was awarded the Haverford College scholarship. Mary Alice Cartland, receiving the highest record in scholarship of the young women in the class, was awarded the Bryn Mawr College scholarship.

Reference was made by the president in his remarks to the large attendance during the year, the securing of subscriptions from the friends of the college to liquidate its indebtedness, the Harriet Green Memorial Fund and the great need of two new buildings, one for boys and one for girls, to the abundance of good water and the electric light plant; and the valuable donations of books and portraits received during the year, mentioning especially the portraits of Joseph John Gurney and George Fox, presented by Joshua L. Bailly, and the oil paintings of George and Martha Washington, presented by R. J. Mendenhall, of Minneapolis.

Things of Interest Among Ourselves.

The report of New York Yearly Meeting has not yet been received. It will be on hand for next issue.

The Christian Endeavor Society of Bridgeport, Ind., held the second meeting on the missionary work of Africa, the 29th ult. The program was well given and profitable to the cause.

The commencement exercises at Stella Friends' Academy, Oklahoma, took place the 27th ult., and were very satisfactory. Prof. E. E. Hadley gave the class address, which was highly appreciated.

Morton C. Pearson will soon close a very successful year's work with the Friends of Indianapolis Meeting. At a recent meeting of the Pastoral Committee he was invited to remain another year, with the assurance of the loyal support of the entire membership.

The meeting at Damascus, O., has enjoyed a very gracious season of revival. C. E. Cornell, of Cleveland, O., visited the meeting in Fourth month, and conducted a protracted effort for two weeks. About eighty persons claimed to be definitely blessed. At least half the number, mostly young people, were clearly converted.

The fifty-ninth year of Bloomingdale Academy, Ind., will close the 9th inst. with a graduating class of eleven. Elbert Russell, of Earlham College, gave the baccalaureate sermon on the 5th inst., and Robert L. Kelly will deliver the class address on the 9th. Andrew F. Mitchell will have charge of this Academy another year as principal.

David Hadley and wife have relinquished their pastoral work at Mooresville, Ind., and will move to Danville on account of her ill-health.

On First-day evening, the 22d ult., Prof. Elbert Russell, of Earlham College, gave a most interesting and instructive stereopticon lecture at Friends' Meeting House, Indianapolis, on "The Life and Ministry of Christ." All the pictures shown were copies of Tissot's paintings, a full set of which were presented to Earlham College recently by Indianapolis Friends.

Interesting and satisfactory services in commemoration of the establishment of The Hague Court were held at the Friends' Meeting House, Coloma, Ind. The regular meeting hour on Sabbath, the 29th ult., was occupied in that way. The discussion covered the whole question of peace and arbitration in brief, and was participated in by six members, who had previously been appointed for the task.

Friends of Indianapolis Meeting have decided to begin the erection of a modern ten-room residence on a lot adjoining the meeting house, to be used as a home for the pastor. The meeting is fully united in the proposition, and is pleased with the thought that henceforth the pastor will have commodious and convenient quarters in which to live. The building will be one of the most beautiful structures in that part of the city, and betokens a lively growth and interest in the work.

The Friends of Smithfield, Ohio, arranged for a roll-call service the 29th ult. Through a Correspondence Committee invitations were sent to all non-resident members, with a request for those who could not be present to send their testimony. Many responded. As the roll was called letters were read from members from five different States. Testimonies were given to the saving and keeping power of Jesus. A short history of the meeting was read, which was of much interest. The general feeling was that it was a time of much refreshing.

The following is taken from a letter of a Friend who visited New York Yearly Meeting, at Glens Falls, last week:

"I found New York Yearly Meeting to have the most life and the very best of unity prevailing, the best organized lines of work by far that I have seen in their yearly gatherings. And, furthermore, all seemed to be of good courage, so much so I expect to see a very marked advance made. The church did put on her beautiful garments and the name of the Lord was magnified."

The school year of the Christian Workers' Training School of Marshalltown, Iowa, closed the 24th ult. It was one of the most prosperous years of its history. The baccalaureate address was given by Ezra G. Pierson, of Bear Creek, Iowa. He emphasized the great opportunity in the commission of Christ and the necessary equipment for the world's evangelization. The commencement exercises were held in the Friends' Meeting House, Fourth-day evening, the 25th. Though raining the house was filled. Orations were delivered by the graduating class, which showed careful preparation. Prof. David M. Edwards, of Penn College, delivered the class address. His subject was "Success and Our Age." It was an earnest appeal for the thorough equipment of the whole man.

George N. Hartley and wife, L. Ella Hartley, from Tecumseh, Oklahoma, on their return from the late World's Sabbath School Convention at Jerusalem, stopped at Knightstown, Ind., and were present at the meeting the morning of the 29th ult. George Hartley gave a most eloquent discourse on the land of Palestine, now a place of desolation and degradation on account of the sinful rejection and crucifixion of Jesus Christ. Many places, like Capernaum, Bethsaida and Chorazin, now not to be found, are striking proofs of the sad condition of the country, many of the inhabitants living in mud houses in company with donkeys, goats and dogs, amid filth, dirt and disease, were vividly described. The visitors stopped in our city two days with Dr. T. R. Woodard, whose wife is a sister of L. Ella Hartley.

Newberg Quarterly Meeting was held at Newberg, Oregon, the 13th to 15th ult. A. W. Mendenhall and wife, also H. E. Pemberton, all recently from Iowa, and Charles Baldwin, from Salem Quarterly Meeting, were acceptably in attendance. A funeral service took the place of the usual devotional meeting on Seventh-day morning. The business session in the afternoon was a very long one, it being the last quarterly meeting before yearly meeting. Some of the reports were very encouraging. The evangelistic services conducted by Amos Kenworthy, also by Oliver Kenworthy, at both Springbrook and Portland, deserve especial mention, as they were productive of

much good. One of the meetings gave a most encouraging report in regard to family worship, being so universally observed by its membership. In the quarterly meeting of Ministry and Oversight the initiative was taken for recording Phebe Hammer as a minister. Aaron Bray, of Portland, was appointed to his eleventh year of service as clerk of the quarterly meeting.

Virginia Half-Year's Meeting was held at Black Creek, Southampton County, on the 21st, 22d and 23d ult. Besides the local ministers, Samuel R. Neave and Lindley D. Clark, of Baltimore Quarterly Meeting, were in attendance. Florence I. Smith, of Baltimore, was also present. It was thought that about one thousand people were in attendance on First-day, and nearly as many on Second-day. Meetings were held on First-day morning, both in the house and in the grove adjoining. Also on Second-day morning and afternoon. The ministry was felt to be acceptable and helpful, a good interest being shown and some definite results indicated. On First-day afternoon as many as possible crowded the house to hear an address on "Opposing Forces," a vigorous and convincing discourse on temperance, by Dr. Guy, pastor of a Baptist church in the vicinity. At the business meeting the date of Half-Year's Meeting was changed from Second- to Seventh-day for the sessions in Fifth month of each year. The meeting house has been remodeled somewhat, and was thought to be quite improved by the changes.

Iowa Monthly Meeting (Shawnee Quarterly Meeting), Oklahoma, held at Union School House, the 7th ult., decided to hold the monthly meeting at the following places, the first Seventh-day in each month: Iowa Mission, First and Seventh months; Riverview, Second and Eighth; Valley Queen, Third and Ninth; Union, Fourth and Tenth; Agra, Fifth and Eleventh; Columbia, Sixth and Twelfth, with a two-days' session each time. The meeting at Union School House lasted two weeks. There were 75 conversions and 34 applications for membership. The meeting was conducted by home workers, with but little preaching. There had been much good seed sown the last few years by such ministers as Oliver Beeson, Marion Reisinger, Estella Hammond and others. Elijah D. Bradfield, a pioneer member, who has labored here faithfully for the last twelve years, attended every session. This is one of the busiest seasons of the year, yet the house was crowded every night. Anyone wishing to visit this monthly meeting should write to Albert Benson, correspondent, Agra, Oklahoma. The next session of Shawnee Quarterly Meeting will be held Sixth month 17th to 19th, at Valley Queen, near Tryon, Oklahoma, on the M. K. & T.

The program of commencement week at Penn College is as follows:

Fifth-day, Sixth month 9th.—8.00 p.m., public exercises of the Euphemian Society.

Sixth-day, Sixth month 10th.—8.00 p.m., public exercises of the Argonaut Society.

Seventh-day, Sixth month 11th.—8.00 p.m., prize oratorical contest.

First-day, Sixth month 12th.—2.30 p.m., baccalaureate address, President A. Rosenberger.

Second-day, Sixth month 13th.—3.00 p.m., address to graduating class of Academy, A. Cato Kaye, pastor Congregational Church, Oskaloosa. 8.00 p.m., Handel's "Messiah" (at the Opera House).

Third-day, Sixth month 14th.—4.00 p.m., business meeting of Alumni Association. 8.00 p.m., alumni oration, by Charles A. Kent, Class '95.

Fourth-day, Sixth month 15th.—10.00 a.m., commencement. Address by Mathew S. Hughes, pastor First Methodist Episcopal Church, Kansas City.

DIED.

HOCKETT.—At Westboro, Ohio, Fifth month 5th, 1904, Sarah Newby, wife of Thomas Hockett, in the 84th year of her age. She was a birthright member of Friends, and in her earlier life for some years an overseer in West Fork Monthly Meeting.

McKINLEY.—At Traverse City, Mich., Fifth month 20th, 1904, Esther D., wife of Henry McKinley, who is pastor in Traverse City Meeting, aged about 36 years. She was a true Christian and devoted wife. Having the impression that she would not live long she made all preparations for the end, and died leaving a beautiful testimony that all was well. Her infant child was buried with her.

Events and Comments.

Secretary Cortelyou is to be chairman of the Republican National Committee, if the wishes of President Roosevelt prevail, as they undoubtedly will.

The negro teachers of the country propose to meet at Nashville, Tenn., Eighth month 10th to 12th, to form a permanent organization to further the interest of negro education.

The Anglo-French Convention bill unanimously passed its second reading in the House of Commons last week. The bill provides for the assent of Parliament to the indemnities and cessions of territory under the recent Anglo-French agreement.

It is now practically settled that the gold standard will be adopted in Panama, and the Colombian silver now in use will be exchanged at 110 per cent. To prevent fluctuations in the value of the new silver coins the government will guarantee their face value by making a deposit of gold to their full value.

Another American citizen has been kidnapped—this time by bandits in Morocco. They have asked tribute, but it has been refused. Prompt action was taken by the State Department, and with the co-operation of France the situation is becoming hopeful. The latest report is the Turkish government will act, and that

TURN OVER TIME.

When Nature Hints About the Food.

When there's no relish to any food and all that one eats doesn't seem to do any good, then is the time to make a turn over in the diet, for that's nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature. Meal times were our busiest, and eating too much and too quickly of food such as is commonly served in hotels and restaurants, these together with the sedentary habits were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food, and none of it seemed to do me any good. It seemed the more I ate the poorer I got and was always hungry before another meal, no matter how much I had eaten.

"Then I commenced a fair trial of Grape-Nuts, and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite, until the next meal, with no sensations of hunger, weakness or distress as before.

"I have been following this diet now for several months, and my improvement has been so great all the others in my family have taken up the use of Grape-Nuts with complete satisfaction, and much improvement in health and brain power.

"American people undoubtedly eat hurriedly, have lots of worry, thus hindering digestion, and therefore need a food that is predigested and concentrated in nourishment." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

the matter will be in a fair way toward settlement by the end of this week.

By a vote of 178 to 9, the United Presbyterian General Assembly, which met at Greenville, Pa., last week, adopted, with slight changes, the basis of union proposed by the Associated Reformed Presbyterian Church of the South. This is the second action toward union among Presbyterians which has taken place in General Assemblies within a month.

The Royal British Commission appointed in 1901 to inquire into the relation between human and animal tuberculosis finds that human and bovine tuberculosis are practically identical. The commission reports that experiments proved that the disease produced in animals by tuberculosis material, whether of human or of bovine origin, was identical both in its broad general features and in the finer histological details.

It has been announced on the authority of the Chinese Minister, Chentung Liang Cheng, that the Empire of China had at last become a signatory to the Geneva Convention. This convention involves a common agreement as to the rules of civilized warfare, and rendering possible co-operation in the care of the wounded. It is also said that in furtherance of this idea a Red Cross Society had been formed in China under the auspices of the Empress Dowager, who had started it with a personal subscription of 100,000 taels.

An interesting experiment is to be tried in Philadelphia, as it is being tried in some English and Scotch cities—the employment of auto-omnibuses for street transit in competition with electric railways. A company is already being organized, and will begin operations in Seventh month on a tentative scale. Two automobile cars will first be put into service on a short suburban route already served by both steam and electric roads, and they will be run on a regular half-hour schedule, the fare being five cents. If it proves a financial success the service will be extended.

The post office department has done much to protect the public against fraudulent schemes in the suppression of lotteries and other get-rich-quick projects. It now proposes to enforce the law in the suppression of certain patent medicines. Just last week Postmaster General Payne gave out a declaration regarding the attitude of the Department toward worthless nostrums and the newspaper publication of objectionable advertisements. It was explained that there was no intention of entering on a crusade against patent medicines or of establishing a censorship upon advertisements printed in newspapers, but simply aimed to correct abuses in cases of impropriety and fraud as required by law.

The Philadelphia "Public Ledger" points out that the Japanese operations in Korea and Manchuria this year have followed with surprising fidelity the plan of those conducted against the Chinese ten years ago. The same landing places have been used, the same roads followed, the same positions, formations and moving tactics employed. Thus far this military policy has prevailed against the Russians, as it did against the Chinese; not, indeed, so easily. Nevertheless, though at a cost of life immeasurably greater, the plans of Japan's armies have been successfully prosecuted. We come now to the moment when the tactics

which ten years ago took Chinese Port Arthur are to be set in operation against that stronghold defended by a Caucasian garrison.

NOTICE.

The Disciplines for Kansas Yearly Meeting were shipped from Philadelphia, Pa., on the 28th of May. They are coming by freight to Kansas City, and will be reshipped from there by express. Unless there is some unforeseen delay, they will reach the different quarterly meetings in the course of the next three weeks.

In love and friendship, small, steady payments on a gold basis are better than immense promissory notes.—Henry van Dyke.

MAGAZINES.

The issue of "The Outlook," dated June 4th is its Fifteenth Annual Illustrated Recreation Number. As is the custom of "The Outlook," this issue in addition to the usual editorial and interpretative treatment of news events, important public questions and current literature, contains a group of out-of-door articles, the majority of them carefully and fully illustrated. Most notable among these articles in this year's Recreation Number is the first installment of Stewart Edward White's serial, "The Mountains." This may be called a companion series to White's "The Forest," which was published in "The Outlook" last summer. "The Mountains" describes and pictures the author's experiences in exploration and camping out in a section of a California Sierras very little known. Like "The Forest," it not only abounds in practical suggestions for camping and woods life, but is infused with the spirit and love of nature.

Africa, the land of adventure, of heroism, of degradation, and of martyrdom has a large place in the "Missionary Review of the World" for June. The articles present many phases of life and work in various parts of the Continent, and make interesting and profitable reading. Rev. Robert H. Milligan, of West Africa, describes in dark colors "Heathenism as it is in West Africa," and Rev. Melvin Fraser gives in contrast "The Brighter Side of Darkest Africa." A very important subject is fully discussed by Rev. H. B. Bridgman, who gives the history and significance of the "Ethiopian Movements in South Africa." No one can afford to be ignorant of these unfortunate conditions in the native churches. Encouragement is found in the article on "The New Egypt," by Dr. Charles R. Watson. An excellent biographical sketch tells of the life of that Prince of Missionaries, "Francois Coillard, the Apostle to the Barotsis."

A work in our homeland is described in an illustrated story of "Berea College and its Mission"—especially appropriate at this time of legislation against the co-education of the races. China, India and other lands are not neglected, and a review of the world-field occupies sixteen pages, etc.

Published monthly by Funk & Wagnalls Company, 44-60 East Twenty-third Street, corner Fourth Avenue, New York. \$2.50 a year.

BOOK REVIEWS.

"American Prohibition Year-Book for 1904." By Alonzo E. Wilson. Price, cloth, 35 cents; paper, 15 cents. Published by United Prohibition Press, 92 LaSalle Street, Chicago.

The current issue of this valuable book is packed from cover to cover with data which is of incalculable value to all who desire information on the subject of prohibition. It is well arranged and handy for reference.

"Family Record." Prepared and published by S. B. Shaw, 275 Madison St., Chicago, Ill. Price, 50 cents.

This is a well-bound and convenient book of about 250 pages, which has been arranged for preserving the family record. It contains a number of simple suggestions about making such a record; also carefully prepared blanks for marriage, kindred, family history, children's sayings and doings, funeral services, obituaries, etc., all systematically arranged.

"From Talk to Text." By Addison Ballard. Published by Longmans, Green & Co., 91 Fifth Avenue, N. Y. Price, \$1.00.

The title of this helpful little volume suggests the method employed in treating a number of subjects which deal with religious experience and faith. The author takes facts as they appear in everyday life, and so arranges them that they illuminate texts of scripture. He has thus treated "The Parallax of Pain," "Passing Away of Fulfillment," "Better Than Miracle," and kindred subjects.

SISTER'S TRICK.

But all Came out Right.

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

"I was a coffee fiend—a trembling, nervous, physical wreck, yet clinging to the poison that stole away my strength because for a fleeting moment it stimulated my weakened powers. I mocked at Postum and would have none of it.

"One day my sister, Mrs. U. S. Showalter, substituted a cup of crisp, hot Postum for my morning cup of coffee, but did not tell me what it was. I noticed the richness of it, and remarked that the coffee tasted fine, but my sister did not tell me I was drinking Postum for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee. From that time I became a disciple of Postum and no words can do justice to the good this cereal drink can do. I will not try to tell it, for only after having used it can one be convinced of its merits." Name given by Postum Co., Battle Creek, Mich.

Ten-days' trial shows Postum's power to rebuild what coffee has destroyed. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

"A Preacher's Story of His Work." By W. S. Rainsford. Published by The Outlook Co., New York. Price, \$1.25, net.

The remarkable career of W. S. Rainsford is here couched in his characteristic language. It is graphic, frank, full of human interest, and clearly defines the position of the author. It is well-illustrated in his words, "The church has always had a message from God to the people." If a man only tries to do the best he knows, and talks what he believes, he will have as much power and influence at one point of his experience as at another. I never, so far as I know, influenced people more for good than in those green, unripe days when I was simply praying and preaching the best I knew." The work is full of suggestive thought, and while many things which are therein set forth are not agreeable to the practices of Protestants in general, they are all matters which deserve serious consideration. Here is a paragraph:

"Since I came to New York, below Twentieth Street, forty churches have moved up-town, and over 300,000 people have moved into that section of the city from which forty churches have gone. That is the great mistake the Protestant churches have made. They are all alike. Their whole idea of church relations is based on the family that can live in a twenty-foot house. As soon as that social unity moves away from them they are lost."

The only way to keep religion is to give it away to other people.

YEARLY MEETINGS IN 1904.

California Yearly Meeting, at Whittier, Cal., Sixth month 22d. John Chawner, Clerk, El Modena, Cal.

New England Yearly Meeting, at Providence, R. I., Sixth month 24th. John Ellwood Paige, Clerk, Lynn, Mass.

Canada Yearly Meeting, at Pickering, Ont., Sixth month 24th. William I. Moore, Clerk, 60 Bleeker Street, Toronto, Ont.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 5th. Edwin McGrew, Clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 10th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 18th. James B. Unthank, Clerk, Wilmington, O.

Ohio Yearly Meeting, at Damascus, O., Eighth Month 25th. Edward Mott, Clerk, Tecumseh, Mich.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Anna M. Roberts, Clerks, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

How easily and contentedly we speak of Jesus Christ as our example. Do we realize what it means? If we did, it would revolutionize our life. Do we begin to know our Bible as He did? Do we begin to pray as He did? How thoughtful He was for others, how patient toward dullness, how quiet under insult? Think of what it meant for Him to take a basin and towel like a slave and wash the disciples' feet! Do we stoop to serve? Can anyone say of us, as was said of Him, that we go about "doing good?" Think of His words, servants of His: "I have given you an example, that ye should do as I have done to you." "Christlike" is a word often on our lips. Do not speak it too lightly. It is the heart of God's predestination. It is our high calling.—Maltbie D. Babcock.

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WORLD'S FAIR.

Great Coach Excursions via Pennsylvania Railroad.

June 9th, 16th, 23d and 30th are the next dates for great coach excursions to St. Louis via Pennsylvania Railroad, on account of the Louisiana Purchase Exposition. The rates for these excursions have been fixed at such a low figure that they afford those of limited means an opportunity of seeing the World's Fair at an exceptionally small cost. The unusual success attending the first Pennsylvania Railroad excursion indicates that these will be very popular.

Special trains of standard Pennsylvania Railroad coaches of the most modern pattern will be run on the above-mentioned dates from New York, Philadelphia, Harrisburg, Altoona and Pittsburgh, directly through to St. Louis, with ample stops for meals at convenient hours. Each train will be in charge of a Tourist Agent of the Pennsylvania Railroad. The rates will be the same as for the first excursion, May 10th, \$20.00 from New York, \$18.50 from Philadelphia, and proportionate rates from other stations.

Specific information regarding time of special train and connections, and rates from principal stations east of Pittsburgh, will be announced shortly.

"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 718 Arch St., Phila., Pa.

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WORLD'S FAIR.

Great June Excursions via Pennsylvania Railroad.

June 9th, 16th, 23d and 30th are the next dates for the great Pennsylvania Railroad coach excursions to the World's Fair at St. Louis. A special train of standard day coaches will be run on the following schedule, and excursion tickets, good going only on special train, will be sold from the stations named at rates quoted:

	Special Train	
	Leaves.	Rate.
New York—		
West 23d Street	8.25 a.m.	\$20.00
Desbrosses Street	8.30 "	20.00
Cortlandt Street	8.30 "	20.00
Brooklyn	8.15 "	20.00
Jersey City	8.43 "	20.00
Newark	8.55 "	19.95
Elizabeth	9.04 "	19.85
New Brunswick	9.28 "	19.50
Trenton	10.02 "	19.00
Bristol	10.18 "	18.95
Philadelphia—		
North Philadelphia	10.48 "	18.50
Broad St. (Lunch.)	Ar. 11.00	
Broad Street	Lv. 11.30	18.50
West Philadelphia	11.33 "	18.50
Frazer	12.10 p.m.	18.50
Downingtown	12.25 "	18.45
Coatesville	12.36 "	18.35
Pomeroy	12.45 "	18.25
Lancaster	1.25 "	17.75
Conewago	2.05 "	17.00
Harrisburg	3.06 "	17.00
Lewistown Junction	4.32 "	15.75
Huntingdon	5.25 "	15.00
Tyrone	5.57 "	14.90
Altoona (Dinner)	Ar. 6.25	
Altoona	Lv. 7.00	14.60
Cresson	7.35 "	14.30
Johnstown	8.12 "	13.80
Blairsville Intersection	8.50 "	13.35
Greensburg	9.28 "	12.90
Pittsburg { Eastern time 10.45 "		
{ Central time 9.45 "		
Ar. Indianapolis (Break.)	8.30 a.m.	
Ar. Terre Haute (Lunch.)	11.00 "	
Ar. St. Louis (Union Sta.)	4.00 p.m.	
Tickets will also be sold from other stations on the Pennsylvania Railroad, east of Pittsburg and south of and including Elmira, Olean and Mayville, and from stations on the New York and Long Branch Railroad, Cumberland Valley Railroad, and New York, Philadelphia and Norfolk Railroad, good going in coaches on regular trains to point of connection with special train. The following rates will apply from the stations named:		
Asbury Park, N. J.		\$20.00
Atlantic City, N. J.		19.65
Baltimore, Md.		17.00
Bedford, Pa.		15.00
Bellefonte, Pa.		15.55
Blairsville, Pa.		13.40
Bradford, Pa.		15.50
Bridgeton, N. J.		19.25
Burlington, N. J.		18.90
Cape May, N. J.		20.10
Chester, Pa.		18.50
Columbia, Pa.		17.60
Corry, Pa.		14.10
Cumberland, Md.		15.00
Delmar, Del.		18.50
Dover, Del.		18.50
Driftwood, Pa.		15.70
Easton, Md.		18.50

Elmira, N. Y.	17.00
Franklin City, Va.	18.50
Lock Haven, Pa.	15.95
Lykens, Pa.	17.00
Mayville, N. Y.	14.50
Mt. Carmel, Pa.	17.00
Mt. Holly, N. J.	18.90
Ocean City, N. J.	19.80
Oil City, Pa.	13.75
Olean, N. Y.	15.50
Phillipsburg, N. J.	19.00
Pottsville, Pa.	18.50
Punxsutawney, Pa.	14.75
Reading, Pa.	18.50
Salem, N. J.	19.25
Shamokin, Pa.	17.00
Shenandoah, Pa.	18.50
Sunbury, Pa.	17.00
Warren, Pa.	14.50
Washington, D. C.	17.00
Wilkes-Barre, Pa.	17.00
Williamsport, Pa.	17.00
Wilmington, Del.	18.50
York, Pa.	17.00

Proportionate rates from other points.

Returning, tickets will be good in coaches on regular trains leaving St. Louis (Union Station) on day of validation, within ten days, including date of excursion.

For rates of fare from other stations and leaving time of connecting trains consult nearest Ticket Agent.

An article in "The Living Age" for May 21st, "From Harbin to Mukden," describes interestingly the region which seems likely to be memorable in the present war as witnessing the Russian retreat, but along the reverse route, from Mukden to Harbin.

IT PAID TO KNOW.

A striking instance of the profit of knowing as much as one can outside of one's routine duties is given below.

Ex-Senator Henry G. Davis, of West Virginia, began his railroad career as a conductor on the Baltimore and Ohio Railroad. One day John M. Garrett, president of the road, and a party of friends were on Davis's train, making an inspection of what is known as the "second division"; that is, from Martinsburg to Cumberland. Garrett asked the conductor some questions about the villages and the country through which the train passed. The answers surprised the president, as he told not only all about the villages, but also made suggestions as to how the traffic of the road could be increased by reaching into the timber and mining lands near, and how expenses could be cut down by changes in the freight schedules. He grew eloquent on the subject and showed that he had given it thorough study.

Finally Garrett said: "Is there anything you don't know about the road and the country through which it passes?"

"I don't think there is," Davis modestly replied. Garrett laughed, but a week later Davis got his first promotion, and, within a few years, he was an officer of the road. His knowledge of West Virginia's resources made him a millionaire later.—Ex.

This notion of taking everything as God's gifts which so robs life of sorrow! It is the everlasting feeling of the fountain behind the stream.—Phillips Brooks.

FRIENDS' SUMMER SCHOOL OF RELIGIOUS HISTORY IN 1904.

A second session of the Friends' Summer School of Religious History will be held at Haverford College from the afternoon of Sixth month 15th to Sixth month 25th, at noon, 1904. Courses of lectures will be given on the Life of Christ, on various aspects of truth as understood by Friends, on the application of Christianity to present-day problems, and on other topics.

Lectures will be given by George W. Knox, of New York; H. S. Nash, of Cambridge; George A. Coe, of Chicago; Catherine Albright, of England; Benjamin Trueblood, of Boston; Elbert Russell, of Indiana; T. Harvey Haines, of Ohio; Mary M. Hobbs, of North Carolina; Amelia M. Gummere, Alfred C. Garrett, Joseph Elkinton, Allen C. Thomas, Seth K. Gifford, George A. Barton, Rufus M. Jones and Isaac Sharpless, of Pennsylvania, and others to be announced later.

A series of conferences on topics of vital interest to Quakerism will be held. Daily Bible classes and excursions to points of historic interest will be a part of the program.

There will be no charge for tuition. Board will be furnished in the College Halls at one dollar a day. Application should be made to

O. M. CHASE,
HAVERFORD, PA.

NOTICE.

New England Yearly Meeting of Friends, to be held at Friends School, Providence, R. I. Round-trip tickets at reduced rates, good going Sixth month 22d to 28th, and returning Sixth month 23d to 30th, inclusive, will be on sale at the usual points. Boarding rates, 75 cents per day and 50 cents per room for two persons. Extra charges for larger rooms and special accommodations. Early application for rooms should be made to Susan S. Moore, Friends School, Providence, R. I.

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Prof. Anna M. Demaree, New Testament, Greek.
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Pres. Kelly, History of Philosophy, Ethics, Psychology.

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The American Friend

Vol. XI

SIXTH MONTH 16, 1904

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HOPE.

*You speak of Hope and point me to a child
'Neath blossom-laden boughs, with face upturned
In golden sunlight free and undefiled
With smiling eyes wherein tears never burned.*

*That is not Hope—that is not Hope, my soul,
'Tis only youth's glad confidence and glee,
What when the crashing storms of sorrow roll?
What when Spring's blossoms lost and scattered be?*

*Hope—the far light that steals across the gloom,
Hope—the one star that shines through prison bars;
Though all the rest go crashing down to doom
Unconquered still, she watches 'neath the stars.*

*Frail yet undying when all else hath died,
Bent low by pain, blinded by grief and tears,
Still through the dark and storm, whate'er betide,
Still Hope lives on through all the weary years.*

*They do thee bitter wrong who call thee light
And glad of heart. We who were lost in woe,
We who have heard thy music through the night
Of death and pain, we who have suffered, know.*

JENNIE BELL ROSE (in *The Congregationalist*)

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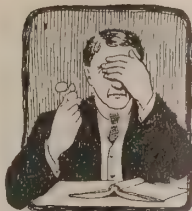
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"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XI.

PHILADELPHIA, SIXTH MONTH 16, 1904.

No. 24.

BE NOT ANXIOUS.

WE have heard in the last few years very much about "a religion of healthy-mindedness," or a "sunny religion," as it is sometimes called. What is the secret of cheerfulness? How can a man in a world like ours live on "the housetop"? There are various ways which men have tried to reach the life of calm and cheer, though they are not all religious ways. One way is that of the old pleasure-loving philosophers. They shut their eyes on all that was hard and disagreeable, and lived for momentary joy. Their motto was: "While we live, let us live, therefore eat, drink and be merry." They made pleasure the sole aim of life, and they avoided everything that would interfere with pleasure. This theory worked for a little while, as long as the bloom and vigor of youth lasted, but it was a very poor method of life for a person who had any of the world's work to do, or who had begun to discover how complex and difficult human existence is.

The Stoic took the other tack. "What is the use of worrying and fretting, or being anxious? It does no good. Take things as they come. Play the man. Face life; face death. Do your duty and stop whining. The good man counts all paths alike—the hard and the easy." This spirit and attitude often produced a very fine person. There was something strenuous and heroic about it. But it made a cold, hard type of man—often very self-righteous and self-sufficient. It killed out the *feelings* and steeled a man to endure and to suffer without showing that he cared. It is not true that the best man is *indifferent*. There is something higher than that. "Be not anxious," said our Saviour. "Take no worrying thought for all the things that the heathen trouble themselves about." Why not? How can it be avoided? What is the secret? "You are children of a Heavenly Father, who knows what you need, who provides for the birds, who clothes the flowers of the field, and who *much more* has you in care."

The secret of Christ's "healthy-mindedness" is found in His *confidence* in God. He refuses to get an easy life by seeking only pleasure. He never seeks to gain peace by steeling His heart and by becoming indifferent to the difficult cups and the painful experiences. He conquers by throwing Himself upon the

love of His Father. He looks at everything *from above*, and He persistently refuses to take any views through the low-lying fog. The problems of gaining a huge fortune, of making a great career, of being "popular" and "successful" will, of course, call for much *anxious thought*. "But do not seek eagerly after such things," is Christ's answer. "Seek the kingdom of heaven, seek righteousness, seek to be like your Father, seek to be rich in God," and these pursuits will require no anxiety—for "your Father is more ready to give than you are to receive." In most of our eager pursuits we are after things of which the supply is limited. If somebody gets in ahead of us we shall lose. We hurry and struggle; we worry and have anxious thought. But the moment we turn to seek the real "goods of life" the supply exceeds the demand. There is no need of anxiety and worry. If we ask we receive; if we hunger we are filled.

LONDON YEARLY MEETING.

LONDON YEARLY MEETING reduced the period of its sessions this year to about one week, whereas they have formerly occupied nearly two weeks. Much valuable time was saved by printing many reports before yearly meeting occurred, so that it was not necessary to read them in the meeting. Some matters, too, were put in the hands of committees and so not spread in detail before the meeting. On the whole the new plan seems to have worked well. The main danger will be that there will be too little time, in the crowding of business, for the cultivation of the inner life, which has always been a strong feature of all our yearly meetings. When Friends come together from city and country to transact the affairs of the Church, it is extremely important that this annual meeting shall be a time for heightening the spiritual power of the body, and for giving new vision to the younger membership.

A generation ago much of the time of the business meeting was occupied with preaching and prophesying. That custom has largely ceased, and large opportunity has instead been given for ministry and exhortation in devotional meetings and meetings for worship. But the shortening of the yearly meeting period of necessity reduces these opportunities to rather narrow limits.

It may result in putting more spiritual life and power into all the business of the Church, so that the flow of the Spirit from soul to soul which marks the highest times of worship shall appear through all the work of the Church. Such a *leveling up* would be a great gain, but if it does not come there will surely be a loss suffered by the shortening of the time. There are many indications that London Yearly Meeting this year was a time of life and power. It was not marked by the consideration of any absorbing question, as has been the case for the past few years. The York Conference on the Ministry had made it unnecessary to deal at length with the question of "recording," and yet it was evident that the supreme problem of the Church was felt to be the *problem of ministry*. How to edify the membership and to reach the unspiritualized in all ranks of society—this was, and is everywhere, the main question of a religious body. Our own Joseph John Mills, who was present at the yearly meeting, spoke upon this subject with much insight, and his words came as a fresh message for the time.

The Home Mission Committee, which corresponds to our evangelistic and pastoral committee, reported that no less than 3,700 persons had visited meetings for religious service, which would be an average of seventy-four every week. It was noted that the additions to the membership indicated that it took thirty old members to bring in one new one.

Some Friends took a discouraging view of the small results of the religious activities of a year; others felt that there were profound influences proceeding from the Society which could not be set down in figures or put into a report.

The moral attitude of the yearly meeting was, as it usually is, splendidly clear. It dealt with the Eastern war, with South African relief, on the condition of the slaves and freed men in Pemba, on betting and gambling, and on the new licensing bill. There was a proper desire expressed that the yearly meeting and meeting for sufferings might keep absolutely free from politics, and aim only at moral issues. The meeting adjourned to meet next year in the city of Leeds.

FRIENDS IN NEW ENGLAND.

In the spring of 1656 the first Friends who ever set foot on New England soil landed in Boston, and were at once escorted to the jail, and very soon after, for their "very dangerous, heretical and blasphemous opinions," were banished to Barbadoes. These were Mary Fisher and Anne Austin. Two days after these

"dangerous" women left the harbor, the ship "Speedwell" arrived at the same port with eight "people commonly known by the name of Quaker" on board. Their boxes were at once searched for "erroneous books and hellish pamphlets." The leader of this little band was Christopher Holder. They, too, were sentenced to banishment from the colony. No sooner was he back in England than Christopher Holder gathered another band and sailed again for America in the ship "Woodhouse," which the Lord steered, "as He did Noah's ark, wherein He shut up a few righteous persons and landed them safe even at the hill Ararat." It has been truly said that "*the germ of the American Friends' Society* was enshrined in that little craft." This famous ship reached America in 1657. Four years later the first yearly meeting in America was held on Rhode Island, and these annual gatherings have, so far as can be discovered, been held every year since.

For the first time in its history the yearly meeting will assemble this year at Providence, and two weeks later than it has formerly been held. The change has been made for the express purpose of giving the younger members, who are in school and college, an opportunity to attend. A special meeting* is to be held this year for the younger members, and it is to be hoped that great results—permanent and far-reaching—may follow. There are those who are inclined to take a discouraging view of the situation in New England. The meetings are widely scattered. The Friends of wealth have largely disappeared from membership. The ministry is not as abundant or as powerful as the needs demand. The gains are very small. The interest in many places runs low. There is a lack of inspiring leadership. All this may be true, and more still might perhaps be said on the discouraging side. But go back for a moment to the days of Christopher Holder. He was 26 years old when the ship "Woodhouse" landed. All the forces in New England were against him. Only God was on his side! But he *knew* that God *was* on his side, and in four years enough Friends had been gathered to make a yearly meeting possible. The really discouraging thing is that anybody should be discouraged! We only need the heroic faith and energy of these early Friends to shake again these New England States. There are four thousand members, with noble ancestry and a splendid history, behind them. The name of "Quaker" is no longer a disgrace, and nobody calls our pamphlets "hellish." Our women ministers are no longer whipped through the streets at the cart's

* See item under "Things of Interest Among Ourselves."

tail. On the contrary, Friends are honored and respected. Their message is welcomed. If they do not influence the world about them, it is their own fault. They are needed. They are wanted. The heroic faith and energy must not fail. We must now rise up and do the work of the Lord. May the coming yearly meeting in Providence prove an inspiration for a new mission and a greater career of service.

ANOTHER WORD ABOUT EPISTLES.

If the suggestion which was made two weeks ago in reference to epistolary correspondence is to be effective, it will be necessary for yearly meetings to appoint the Epistle Committee to hold over between annual meetings. In the crowded period of a short yearly meeting it is well-nigh impossible to produce a satisfactory document, particularly if the new plan is adopted of making the epistle mainly an account of the progress of the year. The committee which is to prepare this document that is to go out to all the other bodies will need to make a careful study of the entire field of activity of the yearly meeting. The committee will need to have in advance the reports from the quarterly meetings and from all the important standing committees. These reports will be studied and digested, and a view of the year's work will be produced. If it is well done, it will be of great value to the meeting itself as well as to all the meetings to which it goes. But if it is done in a hurried, inaccurate way, it will be good for nothing to anybody. An essential condition for the working of the plan is a "hold-over" committee, with a chairman who will attend faithfully to the work for which he or she is appointed.

THE FIRST DECLARATION OF QUAKER FAITH.

"A Declaration of Faith, And an exhortation to Obedience thereto, issued by Christopher Holder, John Copeland and Richard Doudney, while in Prison at Boston in New England, 1657.

"Whereas, it is reported by them that have not a bridle to their tongues, that we, who are by the world called Quakers, are blasphemers, heretics, and deceivers; and that we do deny the scriptures, and the truth therein contained: therefore, we, who are here in prison, shall in a few words, in truth and plainness, declare unto all people that may see this, the ground of our religion, and the faith that we contend for, and the cause wherefore we suffer.

"Therefore, when you read our words, let the meek spirit bear rule, and stand out of prejudice, in the light that judgeth all things, and measureth and manifesteth all things.

"As (for us) we do believe in the only true and living God, the Father of our Lord Jesus Christ, who hath made the heavens and the earth, the sea and all things in them contained, and doth uphold all things that he hath created by the word of His power. Who, at sundry times, and in divers manners, spake in times past to our fathers by the prophets, but in these last days he hath spoken by His Son, whom He hath made heir of all things, by whom He made the world. The which Son is that Jesus Christ that was born of the Virgin; who suffered for our offenses, and is risen again for our justification, and is ascended into the highest heavens, and sitteth at the right hand of God the Father. Even in him do we believe; who is the only begotten Son of the Father, full of grace and truth: And in Him do we trust alone for salvation; by whose blood we are washed from sin; through whom we have access to the Father with boldness, being justified by faith in believing in His name. Who hath sent forth the Holy Ghost, to wit, the Spirit of Truth, that proceedeth from the Father and the Son; by which we are sealed and adopted sons and heirs of the kingdom of heaven. From the which Spirit, the Scriptures of truth were given forth, as, saith the Apostle Peter, 'Holy men of God spake as they were moved by the Holy Ghost.' The which was written for our admonition, on whom the ends of the world are come; and are profitable for the man of God, to reprove, and to exhort, and to admonish, as the Spirit of God bringeth them unto him, and openeth them in him, and giveth him the understanding of them.

"So that before all (men) we do declare that we do believe in God the Father, Son and Holy Spirit; in (which) is declared what was the beginning, what was the present, and was to come.

"Therefore, all (ye) people in whom honesty is, stand still and consider. Believe not them who say, Report, and we will report it—that say, Come, let us smite them with the tongue; but try all things, and hold fast that which is good. Again we say, take heed of believing and giving credit to reports; for know that the truth in all ages of the world, hated, persecuted and imprisoned, under the name of heretics, blasphemers, and "

(Here part of the paper is torn off, and it can only be known, by an unintelligible shred, that fourteen lines are lost. We read again as follows:)

"that sheweth you the secrets of your hearts, and the deeds that are not good. Therefore, while you have light, believe in the light, that ye may be children of light; for, as you love it and obey it, it will lead you to repentance, bring you to know Him in whom is remission of sins, in whom God is well pleased; who will give you an entrance into the kingdom of God, an inheritance amongst them that are sanctified. For this is the desire of our souls for all that have the least breathings after God, that they may come to know Him in deed and in truth, and find His power in and with them, to keep them from falling, and to present them faultless before the throne of his glory; who is the strength and life of all

them that put their trust in Him; who upholdeth all things by the word of His power; who is God over all, blessed for ever. Amen.

"Thus we remain friends to all that fear the Lord; who are sufferers, not for evil doing; but for bearing testimony to the truth, in obedience to the Lord God of life; unto whom we commit our cause; who is risen to plead the cause of the innocent, and to help him that hath no help on the earth; who will be avenged on all his enemies, and will repay the proud doers.

"CHRISTOPHER HOLDER,

"JOHN COPELAND,

"RICHARD DOUDNEY,

"From the House of Correction, the 1st of the Eighth month, 1657, in Boston."—Selected.

PRAYER IN THE LIFE OF THE CHRISTIAN.

BY CHARLES E. JEFFERSON.

Whether we pray as much as our fathers is a question, but that we do not pray as much as we ought is a certainty. And there are reasons, one of which is that we are busy, and prayer requires time. We move at a faster pace than any preceding generation. There are more things to do, more books to read, more luxuries to enjoy, more places to go than our fathers ever knew. The principle of competition is working out in our modern world certain alarming results, one of which is the raising of the strenuousness of life to the breaking point. The race is to the swift, the battle is to the strong, and the struggle for existence, to say nothing of supremacy, is something fierce and unprecedented. The degree to which business men are to-day absorbed by their business, and society women by their social obligations, and all sorts of men and women by their tasks and pleasures, makes one wonder whereunto this thing is going to grow.

The immediate effect of this external pressure, this everlasting "step lively" which the universe shouts in our ears is a breaking down of the disposition to indulge in any of those mental operations which require leisure and repose of spirit. The growing demand for short sermons and light plays and short stories and scrappy newspapers indicates an increased disinclination among large numbers of our people to engage in serious trains of thought. Indeed the very capacity for sustained attention to high and noble themes has been in thousands totally destroyed. Christians though not of the world are yet in the world, and never escape entirely the spirit of their land and time.

The temper of the age is always reproduced in the life of the Church, and the habits of professing Christians are largely modified by the habits of the people among whom they live. Many a Christian, if asked why he prays so little, would answer, "I haven't the time." In the morning there is a hasty breakfast and a dash for the cars; in the evening there is a depletion of nervous energy which craves the pillow in-

stead of any form of religious exercise. Jesus often rose a great while before day in order that He might pray. But His followers in the twentieth century, kept up late at night, must sleep until working time if they are to do the duties of the coming day. To spend a whole night in prayer nowadays would mean a reduction of physical vitality below the point at which effective work is possible. Caught in this mill-race of modern life, what is a Christian to do?

Moreover, the science of a universe governed by law which is universal and unchangeable has raised anew in many thoughtful minds the query whether prayer is of practical value; and in these utilitarian times the average man carries along with him only what he feels convinced is of use. Nowadays it is the man who works whom heaven seems to befriend, and prayerful saints unless alert and energetic are left hopelessly behind. It is the boast of one of our most successful self-made men: "A lot of my neighbors have been praying for years, and to-day they have nothing. I have never prayed at all, and yet I have everything." If hurry has largely banished family worship from Christian homes, skepticism has strangled it in many a Christian closet.

We need to sit down with our New Testament and think the matter all over again. Certain facts are conspicuous and indisputable. There is in the unspoiled heart an instinct which prompts to prayer. This instinct is universal, and, in our greatest moments, irresistible. On sunny days when the flowers are blooming and life is lovely as a pleasant dream, the heart may be so satisfied with the things of time and sense that it loses the desire to pray, but when the sun is turned into darkness and the moon into blood, and the stars fall from heaven on some terrible day of sickness or bereavement or overwhelming calamity, the heart stands up and instinctively cries out to God.

What we do naturally in our greatest moments, when life is at its deepest, must be prompted by the Eternal Spirit in whom we live and move and have our being. Even though we cannot name all the reasons why prayer should have a place in the processes of the unfolding world, we may be sure that the place has been divinely fixed, and that in the midst of all the mechanism of an orderly universe, the forth-putting of human energy in the form of prayer works results both genuine and enduring.

This testimony of an indestructible instinct is supported by the life and teaching of the Supreme Man. In Jesus of Nazareth man came to his best estate, and what he did it is normal and best for all men to do. Jesus prayed. The evangelists give large space to this feature of His life. He was a man of prayer, and those nearest to Him early suspected a connection between His praying and His mighty works. Mothers brought to Him their children that He might pray over them, and His disciples importuned Him to teach them how to pray. To all such requests Jesus made swift and glad response. His teaching in regard to prayer is explicit and emphatic. He knows that prayer lays a strain on the mind which men with diffi-

culty endure, but He declares that men ought nevertheless always to pray and not to faint.

There is no other form of Christian work at which so many Christians faint as prayer. To subdue the faculties of the soul to reverence and to prostrate them before the throne of grace is the highest and most difficult of all acts of the human spirit. Under the strain of this arduous enterprise men stumble and grow discouraged and swoon. It is noteworthy that both of Jesus' parables on prayer, that of the importunate widow and the importunate friend at midnight emphasize the necessity of persistency. Men must pray, and keep on praying and not allow themselves to grow discouraged or surrender. "Follow me," the Master says, and when we follow Him we find Him praying. His last breath on the cross was a prayer. Now if the supreme soul, the sovereign spiritual genius of our race, the eternal Son of God found relief and strength and joy in praying, foolish are we if we allow any new conceptions of mind or matter to rob us of our privilege and birthright.

"After this manner, therefore, pray you." Everything depends on our catching the "manner." "When you pray say, Father." That is the place to begin. If we begin with God as king, or moral governor, or judge, the heart is chilled at the start. If we begin with Latin words such as "omnipotent," "omnipresent," "omniscient," the prayer freezes on our lips. Jesus began his prayers with "Father"; we must do the same. It is only in a filial atmosphere that the heart easily prays. "Hallowed be thy name." How high that is. "Thy kingdom come." How great that is. "Thy will be done in earth as it is in heaven." How wide that is. These colossal petitions must move at the forefront of all our prayers. It is proper to ask for earthly good, but such petitions must be after this manner: "Give us this day our daily bread." How modest that is. Not a word about sugar plums or luxuries, but just bread, and no more of that than is essential. "Lead us not into temptation, but deliver us from evil." Our prayers must end as they begin, with a petition that God's will may be done. The little cry for earthly good must be swallowed up in the music of the heart's desires for the advancement of our Father's glory.

How often should a Christian pray? is a question sometimes asked, and Christ's answer is the best, "Always." There are certain realms in which mathematics can play no part. Simon Peter once tried to introduce arithmetic into the realm of forgiveness, but Jesus told him it had no place there. Neither has it any place in the realm of prayer. A child never counts the number of times he speaks each day to his father, nor do Christians when fully grown count the times they speak to God.

Speak to Him thou, for He hears and
Spirit with Spirit can meet—
Closer is He than breathing, and nearer
Than hands and feet.

—"The Congregationalist."

There has never been a reduction in the wages of sin.

NEW YORK YEARLY MEETING.

The Friends of New York met in their two hundred and ninth annual gathering at Glens Falls on Sixth-day, Fifth month 25th, continuing until Second-day evening, the 30th. The yearly meeting proper was preceded, as usual, by the meeting of ministry and oversight on Fifth-day, and was followed by a conference of workers on Third-day. Though not quite so largely attended as usual, the meeting throughout was one of unusual interest, and was blessed of the Lord by the manifest presence and power of His Holy Spirit in definite blessing to souls and in a beautiful spirit of harmony and Christian fellowship in all its sessions.

In the meeting of ministry and oversight much interest was awakened in the report of a committee appointed at last meeting to enquire into the state of the ministry and report on ways and means of making it more efficient. At the suggestion of this committee it was decided to call a conference of workers, to follow the close of the yearly meeting, and later the yearly meeting itself appointed a committee to conduct a similar conference next year.

On Fifth-day evening there was a public meeting of the Christian Endeavorers, addressed by Allen Jay, of Indiana, from the text, "Occupy till I come," in which he clearly showed the necessity of developing the whole man, heart, mind and body, for God, and, instead of the idea of being good for fear we might die, we should desire to be good in view of the fact that we might be permitted to live many years with all our possibilities for doing good. Following the address, the local Endeavor Society served refreshments to all present, and a very pleasant and profitable evening was spent, with ample opportunity for all strangers to become acquainted.

The yearly meeting was greatly blessed by the presence and ministry of an unusual number of visiting ministers, the following ministers being present with credentials from their respective meetings: Frances W. Thomas, Allen Jay and Leanah H. Hobson, from Indiana; J. Walter Malone, Elizabeth G. Underhill, Clara L. Graves, Walter S. Aldrich, Wallace E. Gill and Frederic J. Cope, of Ohio, and Albert A. Baily, of Kansas.

Devotional meetings were held at 8 a.m. and 6.45 p.m. throughout the yearly meeting, and proved especial seasons of refreshing, and resulted in many definite blessings to souls in seeking both pardon and power, and we doubt not that the future will reveal that here some souls received the touch of the live coal from off the altar, that has purified their lips and sent them forth as messengers of God. J. Walter Malone had charge of the morning services, while various ones of the visiting Friends conducted the evening meetings, and the freedom of the Spirit was manifest in all.

This is the first year that New York Yearly Meeting has supported a worker in the field for evangelistic and church extension work, and the report of J. Lindley Spicer, the general superintendent having

this work in charge, was a means of great encouragement to the meeting. He was continued in the work for another year, and in response to the call for contributions for the support of this work a collection of \$809 was taken, which was about \$250 more than was raised last year. While there has been very little reaching out in the surrounding fields during the year, yet there has been a manifest strengthening of our weaker meetings, and some meeting houses that have had their doors closed for some time have been again opened, and a much more hopeful spirit is manifest from all parts of the field. Nor has this newly-awakened interest in our home field slackened in the least our interest in the foreign field. On the other hand, when the report of the Missionary Board was made, and a call extended for funds to continue that work, Friends responded gladly with a subscription amounting to \$1,000.64, an increase of more than \$100 over last year. So the workers in both the home and foreign fields return to their labors feeling that they have a united people with them, not only praying God's blessings on the work, but willing that God should use them and theirs in the establishing of His kingdom in the earth.

One of the features of the public meetings held each evening at 8 o'clock was a number of lectures illustrated by stereopticon views. In this way Dr. George A. Barton, of Bryn Mawr College, reviewed the life of Christ, with views from Palestine, in connection with the Bible School work; while in like manner Carolena M. Wood and George D. Hilyard gave glimpses of our mission work in Mexico and High Point, N. C., on behalf of the Missionary Board. These lectures proved not only instructive, but brought those fields that have seemed so far away close at hand, so that we now feel that we are really acquainted with the work and would even be able to recognize some of the people for whom we have been laboring should we meet them.

President Isaac Sharpless, of Haverford College, on Seventh-day evening delivered a very instructive address on the subject of "Education in the South," which was of special value in that it revealed to us the importance of just such work as we are attempting to do for the negroes at High Point, N. C.

The report of the trustees of Oakwood Seminary shows that the year has been a very prosperous one; the attendance has increased, and the work from both the literary and religious standpoint has been very satisfactory. There has been a strong religious influence in the school, and at the present time nearly every student there is a professing Christian, taking more or less part in the religious meetings of the societies. Principal Samuel H. Hodgin will continue in charge of the school the coming year, and we believe the school is worthy and will receive the patronage of Friends.

A greatly-increased demand for Friends' books, and the recent publication of some new books of special value to Friends was a very encouraging feature of the report of the Book and Tract Committee, which

evidences a renewed interest not alone on the part of Friends, but also of the outside world, to know more of the history of our branch of the Church of Christ, and to understand the principles that underlie it.

During the yearly meeting a large consignment of Friends' books for free distribution was received from Joshua L. Baily, of Philadelphia, and they were eagerly received by those present.

On First-day Friends' ministers occupied nearly all of the pulpits of Glens Falls and vicinity, some going to Sandy Hill, while others conducted an open-air meeting in Crandall Park, and three mission meetings were held in the country, from one of which came the news of two conversions. At Friends' Meeting House Frances W. Thomas preached in the morning from Psa. 19: 7: "The law of the Lord is perfect, converting the soul," and although this beloved father in Israel is now in his 82d year, yet the Lord has so graciously preserved him to us that he was enabled to deliver a very powerful appeal to the unconverted to accept the Saviour in the conversion of their souls. In the afternoon J. Lindley Spicer and Frederic J. Cope conducted a children's meeting, at which more than a score of children and young people were definitely blessed in either conversion or consecration, and it was a sight that brought tears of rejoicing to many eyes.

Allen Jay and J. Walter Malone preached in the evening from the call of Christ to the multitude, "Come unto me all ye that labor and are heavy laden and I will give you rest." The meeting was one of deep spiritual interest, and a large number of those present gave testimony to the blessing of the Lord on their souls.

The yearly meeting concluded its labors Second-day evening with a conference on evangelistic and church extension work, in which J. Walter Malone spoke on "Methods of Religious Work," and Allen Jay, on "Church Extension Work." These speakers were followed by a number of the ministers of the yearly meeting in two-minute talks on various subjects of vital interest to the work.

Many of the ministers and workers remained over Third-day, to be at the conference of workers called by the meeting of ministry and oversight, and, though the various speakers had very little opportunity to prepare themselves on the various topics assigned, yet all succeeded in bringing out some very helpful suggestions, so that all who stayed felt not only repaid, but begin to look forward to the coming of the conference next year with anticipations of many good things that will be of value to us as servants of the King. The following subjects were treated during the three sessions of the conference: "How May the Saving Grace of Christ be Best Applied through Us to the Needs of the Day?" by Allen Jay; "Bible Study," Lindley M. Stevens; "Church History," Carolena M. Wood; "The Prophetic Gift," J. Walter Malone; "The Pastoral Gift," Elizabeth G. Underhill; "Meetings for Worship," Walter A. Commons; "The Use of the Library," Abijah J. Weaver; "Fam-

ily Visiting," J. Lindley Spicer; "The Raising of Money," Amos Sanders.

The conference next year will be held at Poughkeepsie for two days preceding the yearly meeting, which will be held at the same place. The general topic will be "The Kingdom of God," and we return to our work thankful for the rich spiritual uplift that has come to us during this yearly meeting, and earnestly praying that this year may see the kingdom of God materially strengthened within the limits of New York Yearly Meeting.

A. J. W.

THINGS SAID IN LONDON YEARLY MEETING.

[We reprint from the London "Friend" the report of a few of the addresses made during the yearly meeting on subjects of interest to all Friends.—ED.]

THE CHURCH AND THE NEED OF MINISTERS.

Joseph J. Mills had been touched by the expression "the motherhood of the Church." This was the highest possible expression of earthly love, and was not the concern of this Meeting over the ministry born of a love for souls? In some sense the question of the ministry was the question of the Church. Friends need not depart from their testimony as to the priesthood of all believers, yet inevitably it must decline if it had not an effective ministry. We who live under the New Covenant sometimes forget that the sacerdotal element of the Old Testament was never abolished. Though we have a High Priest, much of the service which was performed by the priests under the old system needs to be performed to-day. We do not offer burnt offerings daily, but it is still essential that the consciousness of sin should be kept alive in the hearts of men; somebody, somehow, must summon the people, though there be no outward priest to blow the trumpet. Someone must diagnose the sore, as of old. Spiritually, to-day, the functions of the priesthood must be fulfilled, and every believer has a part in this service; but God has appointed some to the special work of the ministry. Personal religion is beyond estimate in value, but religion which is "harnessed" is what the world needs. A religion that takes hold of the world around the Church is wanted. The character of the minister ministers as emphatically as does the spoken word, and is often more effective. "What you are speaks so loud that I cannot hear what you say," said an American philosopher. Our ministry must be with authority if people are to be convinced, and such a ministry will spring out of the real desire of the Church that its members shall be sent forth into this work. Men and women thus dedicated will be the outcome of this travail for souls on the part of the Church. If the Church earnestly desires ministers, she must pray that men and women may be sent into the ministry. It is God's way of reaching men, by means of men. "The good seed are the children of the kingdom." God blesses tracts, books, efforts in philanthropy, etc., but the Church—if it would see a grand harvest—must sow men and women in the field of the world. The type is cold; if you want a living message you must have it from the hearts and lips of men. "If your sword is too short, add a step to it." Preaching is truth expressing itself in personality. Young people do not come into the ministry, because the Church has not prayed that they should. J. J. Mills thought we were too fearful about taking hold of the question of the ministry boldly and fearlessly. Would it not be better to talk in a more definite and practical way about the ministry—letting it be known that we do earnestly desire that men and women shall be called to preach? The time would come when meetings would rejoice overwhelmingly over numbers of young men and women who see visions, whom the Lord has called and empowered to preach.

THE WORK OF THE CHURCH.

George Cadbury, quoting from the "Religious Census of Greater London," in the arrangements for taking which he had some considerable part, said that in Greater London, with its six-and-a-half millions (including such places as Croydon) there was but an actual attendance of some 970 Friends in all the morning meetings for worship held on the basis of silence, but about three times this number at our mission meet-

ings. He had often thought, what would have been the feelings of George Fox and those who suffered so much with him could they have anticipated two hundred years hence that the Society of Friends would be so nearly extinct in the metropolis. But London was only a type of the rest of England. The Midland counties could show no better attendance in proportion to the population. William Tallaek had shown that the same thing applied to Devonshire and Cornwall, and it applied to a still larger extent in Scotland. A few weeks ago one of the Quarterly Meetings in Pennsylvania had ceased to exist, and the same feeble excuse one so often hears in this country had been given, that Friends had moved out of the villages into the cities; whereas every one who had really tested aggressive Christian work knew that Friends had much greater opportunities in villages than in the cities. On looking at these returns the question had come to him, where were the children educated at our boarding schools? Only a small portion of them could be at our ordinary meetings. In many ways our mission meetings were much more like the early Friends' meetings than our ordinary meetings for worship, because at the former a real effort was made to win souls for Christ. We had made much of matters of arrangement, and had forgotten the great truths proclaimed by our forefathers, such as the non-necessity of outward ordinances, the inconsistency of war with the teaching of Christ, and a free Gospel ministry. Was there not a danger in so doing, of our largely neglecting our work as a Church to bring men out of darkness into the glorious liberty of the children of God?

J. Fyfe Stewart said the Tabular Statement must give them grave cause for thought. Judged by the standard of any other Church, our returns would show a decrease, because we depended wholly on the birthright membership, and the reception of children of admitted members. We failed to realize that God wanted the whole world to be brought to Himself. What minister amongst us could say that he had been during the past year, by his work in our meetings for worship, the means of the conversion of any soul? How many had been expecting this? How many had been working for it? How many had been praying for it? How much work did we give to bringing people into our meetings for worship, and endeavoring to make them joint heirs with us of the kingdom of God? Our meetings were too often regarded as things that would run themselves. Was it any good for us to continue to pray the Lord of the harvest that He would send forth laborers into His harvest, unless we were doing our share in this particular work. He even thought that this difficulty often arose from our having too much faith. Let them look at the calm way in which many Friends curled themselves up in a corner, and determinedly would not look at those who were speaking from the gallery. If it were a question of politics they would look, because they would want to know what was to be said. Did we really believe that there were messages from God given to our ministers? The very essence of the helpfulness of a Friends' meeting arose from the fact that we did believe that God spoke through man. He believed that very largely the character of our statistics was the result of our attitude towards our meetings for worship. It was very difficult for Friends to realize that they must give themselves to the work of a Friends' meeting. And yet if any meeting could be found where two or three would give themselves up to the work of making people welcome and inviting them, what a very different state of things we should see there. If that were generally done, our statistics would begin to take a different form.

MEETING FOR SUFFERINGS AND POLITICS.

Thomas Hodgkin felt it right to give expression to a little fear on his own mind and on those of a few others lest the Yearly Meeting and Meeting for Sufferings in its corporate capacity should be drawn into taking a part in political matters. He was heartily glad of the minute of recognition of the action of the Government in regard to the French Treaty, but he did not think that the Meeting was called on to express an opinion on such a matter as the withdrawal of licensing control from the magistrates, although he very strongly opposed such withdrawal himself. It would be unfortunate if the Society were to assume the character of an organized committee to secure the return of one political party. He was very anxious himself to secure a change of Government; but if a minute from that table would bring that about, he should say, and he thought all would say, "Let it not go forth." The Meeting for Sufferings were trustees for a body of very various opinions. The members of the Meeting for Sufferings hardly knew perhaps what a great variety of thought there was in the Society on a great variety of matters. He believed that the unity of mind spoken of as existing in the early Church was on spirit-

ual matters only; it was not desirable that there should be absolute unity on all political matters. He was very glad that there were Socialists amongst us, and also those who held differing opinions on the fiscal question. The Meeting for Sufferings should remember that it was their duty not to represent their own private opinions, but those opinions upon which they were tolerably certain that the whole Society was agreed. It would tend to lower the dignity of the action of the Meeting for Sufferings if it used its office of appeal or representation too often. It was not responsible for the Government of the country, and it need not be assumed that everything that was done by the Government with which we did not agree was done by us. Our protest should be reserved for broad general questions of principle.

The International Lesson.

SECOND QUARTER.

LESSON XIII.

SIXTH MONTH 26, 1904.

REVIEW.

Read Isaiah 53: 1-10.

GOLDEN TEXT.—Wherefore God hath highly exalted him, and given him a name which is above every name. Phil. 2: 9.

DAILY READINGS.

Second-day, Sixth mo. 20.—Peter confesses the Christ. Mark 8: 27-38.
Third-day, Sixth mo. 21.—Jesus transfigured. Mark 9: 2-13.
Fourth-day, Sixth mo. 22.—Mission of the seventy. Luke 10: 1-16.
Fifth-day, Sixth mo. 23.—The prodigal son. Luke 15: 11-24.
Sixth-day, Sixth mo. 24.—Jesus teaches humility. Mark 10: 35-45.
Seventh-day, Sixth mo. 25.—The passover. Matt. 26: 17-30.
First-day, Sixth mo. 26.—Christ crucified. Mark 15: 22-39.

The lessons of the last quarter have all been concerning incidents or teachings which took place during the closing months of Christ's earthly life. Most of the teachings were primarily given to the disciples in order to prepare them for the great event which was to take place, and to fit them for the service which they were to perform for their Master and for the world. He endeavored to lead them into a fuller and clearer understanding of His mission, and of the spiritual nature of His kingdom. Brought up as they had been we cannot wonder that they were slow to comprehend the fullness of His teaching or the extent and spiritual nature of His kingdom.

In the visit of Christ to the heathen land of Tyre and Sidon, and His answer to the request of the Syro-Phenician woman, He taught that the prayer of true faith is recognized and answered no matter of what race or condition the suppliant may be.

In "Peter Confesses the Christ" Jesus teaches the condition of true discipleship—self-effacement, and also that even one's intimate friends may place temptation before us.

In "Jesus Transfigured" we are taught that the Law and the Prophets pass away, but Jesus remains. "The law was given by Moses, but grace and truth came by Jesus Christ." Our mountain experiences, our seasons of communion are to make us better fitted to live upon the plain, and to help suffering humanity.

The "Mission of the Seventy" teaches that all followers of the Lord Jesus Christ should be ministers or workers at home or abroad—that "we are laborers together with God." Christ identifies Himself with His workers, shares their sorrows and their joys, and gives them strength for service. In "Prayer and

Promise" we have the comforting assurance that to every one who asks in faith an answer will be given. Earnestness is a necessary condition. "If selfish man can be won by prayer and importunity to give, much more certainly will the bountiful Lord bestow" good things upon those who ask in faith.

In the lesson upon "Watchfulness" we learn that there is a watchfulness of opportunity and of duty. "The way to watch for the coming of Christ is to be faithful to every duty, to live the daily life Jesus would have us live."

In the "Prodigal Son" we have the graphic picture of man's folly and sin, contrasted with the tender love and compassion of a father. It was not until the son came to himself and arose and went that he proved that his repentance was genuine. When he did this his father did not wait for him, but ran to meet him and welcome him back. The truly repentant are always received with joy.

In "Jesus Teaches Humility" we are shown that the test of true greatness is humility. Whole-hearted service for God and for our fellow men is the badge of true discipleship. "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

In the "Passover" we see that Christ followed the customs of His people when they did not conflict with His mission, but He made use of the custom to teach the deep spiritual lesson that as food is needful for the body, so the believer must spiritually feed upon Him in order to be sustained and to grow. We also see how one that was close to the Lord and heard His teachings, saw His miracles, and knew His blameless life, could yield to temptation and become a traitor.

In "Christ's Trial before Pilate" we see the innocent prisoner, the selfish, time-serving judge, the envious chief priests, and the fickle populace. A great lesson for all is the illustration of the vast importance of making a right choice. The people could have chosen Jesus, but they chose Barabbas—a robber.

In "Christ Crucified" we have the account of the most solemn event which the world has seen—the cruel death of Him "who for the joy that was set before Him endured the cross, despising the shame"; "Who loved us and gave Himself for us."

In "Christ Risen" we have the crowning proof that He is the Son of God; the proof that there is immortal life beyond the grave; the joy of knowing that we have an ever-living Saviour, who loves us, and who will send the Holy Spirit to comfort, to sustain and to guide into all the truth.

Christ can and does transform men. He changes their character. Now, character is the hardest thing in the world to change. It can't be done by will. It can be done by Christ. He can take a drunkard and break his chains. He can take a sinner and save him. He can do this in an instant, or he can do it by steady process of change. The world would be hopeless if it were not for the presence in it of such a power.—Robert E. Speer.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SIXTH MONTH TWENTY-SIXTH.

SIGNS THAT INDIA IS BECOMING CHRIST'S.

Ps. 22: 22-31.

Second-day, Sixth mo. 20.—Promised. Ps. 2: 1-12.

Third-day, Sixth mo. 21.—To Abraham. Gen. 26: 1-5.

Fourth-day, Sixth mo. 22.—Through Christ. Isa. 44: 1-5.

Fifth-day, Sixth mo. 23.—All nations. Isa. 55: 1-5.

Sixth-day, Sixth mo. 24.—The invitation. Luke 14: 16-24.

Seventh-day, Sixth mo. 25.—The beginning. Acts 22: 15-18, 21.

Only about one hundred years have passed since a member of the House of Commons, interested in the British East India Company, said: "I had rather send shipload of devils to India than a shipload of missionaries." A few years later this attitude changed to one of indifference, and it was not until the great mutiny of 1857 that England was aroused and made to realize the importance of missionary effort. Now the Government grants every possible facility for the carrying on of such work, and one of India's greatest and most experienced statesmen recently said: "In my judgment, Christian missions have done more real, lasting good to the peoples of India than all other agencies combined."

Though much remains undone, enough has been accomplished during the last half century by educational work, by the preaching of the gospel to high and low alike, by the labors of women who have gained access to the secluded inmates of the zenanas, by mission hospitals and other works of love and mercy, to let in a flood of light, and to make manifest the festering corruption as well as the beggarly inadequacy of the native religious systems. An orthodox Hindu paper says of Mrs. Besant's laudations of Hinduism: "When an English lady of decent culture professes to be an admirer of Tantric mysticisms and Krishna worship, it behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten." Another phase of the awakening is shown in the remarks of a Hindu judge who urged his fellow townsmen to have their newly-founded school organized under the care of a missionary, not to make their children Christians, "but if you want your sons to become noble, upright men, put this school under the charge of the missionary and have the Bible taught in it daily: it will make your sons better men and you will be happier parents." Much as this leaves to be desired, it is far on the road to the end in view when the written word is treated with respect, and the opportunity is given to teach its deeper value and meaning.

A large number who are now leaders among the natives were educated at the mission schools, some making no outward profession of Christ, while others are pronounced Christians. The wonderful breaking down of caste lines, not yet complete, however; the great work done among the widows, and the destruction of social prejudice and legal disadvantage that even recently operated against Christian converts, are

only a few of the proofs that the leaven of the kingdom is at work, and that more hopefully than ever before we may say, "India for Christ."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

EXTRACTS FROM REPORT OF ANNUAL MEETING OF FRIENDS IN JAPAN.

The ninth annual meeting of Friends in Japan was held in Tokio from Fourth month 15th to 18th. . . .

The first session, on Sixth-day (Fourth month 15th) afternoon, was a time of earnest waiting upon God. As the meeting began just as the school was closing for the day most of the girls were present to join in the season of intercession for God's blessings upon the meetings to follow. G. Binford gave a brief message concerning "Seek ye first the kingdom of God and His righteousness," etc.

The session in the evening of the same day was given to the consideration of the "Message of the Society of Friends in Japan." It is interesting that the desire for the presentation of this subject originated with the Japanese Friends. Mr. Kato spoke at some length on two phases of the message: 1st. A spiritual religion, as distinct from, or independent of, all outward forms; 2d. The living Christ, not forgetting the Christ of the cross and the atonement, but holding continually to the living Christ.

Gilbert Bowles spoke of the relation which the message of the Society of Friends bears to the Christian Church as a whole, and then gave some of the characteristics of the message. 1. Direct, personal and individual as contrasted with the mediatorial and priestly; 2. Real as contrasted with the typical and emblematic; 3. Spiritual as contrasted with the material on the one hand and the ceremonial and ritual on the other; 4. Universal as contrasted with local or national, . . . and emphasizing the work of the Holy Spirit upon all hearts.

The session on Seventh-day forenoon was given to the business affairs, consisting mainly of a consideration of the state of the work, as set forth in the reports from the different mission stations.

For the Tokio meeting C. Kaifu reported thirty-five new believers during the year. There are 8 Bible schools, with 859 pupils enrolled, taught largely by pupils from the Girls' School; average attendance at meetings, 80.

For Mito, Mr. Kato reported an active evangelistic spirit in the meetings, and 800 children enrolled in the Bible schools. . . . The Mito Christians are still working towards funds to build a meeting house. The leading centers for work centering about Mito are: 1. Komezaki, where there is a Bible class and an increase in the small number of believers; 2. Minato, where M. Mishima and wife have a hopeful field for work.

For Tsuchiura, B. Kida reported . . . among the Christians connected with Friends, there are officers.

merchants, basket makers and other occupations represented. An evening mid-week meeting is held, changing from one believer's house to another. The First-day morning meetings for Christians are small, but times of great blessing. There are many openings in surrounding villages. . . .

For Ishioka, C. Suzuki reported. . . . Work started five years ago; before that only a few lecture meetings. Lately, although no worker from Tokio or Mito can always be present on First-day, the Christians hold the regular meetings as usual. Three people have become Christians through the temperance meetings; twelve surrounding villages where work has been done. . . . Ishioka Christians lately impressed with a deep evangelistic spirit.

The meeting Seventh-day afternoon, Fourth month 16th, was held in the collection room in the school building, Sarah Ellis acting as leader. In the opening she quoted Matt. 28: 20: "Lo, I am with you always," and spoke of the help and benefit of "fellowship" one with another, and especially with Christ our Head. Then there was a sort of roll call. Those present from Tokio, Mito, Ishioka and Tsuchiura standing as the place was called, and one from each place repeating an appropriate text. Afterwards the Friends who were with us from England—George and L. Braithwaite and E. R. Gillett—were called on and responded. After a short time spent in prayer the Bible school work was brought forward. Mr. Suzuki spoke of its importance as giving access to so many homes. . . . Mr. Kida told of some of the children in one of his schools who gave a rin (equal to half a mill) each day out of their cake money to help pay for the rent of a room for another school. Eliz. Binford spoke of a little prayer circle held among the boys taught by their cook in his Bible class, begun entirely of their own accord, and continued bi-weekly during the holidays, as they needed the help more then. Mr. Kurama, a tailor, told of his difficulties in keeping the Sabbath. . . . A little more than a year ago he determined to close his business entirely (on the Sabbath), and how God had blessed him and cared for him, and that since then two at least of his helpers had become Christians.

After a short interval . . . we had a nice address from Lettice Braithwaite, on "Individual Faithfulness," . . . and a few words from S. M. Longstreth.

The session on Seventh-day evening was given to a consideration of the subject, "The Development of the Spiritual Life of New Believers." . . .

The First-day morning meeting for worship was well attended, almost all the seats being full. In the early part of the meeting mention was made of one fundamental principle held by Friends—Christ, the living Head of the Church, and hence to Him each individual Christian must look for guidance. The meeting was one long to be remembered because of the marked presence of God. . . . The encouraging epistle from the F. F. M. A., of Philadelphia, was given in English and Japanese, at this session, as it reached a larger number than at any other time.

On First-day afternoon the meeting was held in the

sewing rooms . . . of the school building, where all could take off their shoes and sit around on the "tatami." Gilbert Bowles spoke on "Consecration." . . . Those who wished to ask forgiveness for any known sin which was keeping them from God, and those who longed for a fuller realization of the presence of the Holy Spirit, were encouraged to pray definitely for what was needed. The response was seen in the number of earnest prayers. . . . God was indeed in our midst.

At the opening of the First-day evening session a number offered special praise for the blessings received during the annual meeting. At this meeting, which was evangelistic in character, C. Suzuki spoke on "Christ the Way, the Truth, and the Life," and B. Kida . . . told impressively the old story of Jesus the Son of God and the Saviour of men. Three men indicated their desire to know more of Christianity.

The closing session was held at 5.30 o'clock on Second-day morning. This meeting was a time of blessing for the goodly number present. Elsie R. Gillett gave as a motto for the coming year, "Dwell deep."

Although the attendance from outside of Tokio was not large, the entire annual meeting was most helpful and impressive, giving us all more faith that God is working in our midst.

M. W. H.

Things of Interest Among Ourselves.

J. Edgar Williams, of Greensboro, N. C., expects to attend the approaching session of Canada Yearly Meeting.

A small party of English Friends have arrived on this side with a prospect of attending the Haverford Summer School.

George Grubb, of Ireland, clerk of Dublin Yearly Meeting, has been on a flying visit to America. He was present at the morning meeting at Twelfth Street, Philadelphia, on First-day, the 5th inst.

Thomas Newlin attended Earlham commencement, and is now settled in Chicago for a year's study in the University. His address will be Room 88, Middle Divinity Hall, University of Chicago, Chicago, Ill.

Edwin H. McGrew, clerk of Oregon Yearly Meeting, has finished his year of study at Haverford College, and is on his way toward Oregon, where he expects to be in time for the approaching yearly meeting.

London Yearly Meeting sent a message of love and sympathy to Dr. Richard H. Thomas, of Baltimore, who has for many weeks been extremely ill. The cable dispatch from London was a beautiful and touching mark of esteem.

A cordial invitation is extended to any Friend who may be visiting Atlantic City to attend the monthly meeting of the Atlantic City Branch of the F. F. M. A., to be held at the residence of the president, 158 North Carolina Avenue, on Fourth-day, the 22d inst., at 8 p.m.

Henry Lloyd Wilson, of Birmingham, has been appointed clerk of London Yearly Meeting, taking the place of John Morland. The new clerk is a young man, though he has already proved his fitness for such a responsible position by his service as assistant clerk of the yearly meeting and as clerk of the meeting for sufferings.

The Christian Workers' Training School at Marshalltown, Iowa, gave its first commencement exercises at the Friends' Meeting House, the 25th ult. The members of the class gave orations and all did well. The class address was delivered by Prof. Edwards, of Penn College, and was much appreciated by all. The baccalaureate sermon was given by Ezra Pearson. The meeting at Marshalltown greatly misses the students during the summer vacation season, but a live Christian Endeavor Society is maintained throughout the year with regular monthly business and consecration meetings.

Fairmount Monthly Meeting, Indiana, added twelve persons to its membership last month, four by request and a family of eight by certificate. This meeting is blessed with many talented and energetic workers among its young and middle-aged members, and is rich also in its heritage of old people. God sends all beautifully together in His service.

It is proposed to hold a meeting for young Friends during the sessions of New England Yearly Meeting, probably on first-day. It is hoped that every young member in the yearly meeting will make a special effort to be there. The meeting is the result of a deep concern which has been upon the hearts of a few Friends, and it is likely to be a memorable occasion.

The 6th inst. was observed in Friends' Meeting, Fairmount, Ind., as Missionary Day. In the morning the pastor, Enoch Harvey, preached a sermon from Acts 16: 10. In the evening Hariba W. Stephens, secretary of the Board of Foreign Missions, assisted by her husband, gave an address, illustrated by stereopticon views of missionary stations and workers. The offerings taken for the use of the Mission Board amounted to \$166.37.

Union Quarterly Meeting was held at Highland, Boyd Co., Neb., the 14th and 15th ult., and seemed to impress every one who attended as being a season of more than ordinary divine favor. Wm. Perry, of Central City, a visiting minister, was present and delivered helpful gospel messages on Seventh- and first-days. Ira D. Kellogg, yearly meeting superintendent of temperance work, was also present and gave a lecture on seventh-day evening. Sixty signed the temperance pledge at the close of the lecture.

Northbranch Academy, Kan., closed a successful year on the 27th ult. As there were no graduates, the juniors furnished the program. Nearly 250 persons attended the exercises. After the literary program Helen Townsend and Vaden Liggett were presented with fountain pens, the reward for making the greatest improvement in penmanship. Over 150 volumes have been added to the Academy library during the year. Edna Goodwin will be retained as assistant next year. Professor F. H. Clark has resigned his place as principal to accept another position. As yet no one has been secured to take his place in the Academy.

The following articles were left at Arch Street Meeting House on the day of the anniversary celebration. They are being kept at the Friends' Book Store, 304 Arch St.: 1 white silk stock, 1 large black fan, 1 small black fan, 1 pair light colored kid gloves, 1 pair white kid gloves, 1 black cotton glove (left hand), 1 black kid glove (left hand), 1 pair black silk gloves, 1 white cotton glove (right hand), 1 small handkerchief, marked "E," 1 small handkerchief, no mark; 1 small silk handkerchief, marked "E," 1 gold chain connected by pearls, 1 box, containing stick pins, evidently for repair (small canoe and wish-bone). Box marked, "T. H. Evans, watchmaker and jeweler, Orlando, Fla."

Bangor Quarterly Meeting of Friends was held at Bangor, Iowa, the 26th to 29th ult. Many of the older Friends remarked that it was the best quarterly meeting they ever attended. After the business meeting of Ministry and Oversight, R. Hayes Puckett read a very carefully-prepared paper on the subject, "Are we as a church as evangelical and evangelistic as we should be?" An interesting discussion followed. A splendid missionary program was rendered Sixth-day evening. Seventh-day evening was devoted to Sabbath School work, addresses, etc. Seventh- and First-days, at 10 a.m., H. W. Pilot, of Oskaloosa, preached most logically. A number of other ministers were present and much favored.

A Ministers' and Workers' Conference was held at Spiceland, Ind., on the 3d inst. The day was full of blessing and interest throughout. Dr. T. R. Woodard, superintendent of evangelistic work of the quarterly meeting, opened the conference promptly at ten o'clock; then followed most interesting reports from the twelve meetings belonging to the quarter. The principal addresses were, "How Shall We Hold What We Have Gained," by Wm. P. Angell; "Who Is My Neighbor?" by Wm. Hayes; "Experience in Foreign Fields," by Mary White, and "What Constitutes Successful Endeavor," by Oscar Moon. All these addresses were most inspiring and helpful, especially the one by Mary White, a returned missionary, who has labored so earnestly and faithfully in Jamaica for nine years, but who was compelled to come home on account of ill health. The friends of Spiceland spread a bountiful dinner in the Endeavor room of the meeting house at the noon hour. These conferences have grown in interest, and are times of great refreshing and spiritual uplift.

At a meeting, recently held in Salem, Iowa, to commemorate the establishment of The Hague Court, the following was adopted:

"To prevent in future such wars as is now raging between Russia and Japan we suggest to the Boston Peace Congress, to be held in Tenth month, that the law of nations provide that any five nations who apprehend that two or more nations are about to engage in war with each other, shall file such information with The Hague Court, and ask that said court issue a summons to the said two or more nations to appear by proper representatives before said court, and show cause why they should not submit their differences to some tribunal for arbitration. If one or both of said nations shall refuse to obey said summons, or refuse to submit their differences, or to comply with the word in their case, the five or more nations shall, in the interest of peace, at once suspend and revoke all diplomatic, commercial and treaty relations existing between the five nations and the two or more nations. And such suspension shall be in force not less than ten years."

A movement is under way to organize a historical society in Philadelphia. The following circular has been issued:

"Believing that there is much of historical interest in connection with the history of the Society of Friends in America that should be collected and preserved, some Friends have thought it would be desirable to form a Historical Society for the purpose of collecting material for the elucidation of the history of Friends in America. With this end in view, there has been formed 'Friends' Historical Society in America.'

"We desire thy co-operation and assistance in furthering the object for which said Society has been organized, and also to present to, or deposit with it, any manuscripts, books, pictures, personal effects, etc., which may aid the work by illustration or otherwise.

"If thou desires to become a member or wishes further information, please to communicate with Isaac Sharpless, president, Haverford College, Pa., or Helen Hopkins Jones, secretary, Lansdowne, Pa.

"Signed: Isaac Sharpless, Joshua L. Baily, Jonathan Evans, George Vaux, James Emlen."

Many of the distinguished citizens of Providence, R. I., met on the 10th of this month to express their appreciation of the life and work of Augustine Jones, who is leaving Providence to take up his residence in Newton Highlands, Mass. The following words of appreciation were sent out with the call:

"As you are about to remove from the city, the undersigned, in the name of the many friends that you have made during your twenty-five years' residence in Providence, wish to express their hearty appreciation of the work you have done both in your chosen profession of teaching and as a public-spirited citizen—a man among men.

"We have recognized in you a happy mingling of broad-minded scholarship, the power of a contagious enthusiasm in imparting knowledge, and the ready sympathy which has won the confidence and loyalty of your pupils. We have found in you one always alive to the highest physical, mental and moral needs of the community of which you have felt the Friends School as well as yourself to be a living part; so that you have fearlessly assumed the responsibilities of an enlightened citizenship and set before the rising generation an example that has given force and point to the ideal of a liberal education—the making of good citizens—for the sake of which the school and the college are supported and encouraged by the State.

"We take this opportunity to assure you of our deep regret at the loss which the city and the State sustain in your removal from among us, and our hearty interest in your future welfare and happiness.

"It is proposed that a meeting be held at Friends School, Alumni Hall, on Friday evening, June 10th, at eight o'clock, to give further expression to our appreciation of your worth and work."

DIED.

MOTE.—At the residence of her son, Kirk L. Mote, Warren County, Ohio, Rhoda Steddom Mote, relict of Marcus Mote and daughter of Samuel and Susannah Steddom, Fifth month 19th, 1904, in the 83d year of her age. She was a birth-right member of the Society of Friends, a member of White Water Monthly Meeting, Richmond, Ind., since 1864, a charter member of East Main Street Meeting, and an elder, "counted worthy of double honor," since 1868.

Publisher's Department.

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Edents and Comments.

The historic Liberty Bell, after formal ceremonies, was placed in the Pennsylvania Building at the St. Louis Exposition one day last week. It will be on exhibition there until the close of the Exposition.

The United States Supreme Court has not been so far up with its work in years as at present. Adjournment for the summer leaves only 282 cases on the docket, the smallest number known since 1870. During the term just closed 449 cases were disposed of.

WISE WORDS.

A Physician on Food.

A physician of Portland, Oregon, has views about food. He says:

"I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health, especially by hygienic and dietetic laws.

"With such a feeling as to my duty I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food to equal Grape-Nuts, and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

"It is my experience that no physical condition forbids the use of Grape-Nuts. To persons in health there is nothing so nourishing and acceptable to the stomach, especially at breakfast, to start the machinery of the human system on the day's work. In cases of indigestion I know that a complete breakfast can be made of Grape-Nuts and cream, and I think it is necessary not to overload the stomach at the morning meal. I also know the great value of Grape-Nuts when the stomach is too weak to digest other food.

"This is written after an experience of more than twenty years, treating all manner of chronic and acute diseases, and the letter is written voluntarily on my part without any request for it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

The chief of the Bureau of Statistics of the Department of Agriculture estimates the total area planted in cotton in the United States this season at 31,730,371 acres, an increase of 2,823,016 acres, or 9.8 per cent. upon the acreage planted last year.

The Maryland State Court of Appeals has removed the last obstacle to the completion of Gould's Western Maryland Railroad by means of which connection will be made with the West Virginia Central and Pittsburg Railroad, and the Wabash will be extended to tide-water at Baltimore.

"War news" last week came from Colorado. The soldiers and the miners fought pitched battles on the hillsides, and we read of intrenchments, stormings and killed and wounded. It is a terrible state of affairs. Martial law was declared in the Cripple Creek region and several union men were deported. "Death to unionism" in the Cripple Creek district is the slogan of the Citizens' Alliance.

The time must come when no highly-civilized community will tolerate mosquitoes. The convention of State and Provincial Boards of Health in Washington the past week has pointed the way in its declaration that Boards of Health everywhere should seek the means and the authority for treating swamp lands in the vicinity of large towns and cities with such substances as are now known to be destructive to the life of mosquitoes of all species.

Any one who is skeptical of the actual achievements of medicine must be shaken in his doubts by such figures as those given by Dr. Biggs, in a recent address. In comparing the present rate of mortality with that which prevailed in the seventeenth century, we have to recognize the general advance in social conditions which has brought about a sanitary improvement not consciously directed by scientific knowledge. It is none the less instructive to observe that the annual mortality of London from 1620 to 1643 was over 70 per 1,000. At the present time the annual death rate of London is slightly in excess of 17 per 1,000. This great contrast we may ascribe largely to public sanitation. In the decade between 1771 and 1780 the mean expectation of life at birth was calculated at 19.6 years. In 1894 it was calculated for London at 37 years. That is, in the course of a century the average duration of life was nearly doubled.

The decision of the Illinois Appellate Court in the case of certain employees, members of labor unions, arrested for picketing the complainant's place of business and interfering with men seeking employment, for the purpose of compelling the employer to sign an agreement providing for a closed shop, is one of the most definite deliverances upon freedom of contract, the right of employers to conduct their business in their own way and of employees to pursue their employment without molestation, yet delivered by any judicial tribunal. The agreement which the strikers sought to compel the complainant to sign provided, among other things, that he should employ none but members of certain labor unions, and that a sympathetic strike to protect union principles should not be regarded as a violation of the employees' contract. Upon the re-

fusal of the employer to execute the agreement a strike was ordered, and 500 employees went out. The Court ruled that such an agreement was unlawful in that, if executed, it would tend to create a monopoly in favor of the members of the different unions, to the exclusion of non-union workmen.

The British Friend

Published on the 15th of each month.

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EDWARD GRUBB, M.A.

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INDIANA YEARLY MEETING OF FRIENDS

1844. "Is the title of a very instructive picture drawn by Marcus Mole. In the foreground is a group of the old-time Friends in their queer garb while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper 8x10 inches. Postpaid, 50c. each, 50 cents per dozen. THE AMERICAN FRIEND, 718 Arch St., Phila., Pa.

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BOOK REVIEWS.

"Glorious Praise." By W. H. Doane. Harvey D. Purnett, Louisville, Ky. Price, 35 cents.

This collection of songs contains an exceptionally large number of popular hymns, and is well suited for smaller congregations which are not able to procure larger hymnals.

"The Words of Jesus." Compiled by Albert Hallett. The Hallett Publishing Co., Los Angeles, Cal. Price, 10 cents.

This convenient little hand-book contains the words of Jesus arranged in a chronological order, with brief notes, giving the time and place in which each quotation is supposed to have been spoken. It is bound in flexible cloth, and is of a size suited to the vest pocket.

Orders were issued last week by several cotton mill managers instructing agents to curtail production on account of the depression in the textile industry. Many mills in southern and central New England have been running on short time all the spring, and at present about 50,000 operatives are affected.

Once more is the project of connecting England and France by rail up for consideration. The Paris Chamber of Commerce has quite enthusiastically adopted a report submitted by M. Peltreanu, one of its members and an engineer, which maintains that either a bridge over or a tunnel under the channel is entirely feasible, but which favors the tunnel scheme as much the less costly. He estimates that a tunnel could be dug for \$50,000,000 francs, or about \$50,000,000, while a bridge would cost \$200,000,000.

HAS TRIED BOTH.

Travel for Health vs. Dieting.

A man who was sent to Europe for his health, and finally found cure in a little change in his diet, says:

"I was troubled with dyspepsia for five years, and two doctors here in Kenosha that treated me for over a year both told me there was no help for me. When I had an expert from Chicago, but still received no relief; then followed another expert from Chicago, who came to our house two times a month for four months. He gave me up like all the others, and told me to take a trip across the ocean, which I did in the year 1899, and came home about as bad as when I started. The doctors told me my stomach lining was full of sores. Then I began to study my own case, and learned of the diet recommended by the Postum Cereal Co., so I gave up coffee, pork and all greasy foods, and began using Postum Food Coffee. Gradually I got better and better, until I am well now as I ever was in my younger days, have no trouble and eat anything fit to eat.

"Sometimes away from home I am persuaded to drink coffee, but I only take a sip of it, for it tastes bitter and disagreeable to me, but the longer I use Postum the better I like it, and the better I feel. I could say a great deal more of my experience with Postum, but think this will give everyone a good idea of what leaving off coffee and using Postum can do." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

WORLD'S FAIR.

Great June Excursions via Pennsylvania Railroad.

June 9th, 16th, 23d and 30th are the next dates for the great Pennsylvania Railroad coach excursions to the World's Fair at St. Louis. A special train of standard day coaches will be run on the following schedule, and excursion tickets, good going only on special train, will be sold from the stations named at rates quoted:

	Special Train	Leaves.	Rate.
New York—			
West 23d Street	8.25 a.m.	\$20.00	
Desbrosses Street	8.30 "	20.00	
Cortlandt Street	8.30 "	20.00	
Brooklyn	8.15 "	20.00	
Jersey City	8.43 "	20.00	
Newark	8.55 "	19.95	
Elizabeth	9.04 "	19.85	
New Brunswick	9.28 "	19.50	
Trenton	10.02 "	19.00	
Bristol	10.18 "	18.95	
Philadelphia—			
North Philadelphia	10.48 "	18.50	
Broad St. (Lunch.)	Ar. 11.00 "		
Broad Street	Lv. 11.30 "	18.50	
West Philadelphia	11.33 "	18.50	
Frazer	12.10 p.m.	18.50	
Downingtown	12.25 "	18.45	
Coatesville	12.36 "	18.35	
Pomeroy	12.45 "	18.25	
Lancaster	1.25 "	17.75	
Conewago	2.05 "	17.00	
Harrisburg	3.06 "	17.00	
Lewistown Junction	4.32 "	15.75	
Huntingdon	5.25 "	15.00	
Tyrone	5.57 "	14.90	

YEARLY MEETINGS IN 1904.

California Yearly Meeting, at Whittier, Cal., Sixth month 22d. John Chawner, Clerk, El Modena, Cal.

New England Yearly Meeting, at Providence, R. I., Sixth month 24th. John Ellwood Paige, Clerk, Lynn, Mass.

Canada Yearly Meeting, at Pickering, Ont., Sixth month 24th. William I. Moore, Clerk, 60 Bleeker Street, Toronto, Ont.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 5th. Edwin McGrew, Clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 10th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 18th. James B. Unthank, Clerk, Wilmington, O.

Ohio Yearly Meeting, at Damascus, O., Eighth Month 25th. Edward Mott, Clerk, Tecumseh, Mich.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Anna M. Roberts, Clerks, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

Altoona (Dinner)	Ar. 6.25	"	
Altoona	Lv. 7.00	"	14.60
Cresson	7.35	"	14.30
Johnstown	8.12	"	13.80
Blairsville Intersection	8.50	"	13.35
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Pittsburg { Eastern time 10.45 "
Central time 9.45 "

Ar. Indianapolis (Break.) 8.30 a.m.
Ar. Terre Haute (Lunch.) 11.00 "
Ar. St. Louis (Union Sta.) 4.00 p.m.

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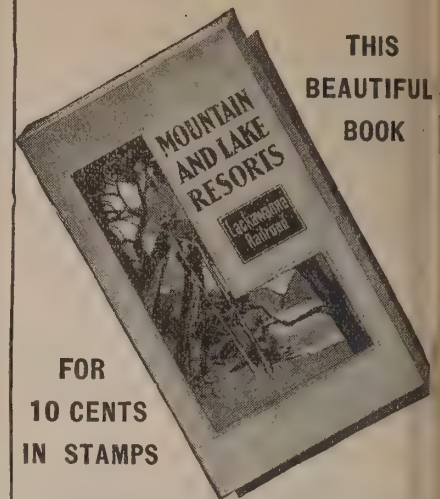
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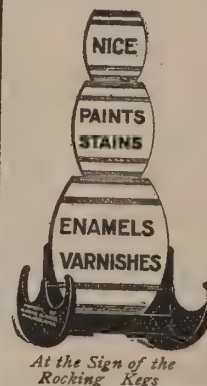
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The American Friend

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GRATITUDE FOR THE LIVING.

Let us not forget, that if honor be for the dead, gratitude can only be for the living. He who has once stood beside the grave to look upon the companionship which has been forever closed, feeling how impotent there are the wild love or the keen sorrow to give one instant's pleasure to the pulseless heart or a tone in the lowest measure to the departed spirit for the hour of unkindness, will scarcely for the future incur that debt to the heart which can only be discharged to the dust. But the lesson which men learn as individuals they do not learn as nations. Again and again they have seen their noblest descend into the grave, and have thought it enough to garland the tombstone when they had not crowned the brow, and to pay the honor to the ashes which they have denied to the spirit. Let it not displease them that they are bidden, amid the tumult and the dazzle of their busy life, to listen to the few voices and watch for the few lamps which God has trimmed and lighted to charm and to guide them, that they may not learn their sweetness by their silence nor their light by their decay.

—JOHN RUSKIN.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

PHILADELPHIA, SIXTH MONTH 23, 1904.

No. 25.

THE MESSAGE OF DESPAIR.

OUR correspondence frequently brings us accounts of sermons and addresses the main burden of which is an attack upon almost all present-day Christianity. The Church is described as a poor, weak, half-dead affair. Most Christian teachers are pronounced as unsound. Educational institutions are declared to be nurseries of scepticism. The world is pictured as slowly moving toward hopeless wickedness. In short, the message is out-and-out pessimism—a "gospel" of despair. One would think to read or listen that only the fires of the eternal judgment could ever cleanse this world, and that the stupendous mistake of the ages was the creation of such a wicked world. It is a part of the mission of those who preach this gospel of despair to attack everybody who does not join in preaching it. One goes to hear "good news" of hope and forgiveness and salvation, and he hears instead an attack on some Christian Church, or on some devout laborer who is trying to come up to the help of the Lord in overcoming the evil of the world.

This is all very pitiful and very destructive of faith. Few things weaken faith more than this method of indiscriminate attack upon sincere, honest religious effort. There would have been no Christian Church if Paul had gone to Corinth and attacked Peter, and Peter had gone to Rome and told the Romans that there was no soundness in the Philippian Church, and John had gone to Ephesus and preached on the hopelessness of saving the empire under Nero. Stephen would have had no shining face like an angel if he had had no message but one of despair and attack. Antioch would never have been the missionary church of the empire if its saints had spent their time announcing the shortcomings of all other Christians but themselves. Think of Paul writing the thirteenth of Corinthians, and then going out to proclaim to his hearers the "unsoundness" of Priscilla and Aquila, who held a peculiar theory of sanctification, and the scepticism of Apollos, who allegorized the Old Testament.

No; such work as that did not add daily to the Church such as should be saved. It was preaching Jesus Christ, crucified and yet ever living, that builded the great Church which finally conquered the empire. If the facts of life drive any into despair

and pessimism let them keep still about it. It is not a thing to go preaching to other people. The world wants good news—not despair, not mud-throwing, not tales of woe about the general apostacy of the human race. That will save nobody. It will only make them ask why God ever made such a wretched old world—with no outlook except to be consumed like a briar patch.

At least, if any are forced into this dark view let them not attack the sunny, joyous souls who believe in God, who see truth progressing, who work in faith and hope, and who are looking for the triumph of Him who is, through His saints, slowly putting all things under His feet. One such courageous soul counts more than an army of despairing Christians, and the time will come when the message of despair, the method of complaint and attack, will be seen in its true light.

WORKING TOGETHER.

"TOGETHER" is the great word of our time. The moment anybody gets an idea he brings people together to organize for working it out. Long ago everybody who owned or controlled any oil got together and organized a single company. We have the "united steel," the "united leather," the "united tin," the "united hemp," and so on through a long list. One man discovers "wireless telegraphy," and immediately a group of men get "together" to work it out and make it practical. Working men get together in the hope of protecting their interests. The Mohonk Conference brings together judges, teachers, ministers, statesmen, business men, lawyers and even soldiers to work out plans for the peaceful settlement of international disputes. All over the country this summer, schools are being held for persons to get together on various lines of religious and intellectual matters. Nobody now expects anything of importance to be done until people get together upon it and unite to push it along.

Is there not something for us to learn from this universal emphasis of "together"? Go to some little struggling meeting and ask why the meeting is running down, and you will generally discover that *the spirit of working together* is either feeble or dead. We are too often like little children who won't

"play" if they can't have their way. "I won't play; I'm going home. See if I don't!" This attitude always ends the sport and spoils the party. The same attitude breaks up a meeting and ends the growth of a church. The mighty fact about the Apostolic Church was that all were together—"of one accord in one place." No wonder the Holy Ghost came upon them. No wonder that they added to their membership by the thousand. The same thing would happen again to-day under those conditions. Let the discouraged members of any little meeting in this wide country get together and decide to work together with God and with each other to build up their church and it can be done. But see what usually happens. Some want to keep the old meeting-house where it always has been, a mile or two out of the town. Others want to have it in the town where people live, and neither group is willing to yield. Part want a pulpit and part want "high seats" of the old sort, and the very life of the church gets wrecked on some such "stone of offense." It reminds one of the people in "Gulliver's Travels," who split up into two parties over the question which was the right end of an egg to cut open when you eat it. There were those who favored the big end—they were called "big-endians"; and then there were the "little-endians," and the whole people were bitterly divided over this momentous subject! It is a true picture. We are so slow in our attainment of the great injunction, "Be of one heart and one mind." Does any neighborhood want to see a transformation this summer? Let them get together and it will come!

FOR THE AMERICAN FRIEND.

QUAKERISM AND THE SCHOLAR.

BY WILLIAM WISTAR COMFORT.

The dangers of the student's life are peculiar and inevitable. I say the dangers, for though they exist, they may be survived. These dangers are frequently insisted upon; yet it may be worth while to recall them at this time. Perhaps the primary danger, the danger which besets us most quickly in our relation to those about us, is that of selfishness. Selfishness not on a grand scale, for the true scholar is generous and broadminded toward the appeal of truth from whencesoever it may come; but selfishness on a small, petty, mean scale, which shows itself in self-absorption and forgetfulness of the rights and pleasures of others. One does not like to be disturbed while engaged in a congenial research; one chafes under the daily duties of a material existence when his thoughts are wandering upon some fascinating plane of intellectual activity. How we have hated ourselves afterwards, when a hasty word or an act of

assistance grudgingly rendered has betrayed our frailty, our subjection to the petty foibles of humanity, we who feel forsooth so free to soar in the pure ether of intellectual speculation!

A sense of the all-too-likely incompatibility of the scholar's life with the life of society certainly accounts for the mediæval dividing line between the world and the scholar. The latter felt with good reason that he had no business with a family or with any social impediments. And he retired to a cell where he might be alone with God and his books. But this avowed and open withdrawal from society on the part of the scholar is too cowardly an action to harmonize with the requirements of modern social responsibility. No one can live to himself alone, even if it were right for him to try to do so. Thus, in our day, the most absorbed scholar, the most zealous student, assumes a host of duties toward others which he but poorly executes, all because he is too mindful of self, and too regardless of the rights of others.

Is, then, our position so despairing? Are we inevitably bound by the shackles of our profession? Is there no remedy for this wretched self-centralization,—no enfranchisement from the merciless tyranny of a too congenial self-satisfaction? There certainly is such a remedy which will go far to save us, a remedy of a purely human and practical character. I think the remedy lies in the practice of what the Apostle to the Gentiles called charity, a broad, yet definite love of humanity. This conception is not altogether the private property of Christendom. I apprehend that many a generous-minded pagan knew this interest in his fellow mortals. But the passionate yearning for the welfare of others is properly a Christian sentiment, a sentiment which has taken on an unprecedented development and importance in our own times. We who are teachers are especially well placed to feel this sentiment and to give it free play in our daily work. A teacher who has no sense of responsibility for the welfare of the minds and hearts of those committed to his charge makes but a poor botch of his possibilities. So true is this that in most of our private schools you will find teachers are chosen rather with a view to their character and personal influence than on account of their intellectual attainments. It is quite right it should be so, provided that under the head of influence there be included an insistence upon a high grade of execution of the task imposed. Any slipshod methods of instruction are but partially compensated for by the influence of a Christian character outside the class room. No one is quicker than a bright student to detect weakness of intellect or imperfection of preparation in his teacher. Just criticism of our methods as teachers will form a stumbling block to our influence as guides and friends.

To put the excellent counteracting influence of charity upon a broader plane, I mean that as scholars we should never think of ourselves as belonging to a fraternity apart from the common responsibilities of modern society. Our very enviable relation to the youth of this country should forbid us to enclose our treasure, whatever it is, in a tightly-sealed vase. The

sharing of our benefits with others becomes an imperative duty. But let us see to it that our activity and our sympathies are not confined even within the borders of our school or college. Our communities stand in need of our help in politics, in charitable organizations, in religious manifestations, in all the activities of society where intellectual leadership is required. Though it may seem temporarily detrimental to extreme forms of individual scholarship, let us be thankful that the heads of our great American educational institutions are one and all taking the lead in a thousand movements that will make of our country a fairer land. Often at great personal sacrifice the leaders of our intellectual world are crossing the country in all directions to assist with their personal advice in undertakings of vast import to our national welfare. In a smaller measure, as the opportunity offers, we, as educators, should always feel a sympathetic interest in all good works. If we do so, it will prove a powerful check upon the besetting sin of selfishness which lies ever in wait, with seductive proposals, to wreck the higher purposes of our God-given existence.

But, needless to say, in the course of these remarks upon that personal selfishness, which, after all, is the common inheritance of mortals, I have been thinking of a vastly more serious obstacle to our best interests which assails us as scholars. I refer to the very real temptations of the scholar to dispense with the forms of public worship. You probably know what is the case, that an extraordinary number of men in our universities and colleges, brought up in a religious atmosphere, have ceased to join with the people in worshipping God. I take it, however, that a very small portion of these men would claim to have reached such a point of self-sufficiency as to be able to dispense with all religious belief of any kind. No, they are not unbelievers. They are respectful, God-fearing men, fully alive to their moral and social responsibilities, profoundly true to their convictions of what is right. But they are men, endowed with powerful and fearless intellects, who are accustomed to think for themselves, at the dictates of no one. Such men are extremely wary of accepting any formulated doctrine, and still more unwilling to assist at any religious rites with which they feel no sympathy. Above all else, they are true to themselves, and shun the idea of becoming a party to any action with which they have not entire unity. I have known such men in several countries, but in our own universities they may be met by the hundred. They are not noisy. They interfere with no one's practices; but conversation with them reveals their distrust of religious emotion, their lack of sympathy with what are called high church forms.

Now it seems to me that this attitude of mind is altogether comprehensible, given the sort of men who are its victims. The Roman Catholic Church, by a series of evolutions, adapted its forms and in part its creed, to the intelligence of the illiterate masses in the middle ages. The balance between symbol and reality is so nicely maintained in the worship of the Ro-

man Church that even a good Catholic is embarrassed to explain where one ceases and the other remains. If we remember that most of the Protestant sects, and especially the Episcopal Church, are simply less extreme forms of the symbolic, one-man system of worship, we can understand why a man of the twentieth century finds himself hampered in expressing his worship in twelfth century phraseology. A great deal of water has flowed through the mill since the mediæval church councils undertook to decide upon a universal creed and form of worship. A man who knows what Jesus' practice was, and who has twenty centuries of Christian knowledge within his head, is apt to feel his heart repulsed by the service of many of our churches. Such a man is generally above all characterized by his honesty, his sincerity. The expression of his worship by proxy strikes him as being a sham. He wants a genuine worship into which he can fully enter, or none at all. He is in addition apt to be highly cultivated, with æsthetic and artistic tastes, hence quick to criticise any service which is not perfectly executed. How often such a man can be heard to exclaim against those services to which people of fashion in our cities flock once a week. The comparatively small amount of spiritual nutriment contained in these spectacular services revolts him and drives him back to his own study and meditation. For, after all, is there not something uplifting, something ennobling, in this constant personal search for some new manifestation of the truth, whether it be in the written word or in the handiwork of nature? Is it any wonder that many a scientist, many a student of the world's best books, finds more virile nutriment, more spiritual aid at his laboratory table, or on his library shelves, than he does in the perfunctory services of a minister whose superior in intellect he well knows himself to be? If you ask such a man what his attitude is toward his family church, he will likely say: "I used to go, but the choir has run down hill very much, and they have got a young man there now about whom the ladies are very enthusiastic, but he is not my style." Or perchance he blames his coolness on some poor old rector, whose inspiration has run out long since, and who has got in the habit of dispensing this same spiritual nourishment week by week to a congregation whose demands are not very exacting.

To sum it up, we should find that the majority of professional men who stay from public worship do so, not because they have lost their faith and have no sympathy with worship, but because they feel sincerely that it is a waste of time for them to go to the church which they once attended regularly. They are often busy men, used to counting the minutes, and they are unwilling to spend a couple of hours at a service from which they can only return to find fault.

If I have ventured to speak at some length of this class of persons, it is because I know a goodly number who belong to it, and because I feel that they have much reason on their side. The class is already a very numerous one in our city communities, and will surely become more so, as higher education develops

and becomes more generally diffused. There is just one consideration which is an encouraging fact, and which is in line with what I said about the remedy for selfishness being found in a constant solicitude for the welfare of those committed to our charge. It is this: presidents, deans and in general those instructors who come most intimately into touch with the student body as counselors and as friends, are almost without exception found to be in their seats at public worship. I believe they are thus found faithful, not in order that they may give a decent example to those who look up to them, but because they sincerely believe in the availing help of public worship in the development of the young Christian character. Their attitude on this matter suggests, what I take to be the truth, that a more personal contact with one's students goes far to warm that coolness toward public worship which is so apt to develop in the individual scholar who tries to live to himself alone.

If I have chosen to touch upon this phenomenon in the intellectual life of our day, it is because it has seemed to me for some time that as Friends there is a very great opportunity for our beliefs and practices to appeal to this class of intellectually-estranged Christians. It is certain that neither high church terms nor revival methods will stir them. They are impervious to any of the externals of religion. It must be the appeal of simplicity and of genuineness that is to touch them. The simplicity of our creed, the sincerity of our worship is in itself a great charm to men who want for themselves the genuine expression of religion, or nothing at all. In an ideal Friends' meeting there is very little for the most cultivated mind to criticise, if only the throb of spiritual life is communicated to all present. We are all aware of the truth that in a Friends' meeting, each one present is blessed in proportion to his surrender of self to the leadings of the divine Spirit. In plainer terms, our spiritual profits depend upon the spiritual contribution that we have put into this hour of worship. Nevertheless, it is undeniable that the first time a stranger visits a Friends' meeting, he feels himself to be a spectator, waiting to be led by the spoken word. This attitude continues until by frequent attendance he has penetrated the spirit in which the meeting is held, and is himself penetrated by it. In the matter of vocal expression, our members have a great advantage. The stranger at once feels, upon seeing a Friend arise, that here is no professional speaker upon religious topics, but a simple citizen in the commonwealth of faith. Hostile criticism is paralyzed. No forms, no dress, no phraseology sets the speaker apart from the listener. The ministry is unpaid, sincere, voluntary, and though often crude, yet it is heartfelt.

The Friends' meeting is a form of worship which may be well adapted to the poor and humble of spirit whose faith is their main asset. But I believe that if Friends allow the light of their fundamental principles to shine forth in blameless lives, that their meetings will attract in the future considerable numbers of just that class of highly-educated men who crave

simplicity and sincerity. Our personal devotion to uprightness and truth in the daily walk of life will count for much in extending the influence of our society over those who own to no other influence. But an intelligent, God-inspired ministry will be necessary to satisfy the unexpressed yearnings of those who from afar are looking for an occasion to worship in spirit and in truth. We are told that God seeketh such to worship Him. And who is more able to render such acceptable worship than the man who has made the highest use of the intellectual talents bestowed upon him and then turns towards their Giver with a child-like desire to share with the still better and more ineffable joys of spiritual communion? Every mature man knows that his own philosophy will not comfort him in the storm and stress of life's crises. Such men, in spite of their stand-off attitude, are ready to join in a service which jars upon no personal prejudice, and which rings true to their souls. Let us as Friends remember our duty to such as have been described in this paper, and see to it that our Quakerism reposes upon the essentials, not upon the idiosyncrasies, and that it expresses itself in terms intelligible to the modern world of thought. Our simplicity and our modesty will then be something more than an end in themselves. They will be a guarantee of our great-mindedness.

ELEMENTS AND VIRTUES THAT MAKE FOR PEACE.*

BY WAYNE MAC VEAGH.

There are many elements which ought greatly to encourage us in prosecuting our labors in the cause of peace. I cannot myself have anything but absolute faith in its final and not very distant triumph; and that for the simple reason, if for no other, that this is God's world, and his laws discouraging war and encouraging peace will ultimately prevail in it. Those laws, making as they always do for righteousness, are indeed even now winning their way, in spite of all obstacles, far more rapidly than was to be expected; for we should never forget that the divine order for the education of the world moves but slowly along its appointed course; but it does move, and always forward. Let us hope that forward movement will soon embrace many who now thoughtlessly allow themselves to support the idea that the needless killing of men is not, after all, very objectionable.

During the short period of a single year the whole face of European politics has been changed from a warlike to a peaceful attitude by the numerous treaties of friendship and arbitration concluded between great nations, and especially by the important treaties between France and England and between France and Italy; while South America has furnished a practical lesson in the reduction of armaments and a confident reliance upon friendly methods of settling whatever international controversies may arise. What Argentina and Chile have so auspiciously begun is

* Extracts from an address delivered at the annual dinner of the American Peace Society, Fifth month 18th.

sure to be soon followed by the other South American republics; and it will be a curious commentary upon our boasted superiority in Christian civilization if those South American communities put us to open shame by recognizing that peace is nobler than war and that international friendship is a better safeguard of international honor than a great navy, before the country of George Washington and Abraham Lincoln has had the moral courage to act upon such self-evident truths.

In any event we may rest assured that a discontent with wars of aggression and conquest against the weak by the strong, and with their frightful cost alike in blood and treasure, is growing in intensity every day, leading to different manifestations in different countries, it is true, but having one common source, an ever-increasing reverence for the moral law. The command, "Thou shalt not steal," is at last being recognized as binding upon nations as well as individuals; and before long the like command, "Thou shalt do no murder," will be recognized as equally binding upon all nations as well as upon all men. The very stars in their courses, my friends, are fighting for the cause these commandments enforce, and its final triumph is as sure as that this solid earth endures. While, therefore, we are only seeking to secure obedience to the laws God has proclaimed for the peaceful progress of all His children, we can well afford to labor and to wait in a cheerful temper and in the confident hope which welcomes all favorable signs and is proof against all discouragement.

In addition to cheerfulness, we need also to cultivate the kindred virtue of charity. It does not follow that men mean to do evil because their works are evil. You recollect that Motley declares that even the appalling bigotry of Philip the Second was sincere, and that he really believed that he was gaining heaven by making a hell on earth; and while Lord Acton is quite right in insisting that no man and no cause must be allowed to escape the undying penalty which history has the power to inflict on wrong, there is no reason whatever why we should fail to accord to those who differ from us the same sincerity we claim for ourselves. It is indeed quite possible, for instance, that the advocates of war may in sincerity believe themselves to be Christians, while really advocating the tenets of Mohammedanism, which very properly, as it is the exact opposite of Christianity, owed its progress and establishment to the sword.

There is another virtue for us to cherish—the courage of our convictions. We ought to be cheerful, we ought to be charitable, but we must also be brave—brave and free. The question is this: Shall we continue to waste the taxes wrung from labor in preparation for wars of aggression? Congress now presents the unwelcome spectacle of devoting a far greater portion of its time to considerations affecting war directly or indirectly, than to any one of the serious and threatening domestic problems which confront the country and demand solution.

It is not at all necessary to believe them guilty of wilful misconduct in acting as they do, nor are they

much more to be blamed for doing so than is the general public for acquiescence in such conduct. I do not, however, in the least undervalue the difficulties of courageous action in such matters. It is so much pleasanter to swim with the stream than against it, so much pleasanter to be in the majority than the minority. As loyal, devoted, patriotic Americans, we owe it to the memory of our fathers and to the free institutions they bequeathed us, not to fail to discharge our duties in these respects. We ought on every proper occasion, individually, if necessary, to serve notice on President and Congress alike that we will not longer submit in silence to an entire perversion of the principles for which the Revolution took place and of the aims and purposes for which our government was founded. For a hundred and twenty years the Republic prospered beyond any poet's dream. It was then a "world power" in the true sense, because it represented to all nations the strength and glory of liberty and peace.

Surely even the most militant person cannot doubt that our present army and navy are more than ample for our defense, as no country in the world is in the least danger of provoking a war with us. It is therefore not unreasonable to ask that the preparations for wars which can never happen, except by our own fault, should cease, and that we should devote ourselves again to our true mission, that of commending by our example free institutions to other nations; and if we have any surplus treasure let us expend it in lightening the expenses and the burdens of those whose days are given to toil and into whose lives enters far too little of brightness and joy.

Above all, we must demand that every controversy in which our country becomes involved must be peaceably settled either by agreement with our adversary or by some form of honorable and impartial arbitration. Even if the controversy is with one of the great powers, though great powers now very seldom go to war with each other, we must insist upon this course; but if the controversy is with a small country incapable of asserting its rights in arms against us, and it is chiefly against such that great nations now wage war—it is far more necessary for our honor and our dignity not to use our superior strength to refuse our adversary an appeal to a disinterested tribunal, for such a refusal would be a confession of wrong done to a country incapable of punishing us for committing it, than which nothing could be baser.

One of the consolations of the closing years of life is a sense of fellowship not so much with the spirit of the age as with the spirit of the ages; and in that fellowship we may cherish an unshaken faith that in spite of all abatements

"The world out of night
Rolls into light."

It may move slowly, but it does move, and in the right direction, for we are learning nobler standards of life, more elevating conceptions of heroism, and more inspiring ideals of civic duty; while we are also learning that the only true patriotism is rooted in reverence for the moral law.

The International Lesson.

THIRD QUARTER.

LESSON I.

SEVENTH MONTH 3, 1904.

THE KINGDOM DIVIDED.

1 Kings 12: 12-20.

GOLDEN TEXT.—Pride goeth before destruction, and a haughty spirit before a fall.—Prov. 16: 18.

DAILY READINGS.

Second-day, Sixth mo. 27.—Counsel rejected. 1 Kings 12: 1-11.
Third-day, Sixth mo. 28.—Kingdom divided. 1 Kings 12: 12-20.
Fourth-day, Sixth mo. 29.—Idolatry established. 1 Kings 12: 21-33.
Fifth-day, Sixth mo. 30.—The event foretold. 1 Kings 11: 28-40.
Sixth-day, Seventh mo. 1.—Despising counsel. Prov. 15: 1-14.
Seventh-day, Seventh mo. 2.—Refusing to hear.—Zech. 7: 8-14.
First-day, Seventh mo. 3.—Pride and destruction. Prov. 16: 16-38.

Time.—About 937 B. C., according to the modern chronology in Hastings' Bible Dictionary.

Place.—Shechem, between Mounts Ebal and Gerizim, about twenty-five miles north of Jerusalem.

Persons.—Rehoboam, the son of Solomon. His age is uncertain, some putting it at 21, others at 41. Jeroboam, the son of Nebat, who was the chief man or leader among the northern tribes. The Books of the Kings are, as the name suggests, a history of the kings of Israel, and the period covered is from the accession of Solomon to the Babylonian captivity. The two books were originally one. The period covered is about 400 years, so it will be seen at once the history can cover only certain short epochs, leaving the briefest summaries for the rest. When the books were written is not known, but it was probably before 556 B.C., and not earlier than 562 B.C. The author is anonymous, but he names some of his sources, as the Book of the Acts of Solomon (1 Kings 11: 41); chronicles of the kings of Judah (1 Kings 14: 29, etc.); and the chronicles of the kings of Israel (1 Kings 14: 19, etc.). In Chronicles we have another account of the same period, but it contains some striking differences and additions.

Parallel Account.—2 Chron. 10: 1-15.

The lessons of the quarter begin with the period immediately succeeding the death of Solomon. The latter appears to have had but one legitimate son, for we hear of Rehoboam only. From the first verse of chapter 12 it would appear that all Israel acknowledged Rehoboam as the rightful heir to the throne, but there was a strong feeling among the people that the character of the government should be changed. Verses 1-12 should be read. The lesson narrates what happened.

12. "Jeroboam." He had offended Solomon and had fled to Egypt. (1 Kings 11: 25-40.) "Had appointed." (See verse 5.)

13. The king probably thought that he could put down a rebellion as easily as his father Solomon.

14. "After the counsel of the young men." (See verses 10, 11.) He took the advice of those who had little experience. (See also verses 6, 7.) "My father chastised you with whips." This language is primarily metaphorical, but there is little doubt that the whip was used under Solomon to force men to work. "Scorpions." This may mean a kind of lash

on which were fixed metal points; it may also be used metaphorically to express his intention to make them suffer more than his father had caused them to suffer.

15. The meaning is that "the course of events had been shaped by Solomon's transgression, and they were left by God to work out their natural results." "Which the Lord spake," etc. (1 Kings 11: 11, 31.) This whole passage is a difficult one to explain with entire satisfaction. It was God's desire that the nation should remain united and serve Him, but He did not force His wish on the people; they could have done as He wished had they chosen; they did not choose, and the result was division and ruin for the northern kingdom, and captivity for Judah.

16. "What portion have we?" Compare 2 Sam. 20: 1. They felt their allegiance was no longer due to Rehoboam. "To your tents." Equivalent to "To your homes"—it is no longer worth while to remain. "See to thine own house, David." As if to say, Judah and Benjamin are alone left to thee.

17. "The children of Israel which dwelt in the cities of Judah," etc. Those members of the ten northern tribes who had settled in Judah remained there and did not join Jeroboam, but gave allegiance to Rehoboam.

18. "Adoram." Probably the same as Adoniram (1 Kings 4: 6), who had charge of the forced labor of Solomon, and was therefore a very unwise selection, as he would be hated by all. "Stoned him." This was a common way of putting to death. (Ex. 8: 26; 1 Sam. 30: 6.) "To Jerusalem." He was at Shechem. He now realized his position and possibly his mistake.

19. "Unto this day." The time when this account was written. The words also show that the kingdom of Israel was in existence when Kings was composed.

20. "All Israel." The northern tribes. "Made him king." Before he had been simply an adviser. He was a man of experience and power. "The tribe of Judah only." Part of Benjamin was included. See next verse. Compare 1 Kings 11: 32.

PRACTICAL THOUGHTS.

1. The lesson is a wonderful example of the importance of making a wise choice.

2. To each one comes opportunities for doing right or wrong; they must be met and accepted or rejected, usually at the moment, or on short notice.

3. "He that is faithful in that which is least is faithful also in much."

No one is tempted from without, but from within. It is not circumstances that tempt you, but desire; not matter, but mind. And so the conquest of temptation is not the conquest of things, but of thought.—Amos R. Wells.

The most I can do for my friend is simply to be his friend. I have no wealth to bestow upon him. If he knows that I am happy in loving him he will want no other reward. Is not friendship divine in this?—Thoreau.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SEVENTH MONTH THIRD.

WAYS OF CONSECRATING OURSELVES TO OUR COUNTRY.

Rom. 13: 1-7; 1 Pet. 2: 13-17.

Second-day, Sixth mo. 27. By more prayer. Ps. 122: 6-9.

Third-day, Sixth mo. 28.—By more love. Ps. 137: 1-6.

Fourth-day, Sixth mo. 29.—By denouncing wrongs. Isa. 62: 1-7.

Fifth-day, Sixth mo. 30.—By building waste places. Isa. 58: 9-12.

Sixth-day, Seventh mo. 1.—By a hopeful spirit. Isa. 66: 8-13.

Seventh-day, Seventh mo. 2.—Our country Christ's. 1 Cor. 15: 24-28.

When the war with Spain began, a wave of martial patriotism swept over the country, and thousands of young men volunteered to follow their country's flag to the field of battle. Far-reaching political corruption has been shown to exist in some of our States and cities, and only a few are roused to combat it. Yet as between the Spaniard or any other foreign power, with all its armaments and the corruptionist in domestic government, certainly the latter is the source of the greater peril to America.

The opportunity of the corruptionist is found in the indifference of the better classes, if we can call any class better that neglects the duties of citizenship, though it preaches and even practices the most scrupulous honesty in those matters that it chooses to occupy itself with. Doubtless it costs to attend political gatherings and work intelligently for the furthering of right causes, involving a sacrifice of time and convenience and perhaps of a form of self-esteem that leads some men to shun the local politician. But the end in view is one of prime importance, and if the associations are disagreeable or immoral, there is all the more reason why the clean and upright should take a hand and themselves become the controlling influence.

Christ's teaching is emphatic and full as to our duty toward God, and what He said as to civil obligation is set on the same basis of absolute duty, enforced by His commandment, "Render unto Cæsar the things that are Cæsar's." To fulfill this law we must study to know the needs of our community—good laws, good enforcement of laws, encouragement for officials who seek honestly to do their duty—and then when the needs are known there must come the actual devotion of such measure of time and strength as we can give for the accomplishment of the desired object.

This is consecration—the giving of ourselves for steadfast, remedial and constructive effort, and not a mere fault-finding nor a holding of ourselves aloof. The ministry of the man or woman who is actuated by the spirit of Christ extends wherever there is need, and we can but believe that He would have the powers of darkness under the ban not only of society as represented in the Church, but also of society as represented in government.

"Difficulties are God's way of leading us to rely on his almighty sufficiency."

Educational.

EARLHAM COLLEGE.

With the forty-fifth annual commencement of Earlham College, which occurred Sixth month 8th, the college completed one of the most successful years of its history. The Senior Class numbered forty-four, twelve receiving the degree of Bachelor of Science and thirty-two the degree of Bachelor of Arts. The degree of Master of Arts was conferred upon Anna May Pemberton for advanced study in history. President Kelly delivered the baccalaureate sermon. President Garrison, of Butler College, delivered the annual address before the Christian Associations, and President Charles W. Dabney, of the University of Tennessee, delivered the commencement address.

The Summer School has opened with the largest enrollment for a number of years.

The prospects for the year 1904-05 are very encouraging. Many students are applying for rooms, and the scope of collegiate work will be enlarged.

A number of improvements on buildings and grounds will be made during the summer.

HAVERFORD COLLEGE.

Bachelor degrees in arts or science were conferred upon twenty-nine graduates of Haverford College, at commencement, Sixth month 10th. The degree of Master of Arts was conferred upon three post-graduate students—Takeo Arishima, A.B., Imperial Agricultural College, Sapporo, Japan; William C. Longstreth, A.B., Haverford College; H. Edwin McGrew, S.B., S.M., Penn College.

Many advantages that pertain to the smaller colleges were pointed out in the address delivered by President Sharpless, who maintained that Haverford is teaching her 130 students with the most expensive faculty list, in proportion to the number of students, of any college in the United States. The influences looking toward the development of intellect and character resulting from close association of strong men in the faculty with responsive students have been so potent in many, he said, that the college is satisfied no mistake has been made in not lowering its standards for the sake of big classes.

Barrett Wendell, Professor of English Literature in Harvard, delivered the oration. His topic was "Education." The heart of his message was:

"No education can serve much practical purpose in training men for the perplexing diversities of life unless it bases itself on the training, throughout the flexible period of youth, of that faculty of voluntary attention which only in maturity should be suffered to range among the matters of its choice or of its incidental duty."

Fellowships in Haverford were awarded as follows: The Clementine Cope fellowship (\$500) for 1904-1905—William P. Bonbright; two teaching fellowships (\$300 each) for 1904-1905—Carlos N. Sheldon and William M. Wills.

COMMENCEMENT AT FRIENDS' UNIVERSITY.

The week commencing Fifth-day, Fifth month 26th, was a busy one for the students of Friends' University, Wichita, Kansas. It was the beginning of commencement week. The first event of the occasion was a recital given by Estella Nicholson, of the School of Elocution. All the readings were chosen from the popular little book, "Mrs. Wiggs of the Cabbage Patch," by Alice Hegan Rice, and were highly appreciated.

On Sixth-day evening the public listened to a piano recital by Eva Blue, of the School of Music, which spoke well for the work of that department.

On Seventh-day evening came the annual oratorical contest. This year there were six contestants. Two prizes were given, a \$10 and a \$5 prize. Hazel Howes, '06, won first prize in an oration on Lord Shaftesbury, "England's Greatest Philanthropist," and Laura Peterson, '05, won second prize, her subject being, "Sacrifice as a Social Factor."

First-day morning, the regular baccalaureate sermon was preached by Charles A. Berger, of Burlingame, Kansas. He spoke on the power that moves the world to God and toward success, choosing for his text 1 Tim. 4: 12: "Let no man despise thy youth." His words were forcible, and of the kind that could be of practical help to the band of young men and women about to make their commencement in this world of struggle.

Second-day evening the three literary societies of the college—the Davis Lyceum, the Forum and the Brightonian Literary Society—gave a joint program, which consisted of original stories and poems, which, together with readings and music, showed the helpful work being done in the societies along these lines.

Third-day evening the School of Fine Arts gave a recital. Edith Davis and Gertrude Becker, both of Lawrence, Kansas, have in charge respectively the piano department, and the elocution and voice. The selections that made up the program showed real artistic interpretation.

Fourth-day morning came the commencement exercises of the Preparatory School, and orations were given by each of the seven graduates. In the afternoon a fete was held in the gymnasium. It consisted of club swinging, ball drills, wand drill and pole braiding. This work is new this year, but the fete showed how much can be done in a short time when real energy is put into it. In the evening George Winans, ex-State Superintendent of Public Instruction, addressed the normal graduating class in a speech full of excellent practical advice to young teachers.

Fifth-day morning, the great day of the occasion, saw Russell Hall gay in pink and brown, the colors of the class of 1904. Over the rostrum, which was banked with palms, hung the class motto: "Faber suæ fortunæ," and the nine graduates in their caps and gowns looked as if they were each of them a capable "maker of his own fortune." Charles F. Scott, Congressman-at-large for Kansas, made the address of the morning. "Next to Christianity, education is

the greatest cause in the world," he said, and then he went on to make a plea, not for brain work, but for the cultivation of a sound heart. His speech was eloquent and earnest, and he brought to his audience rich gifts of thought. Adelbert Andrew, of Endora, Kansas, won the Haverford scholarship which is given each year. Each graduate received the degree of Bachelor of Arts, and also a State teacher's certificate.

This ended the exercises for the week. Good music had been furnished by the Ladies' Glee Club of Friends' University, also the Friends' University Orchestra, and by a number of soloists from the city.

At every event Russell Hall was filled with interested friends. The large crowds spoke of growing interest in the school. Friends' University is improving every year, and the unoccupied parts of the mammoth building are being finished and equipped for larger work. Like all the institutions in which the Society of Friends has become interested, it is permanent and sure to hold its own in the world of competition.

L. L. E.

Correspondence.

Dear Friends:—First-day morning, the 26th instant, at 9 o'clock, there will be a Bible School session at New England Yearly Meeting for all in attendance. Teachers are supplied from the Bible Schools in each quarterly meeting.

A special meeting of Bible School superintendents is called for 2 o'clock p.m. on First-day, the 26th instant.

At the public meeting, at 2 o'clock, Second-day, the 27th instant, J. M. Lowden, a delegate to the Jerusalem Conference, will give an account of the "Jerusalem Cruise" and what it means to the Bible School cause.

Very truly,

THOMAS WOOD,

General Superintendent Bible Schools for New England Yearly Meeting.

Sixth month 13th, 1904.

Editor THE AMERICAN FRIEND:

The trustees of Kansas City Meeting, whose meeting house was destroyed by fire on Third month 23d last, have at length succeeded in securing a permanent location. They have purchased, on very favorable terms, the building formerly owned and occupied by the Southside Christian Church, at the southeast corner of Thirty-first and Charlotte Streets. The terms of sale allow the Southside Christian Church the joint use of the building until the 1st of Twelfth month, while they are building at another location. Until that date the Friends' Meeting is to be held at 3.30 p.m. First-day, the Sabbath School at 2.30 p.m. and the Christian Endeavor at 9 p.m. on Third-day. Friends are asked to note this address and attend these services when in Kansas City at these hours.

We suffered quite a loss by the fire. The building being only partially damaged, we could only collect a part of our insurance, while the damage was of such a nature that we could not use a portion of the building left standing, and when we came to dispose of it were only able to obtain \$50 over the cost of removing it. Should any Friends feel like assisting us in securing our new church home, we will be glad to have them do so. Subscriptions can be sent to our treasurer, Edgar B. Alberson, 316 American Bank Building, Kansas City, Mo. Yours truly,

FRANCIS A. WRIGHT,

President of Trustees.

Dear Friend:—The call was so large from readers of THE AMERICAN FRIEND for my Indian seed that I was obliged to send only enough for two to four bills to each—sufficient, I trust, to give all a start. Right here I would say, in answer to many inquiries as to how Indians can be had earlier and further north, to simply make a frame six to ten inches square and two inches high, and cover with thin, oiled sheeting. This

keeps off cold winds and holds the warmth that comes, as it should, from a good supply of fresh manure, under the hill. In danger of late spring frosts, cover frame with heavy material. Cucumbers, squashes, etc., can be forced ahead in the same way. Take off frames when warm showers come. This frame covering keeps off bugs, worms, etc., and should be kept on till frame is full of vines. Another good way is to set a large glass dish or jar over the plants.

And here I will give another suggestion for growing lettuce, beets, onions, etc., early and with but little trouble. Fill an old pan, punctured in bottom with a few small holes, with rich earth, in which sow seed thickly a week or two before spring opens. Put in a box a small lamp, and set pan on top of box, or partly fill an old pan with water and set in this water smaller pans filled with earth with seed therein, and put over lamp. Seed may be sown very thickly and as soon as ground opens transplant on a damp day, and all will grow and come in early. Transplanting is not nearly so tedious as thinning and weeding out rows that have been sown out doors.

For years the "latch string has been out" at my home to a great number of traveling ministers, companions and Friends, and they have ever been welcome guests. Most of these have passed over to the other side, but the memory of such is a delightful fragrance to me, and especially that of old "family sittings" in my father's and my own home. Now, while I cannot enter the homes of Friends personally, I wish to send all who desire to grow them a reminder of "an old Friend minister," in the shape of a few cuttings of the beautiful and fragrant *Haleana honeysuckle*, of which I have an abundance, that my old visitors used to admire so enthusiastically, as they covered our verandahs and filled our rooms with fragrance.

The cuttings easily root in sand kept damp and imbedded all but the top eye. Simply send stamps for packing in moss and oiled paper and to pay postage.

I have been a great sufferer for months past with a very painful eye, and fear I shall lose the sight of it.

Sincerely,

ALEX. M. PURDY.

Things of Interest Among Ourselves.

London Yearly Meeting statistics for the year show a gain of 81 in membership.

Albert J. Bailey has been at Monkton Ridge, Vt., for a while in acceptable service.

Walter S. Aldrich visited Ferrisburg, Vt., en route for New England Yearly Meeting.

Fred J. Cope, of Columbus, O., is doing excellent service in the limits of New York Yearly Meeting.

Seneca H. Stevens, who has served as pastor at Brookfield, N. Y., will attend New England Yearly Meeting.

Clara L. Groves, former pastor at Monkton Ridge, Vt., was recently married to George Stanley, and will reside in Michigan.

The 12th instant Alfred Cornell opened meetings in High-land Mills, N. Y., as arranged for by the yearly meeting superintendent.

Nellie C. Chapin, the faithful pastor at Westmoreland, N. Y., was called suddenly home to Ceylon, O., because of the illness of her mother.

The Westfield Quarterly Meeting missionary meeting convened at Horton, Ind., on the 12th instant with an interesting program. It was well attended.

Interested Friends are asked to contribute to the special fund to put a minister at Collins, N. Y. W. C. Taber, treasurer, 173 Chambers Street, N. Y., will receipt for all funds received.

Elmer D. Gildersleeve, the faithful resident minister at Poughkeepsie, N. Y., celebrated his twenty-fifth anniversary as a minister the 19th of this month. He has for many years been chairman of the Gospel Service Committee, and also the Evangelistic and Church Extension Committee of New York Yearly Meeting.

Friends' Quarterly Meeting, held the 4th instant at Westfield, Ind., was largely attended. The crowd on Sabbath morning more than filled the meeting house. Peter W. Raidabaugh, Thomas C. Brown and William P. Haworth were the visiting ministers, and their services were most acceptable. The funeral services of Bert. Clark, a beloved young Friend, were conducted at 3 p.m.

"An Hour with Francis, Our Junior," a pamphlet previously mentioned in these items, is published by the Junior Christian Endeavor Society of Friends' University, and copies can be secured by sending to Myra B. Binford, Wichita, Kan.

Spiceand Quarterly Meeting, Indiana, held the 10th to 12th instant, was favored with the presence of Luke Woodard, Thomas Newlin, John and Levi Pennington, Jared P. Binford and others. Leanah Hobson returned her approval of service from New York Yearly Meeting.

Fifth month 20th, the Cuban Independence Day, was observed by the Christian Endeavorers of Gibara, Cuba, by visiting the homes of the poor, sick and aged, among whom they distributed about \$8, a fund raised by personal gifts and contributions solicited from interested acquaintances.

The meeting at Westfield, Ind., is experiencing a loss in the removal of Reuben P. Cox, a valued elder, who, with his family, are leaving for a temporary sojourn in North Carolina, thence going to Oklahoma to settle. He has sold his fine farm to Stephen H. Cox, who, with his wife, Mary Nichols Cox, will soon take possession.

Ellen M. Buell visited the meeting at Poplar, Ind., the 12th instant and preached. Poplar is at present under the care of a committee. George Symons, one of the committee, was acceptably in attendance, emphasizing in his remarks the line of instruction presented in the sermon. The same evening Ellen M. Buell visited the meeting at Sheridan, Ind.

Sylvester Jones, of Gibara, and Charles Haworth, of Holguin, Cuba, recently made a trip to the country, holding a meeting at a village named Yariyal, in the home of a former member of the meeting in Holguin. Although very rainy, about thirty were present, and good interest was manifested. Sylvester Jones continued his journey to the home of Noah K. Williams, where also a meeting was held. All were anxious for another meeting.

Mary White, sent by Iowa Yearly Meeting as a missionary to Jamaicaica, after years of success on her return to her home now at Whittier, Cal., stopped at Knightstown, Ind., and on Sabbath, the 12th instant, attended Friends' Meeting. She preached an excellent sermon at the morning service, and lectured in the evening. At the close of the exercises \$41 was subscribed for the Temperance Committee, and \$10 for the Committee on Peace.

The missionaries of the Friends in Cuba, although constantly in contact with people accustomed to ritualism and formalism in its extremest form, are not ashamed of the spiritual doctrines of Friends, or, rather, of the Bible, and from time to time are encouraged and strengthened in their own faith by the appreciation shown by their congregations of the simple, pure gospel. A lesson on baptism given recently by Charles Haworth to the candidates' class and others in Holguin was given close attention and was received with appreciation.

John M. Watson has been laboring in Curwensville Monthly Meeting, Pennsylvania. He began work there Fifth month 30th. In his usual energetic manner he visited families and was a chosen channel through which a message of helpfulness was carried to each member of the several home circles he entered. First-day morning he spoke earnestly at the regular meeting, urging that all make the throne of grace their constant resort. He also held an appointed meeting First-day evening, the 12th instant, when he showed the real apostolic love for soul-saving.

School closed at Vermilion Academy, Vermilion Grove, Ill., Sixth month 10th. The attendance this year was the smallest for a number of years. There were eight graduates in the senior class. Dr. Miner, of the Illinois State University, delivered the class address, which was very instructive and much appreciated by all. Professor Frank H. Clark, now of North-branch, Kan., has been secured for principal of the academy for next year, and there will be a strong effort put forth to increase the attendance to what it has been, or even greater than in former years.

Emporia Monthly Meeting was held Sixth month 10th, 1904, and was well attended. A large amount of business was transacted in brotherly love. The spiritual life of the meeting in all of its branches is good, including the Fifth-day evening prayer meeting, Christian Endeavor and cottage prayer meeting, conducted by the young men and young women of the meeting, all of which have been seasons of great blessing. The monthly meeting, as well as our Evangelistic and Pastoral Committee, have shown their appreciation of the earnest zeal and faithful labors of their pastor, Asher Mott, by giving him a unanimous call to remain another year, which he has accepted.

The 12th inst. was observed as Children's Day at Millbrook, N. Y. An interesting program was carried out. The services of J. L. Spicer, the superintendent of evangelistic work, were very helpful.

Whittier Quarterly Meeting, California, held the 21st ult., was largely attended, it being the last quarterly meeting before the yearly meeting. There was a good attendance of fraternal delegates from Pasadena Quarter. Lindley Wells preached on Seventh-day, and Professor C. E. Tebbetts on First-day. Tilman Hobson, J. H. Douglas, Harry Keates, Levi D. Barr and Amos Cook were also in attendance. The Christian Endeavor held a very enjoyable meeting First-day evening. The exercises were in the hands of the Intermediates, and "Tobacco and Alcohol" was the theme. The new officers were elected—George Taylor, president; Maud Moon, secretary.

Thomas Clark, of Richmond, Ind., who graduated at Haverford in 1858, and came on to attend the commencement and alumni exercises, spent a few days visiting friends and relatives in and about Philadelphia. Several of his classmates, and a number of the older men who were in college at the same time, were glad to welcome him back to the college after an absence of nearly fifty years. When he was there the only buildings were Founders' Hall and the Observatory. He attended meeting at Germantown on the 5th inst.; Twelfth Street Meeting, the 9th inst., and Haverford Meeting, the 12th, and had acceptable service in all three places.

About three years ago some of the missionaries at Gibara, Cuba, made their first visit to the home of Floridiano Perez, whom they found a poor, despairing invalid, bed-ridden for two years from inflammatory rheumatism, shut up in a small, close room, without light or fresh air; lying on a hard cot, without a bath since the beginning of his sickness; a wife, three children and an aged mother dependent on him or he on them. He was indeed a pitiable spectacle. Since then he has been the recipient of frequent visits and attentions from the missionaries, church members and Endeavorers. A great change has been wrought in him and in his surroundings. Now he may be seen on Sabbath, still bed-ridden, but in a light, airy room, clean, with clean bedding, with a happy face beaming with the love of Christ, superintending a Sabbath School which meets each week in his home.

The "British Friend" has this item on "American Epistles" in London Yearly Meeting: "The chief business of the first two sittings was the reading of epistles from Dublin and from the thirteen American yearly meetings with which we correspond. Most of these speak of the benefits of the Uniform Discipline and of the Five Years Meeting, which has now the adherence of nearly all. Several alluded also to progress in Education, and nearly all to the death of Harriet Green. The only jarring note was struck in the epistle from Ohio, which manifested a harsh and exclusive spirit, as well as much crudity of thought in regard to the investigation of the Scriptures. A college was to be started that should be free from theological error. Herbert Sefton Jones took strong exception to the intolerant spirit of this epistle."

Stephen and Eliza Stubbs, members of Emporia Monthly Meeting, Kansas, met at their home in Emporia with their children and grandchildren, in commemoration of the fiftieth anniversary of their marriage on the 8th instant. Their son-in-law, Elam Henderson, a minister, and wife, from West Falmouth, Mass.; also Alma Swift, a missionary, who, with her husband, are laboring under the auspices of Iowa Yearly Meeting in Jamaica, were among the guests. After a few weeks' visit at home, these Friends will return again to their fields of labor. Elam Henderson occupied the time in the morning meeting at Emporia on Sixth month 12th, and was much favored with words of life, freighted with encouragement. In the evening Alma Swift gave a very interesting discourse on the missionary work in Jamaica, where she has labored for ten years, alluding to the habits and customs of the people, the three distinct races and the prejudices, superstitions and home life on the island, and the many things a missionary must expect to meet, together with an account of how the Lord has blessed their labors and the spread of the gospel in Jamaica.

Marion Quarterly Meeting on Ministry and Oversight was held at Marion, Ind., the 10th instant, with the usual attendance and no visiting ministers present. By adjournment, the quarterly meeting proper, on Seventh-day, was held at Sycamore, Howard County, Ind. "Be strong in the Lord and in the power of his might," was used as a basis for the exercises in the worshipful part of the meeting. The speakers were unanimous in the thought that strength and power were given to the Church for a purpose. Some ministers from neighboring quarterly meetings were present. The attendance of the meet-

ing was not large. Phariba Stevens, secretary of the Missionary Board of our yearly meeting, was present and gave a talk on "Mission Work in Mexico," after which \$50 was raised for the work. After a talk by Mary E. Baldwin on the subject of "Peace," over \$12 was raised to aid the cause. J. O. Binford, yearly meeting superintendent, remained at Sycamore over the Sabbath and preached morning and evening. A monthly meeting at Milo, thirteen miles northeast of Marion was asked for, and a committee was appointed to visit the Friends there.

About Third month 20th, Friends of Everett, Washington and those desiring to become Friends, started a mission. After organizing a Bible School and Christian Endeavor Society and holding meetings for about six weeks, Charles N. Replogle was invited to come from Cowen, Ind., and help in the work. Meetings opened Fifth month 15th in a tent, seating about 250 people. For two weeks the work continued, with services each afternoon and night, and three services on Sabbath Day. On the 2d inst. a new monthly meeting was set up to be known as Everett Monthly Meeting. Its membership includes twenty-one new members and seventeen who were Friends before, making a total of thirty-eight members in all and more are expected to join. Frank Younger was appointed clerk; Katherine Younger, treasurer. There is a great future in store for Friends in Washington. Any Friends going to Washington will do well to write to George W. Harvey, 2220 Rockefeller Avenue, Everett, Wash.

BORN.

LITTLE.—To George Henry and Jessie Milton (Gearing) Little, at Fog Lane, Didsbury, England, formerly of Cincinnati and Cleveland, O., on the 17th of Fifth month, 1904, a daughter who was named Marjorie Grace.

DIED.

DOUGLAS.—At Brunswick, Me., Fifth month 22d, 1904, Nathan Douglas, aged 92 years. Converted young in life, he soon became a herald of the gospel. He was engaged in public ministry for more than sixty years. As the end drew near he saw the heavenly hosts and waved his hand in joyful recognition.

EDGERTON.—At her home in Fountain City, Ind., First month 10th, 1904, Ruth Ann Edgerton, aged 76 years. She was born near New Garden, N. C., but her parents moved to Indiana when she was quite young. She was converted when only 8 years old, and during her whole life from that time was an active, earnest and consistent Christian. She was interested in missionary work and all measures of reform, particularly the temperance cause.

HALL.—At Salisbury, N. C., Fifth month 22d, 1904, J. Della Hall, in her 38th year.

ISAAC.—At her home, Cornwall Landing, N. Y., Fifth month 27th, 1904, Hannah M. N. Isaac, a birthright member and recorded minister, at the age of 70 years and 8 months. As during her life, so when her end drew near she had continual victory in all her conscious moments. At the time of her death she was clerk of the Cornwall Monthly Meeting, of which she had for a number of years been the chief human support.

SHOEMAKER.—At Sterling, Kan., Sixth month 6th, 1904, Margaret Ann Shoemaker, in her 86th year. She was a member of Sterling Monthly Meeting, Kan. She was a sweet-spirited Christian, bearing affliction with much patience and cheerfulness.

STEVENS.—At East Farnham, Province of Quebec, Canada, Fifth month 19th, 1904, Rachel H. Stevens, in the 82d year of her age.

THOMAS.—At her home, Fort Dodge, Ia., Sixth month 3d, 1904, Joanna Bell Thomas, daughter of Benjamin and Elizabeth Stanley, in her 78th year. She was married to Jesse Thomas in 1851. They celebrated their golden wedding three years ago. Her peaceful, consistent Christian walk spoke loudly in testimony of the grace of the Lord Jesus Christ, and endeared her to all her acquaintances.

TIMBERLAKE.—Near Cincinnati, O., Fifth month 31st, 1904, Benjamin B. Timberlake, only son of Edward and Martha B. Timberlake, of near Richmond, Ind., aged 34 years. Loved and lamented by all who knew him.

WIXOM.—At her home, near Perry City, Schuyler County, N. Y., Fifth month 19th, 1904, Catherine Carman Wixom, widow of Caleb C. Wixom, and an esteemed member of Perry City Monthly Meeting of Friends.

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Events and Comments.

Signor Giacomo Boni, the archæologist
who is directing the excavations of the
forum at Rome, has found a heavy cap-
stan with eight fixed levers of wood.
The wood is perfectly preserved, while
the iron fixtures have become oxidized.
This discovery is considered of the
greatest importance as being the first
known mechanical contrivance dating
back 2,000 years. The capstan, which
was found almost intact, has a diameter
of over two yards.

A minor yet interesting migration
now going on is the exodus of Turks
from their own land into Egypt. The

FOOD FACTS.

What an M.D. Learned.

A prominent physician of Rome, Ga.,
went through a food experience which
he makes public:

"It was my own experience that first
led me to advocate Grape-Nuts food, and
also know from having prescribed it to
convalescents and other weak patients
that the food is a wonderful re-builder
and restorer of nerve and brain tissue,
as well as muscle. It improves the di-
gestion, and sick patients always gain
just as I did in strength and weight
very rapidly.

"I was in such a low state that I had
to give up my work entirely, and go to
the mountains of this State, but two
months there did not improve me; in
fact, I was not quite so well as when I
left home. My food absolutely refused
to sustain me, and it became plain that
I must change; then I began to use
Grape-Nuts food, and in two weeks I
could walk a mile without the least
fatigue, and in five weeks returned to
my home and practice, taking up hard
work again. Since that time I have felt
as well and strong as I ever did in my
life.

"As a physician who seeks to help all
sufferers I consider it a duty to make
these facts public." Name given by
Postum Co., Battle Creek, Mich.

Trial ten days on Grape-Nuts when
the regular food does not seem to sus-
tain the body will work miracles.

"There's a reason."

Look in each package for the famous
little book, "The Road to Wellville."

number who have left Syria in the past
eight years is reckoned at 140,000, and
would have been greater but for the
difficulty in obtaining passports. The
eagerness to get to Egypt is due partly
to the security and fairness of English
government, and partly to Egypt's new
era of prosperity.

Attorney-General Knox has informed
the President that he will retire from
the Cabinet as soon as Governor Penny-
packer issues his commission as United
States Senator from Pennsylvania. The
President will name William H. Moody,
present Secretary of the Navy, to suc-
ceed him, and politicians are specu-
lating as to who will become Secretary
of the Navy.

Twenty of the leading ministers of
Chambersburg, Pa., Protestant and Cath-
olic, have signed the following agree-
ment: "Recognizing the very great dan-
ger threatening American family life
and the total disregard of Christian
morals involved in the indiscriminate
practice of divorce, and the hopeless na-
ture of present laws on the subject to
furnish any relief or protection, we
hereby pledge and declare that we will
not marry any divorced person so long
as the other party to the divorce is still
living."

The fact that our government has up
to the present time wholly ignored the
desire of Colombia that the question of
the privilege of interpretation of the
treaty of 1846, and of our government's
responsibility under it, should be sub-
mitted to an impartial arbitrator, has
received far too little attention. That
our government is liable for damages if
our conduct at the time of the Panama
revolution was in violation of the
treaty, is clear, even though the reason
of the revolution cannot now be un-
done. Time cannot take away this lia-
bility.

The burning of the excursion steamer,
General Slocum, which occurred the 15th
inst., on the East River, New York, is
too horrible for words. Even the Iro-
quois Theatre disaster was not more
appalling and sudden. Women were
roasted to death in sight of their hus-
bands and children, and babies by the
score perished in the water, into which
they had been thrown by their frenzied
mothers. Up to date 674 are reported
missing. President Roosevelt has or-
dered a rigid investigation of the disas-
ter. Secretary Cortelyou will person-
ally conduct the inquiry in behalf of the
Federal Government.

The Executive Committee of the In-
terchurch Conference on Marriage and
Divorce has recently issued its first gen-
eral address to the public. This takes
the form of an appeal to the Christian
public for a fuller realization of the
sanctity of marriage, and aims to pre-
pare the way for more definite action in
the future. Statistics are quoted for
1903, showing the proportion of di-
vorces to marriages in eight States as
follows: In Maine, 1 to 6; in New
Hampshire, 1 to 8.3; in Vermont, 1 to
10; in Massachusetts, 1 to 16; in Rhode
Island, 1 to 8; in Ohio, 1 to 8.8; in In-
diana, 1 to 7.6; in Michigan, 1 to 11.
These States show "a rapid and steady
increase in divorces during the decade,"
and this condition the committee be-
lieves to be true of the country at large.

SCENIC GLORIES OF THE LAND OF THE SKY AND SAPPHIRE COUNTRY.

Much has been written concerning the
superb scenery of this unrivaled pla-
teau; much more might still be written,
and its glories would even then be far in
advance of the most glowing description.
From the moment the traveler enters
this region until duty elsewhere forces
him to leave it, naught that is unpleas-
ing meets his eye. With a soil of un-
surpassed fertility its verdure is of the
deepest and most beautiful hue; its roll-
ing hills enchantingly hem in its placid
lakes, its broad rivers and its rippling
streams, while its strikingly picturesque
and lofty mountains—famed alike for
their number and their size—form the
background for innumerable scenes of
natural beauty and grandeur. Any one
of its massive peaks, placed elsewhere,
would be an object of striking beauty.
Here, surrounded by scores of others
equally grand, its majesty is compara-
tively.

The "glorious climate" of other
places is often descanted upon by writ-
ers portraying the attractions of
favorite resorts. That of Western North
Carolina really deserves this appellation
more truly than many much higher
vaunted localities. At no season of the
year is there ever the slightest discom-
fort, either from summer's heat or win-
ter's chill. And for the reason that
both of these features are entirely ab-
sent, summer is a season of "ethereal
mildness"—winter a period of coolness
and comfort, either pleasant and agree-
able to invalid and full of attractiveness
to the healthy and vigorous. The claims
of perfection for the climate of this
region are strong but they do not
lack for the best and strongest cor-
roboration. The official government re-
cords of the climate of Western
North Carolina, which are unim-
peachable evidence, give the following
averages: Spring, 53.49 deg. F.; sum-
mer, 70.72 deg. F.; autumn, 53.48 deg.
F.; winter, 38.87 deg. F.; with a mean
for the whole year of 54.15 deg. F., and
a mean relative humidity of but 65 per
cent. The "Land of the Sky" and
Sapphire Country is reached from Phila-
delphia in through Pullman Sleeping
cars via Southern Railway. For descrip-
tive matter regarding this charming
country call on or address Charles L.
Hopkins, District Passenger Agent, 828
Chestnut Street, Philadelphia.

Brains plus energy
make capital. They are
often the whole capital,
especially of a young man.
Prudent men insure it;
make it sure for the family.
Full particulars free. No
importunity.

PENN MUTUAL LIFE

921-3-5 Chestnut Street, Phila.

The official statement of the Russian losses in the war, prior to the middle of Sixth month, is reported as follows: Navy, 964 killed and 242 men wounded; army, 1,016 killed and 2,183 men wounded, making a total of 4,405 killed and wounded; 716 men had been taken prisoners.

Governor Peabody has declared martial law in San Miguel County, Col., at an end. He has directed the release of the troops from duty, and instructed Captain B. Wells to turn over to the civil authorities, President Charles Moyer, president of the Western Confederation of Miners.

The attempt to secure a sane Fourth of July in Chicago has failed for lack of sufficient financial support. The "Chicago Amusement Association," which proposed to show the small boy how to enjoy himself without going to the hospital for repairs, needed \$50,000 for this purpose, but less than one-tenth of that sum has been subscribed.

We may choose to stay away from God, but we cannot choose the consequences.—Dorcas M. Tinker.

Every finer instinct needs to reach upward to the Sun of Righteousness through quiet thought. Then should we resolutely so order our lives that the days should not fly past in a ceaseless whirl which our minds leap to follow, but they would hold breathing spaces for the soul.—Harriet Ware Hall.

COFFEE CATARRH

An Unsuspected Cause.

It is curious how many diseases come from a disordered nervous system which locates disease in some part of the body, and the primary cause can often be traced to coffee which first breaks down the nervous system. A Georgian says:

"There is no doubt coffee gave me nasal catarrh. The ceptim in my nose was all gone and the catarrh was eating its way, getting hold of the main bone of the nose. It also affected my sight very much.

"My nose was constantly dripping bloody water, but in two weeks time after I quit coffee, and used Postum Food Coffee in its place, I could see my way very well, the dripping from my nose stopped and my nose finally got perfectly well and healthy as far as is possible for the ceptim to grow back.

"There is no doubt it was a case of coffee catarrh, and the cure was made entirely by changing from coffee to Postum. The rest of my family took up the new drink and Postum relieved my wife and little boy of frequent headaches, and what is called 'coffee headache' is not known in our family any more. Our sleep is so much more refreshing.

"We have influenced many people to try Postum, and all of them like it better the longer they use it, and most of them say it is better than coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days trial Postum in place of coffee often works wonders. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

WORLD'S FAIR.

Great June Excursions via Pennsylvania Railroad.

Take notice that June 30th is the last date for the great Pennsylvania Railroad coach excursions to the World's Fair at St. Louis. A special train of standard day coaches will be run on the following schedule, and excursion tickets, good going only on special train, will be sold from the stations named at rates quoted:

	Special Train	Leaves.	Rate.
New York—			
West 23d Street	8.25 a.m.		\$20.00
Desbrosses Street	8.30 "		20.00
Cortlandt Street	8.30 "		20.00
Brooklyn	8.15 "		20.00
Jersey City	8.43 "		20.00
Newark	8.55 "		19.95
Elizabeth	9.04 "		19.85
New Brunswick	9.28 "		19.50
Trenton	10.02 "		19.00
Bristol	10.18 "		18.95
Philadelphia—			
North Philadelphia ...	10.48 "		18.50
Broad St. (Lunch.) Ar.	11.00 "		
Broad Street ....Lv.	11.30 "		18.50
West Philadelphia ...	11.33 "		18.50
Frazer	12.10 p.m.		18.50
Downingtown	12.25 "		18.45
Coatesville	12.36 "		18.35
Pomeroy	12.45 "		18.25
Lancaster	1.25 "		17.75
Coneago	2.05 "		17.00
Harrisburg	3.06 "		17.00
Lewistown Junction ...	4.32 "		15.75
Huntingdon	5.25 "		15.00
Tyrone	5.57 "		14.90
Altoona (Dinner) Ar.	6.25 "		
Altoona	Lv. 7.00 "		14.60
Cresson	7.35 "		14.30
Johnstown	8.12 "		13.80

YEARLY MEETINGS IN 1904.

Canada Yearly Meeting, at Pickering, Ont., Sixth month 24th. William I. Moore, Clerk, 60 Bleeker Street, Toronto, Ont.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 5th. Edwin McGrew, Clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 3d. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 18th. James B. Unthank, Clerk, Wilmington, O.

Ohio Yearly Meeting, at Damascus, O., Eighth Month 25th. Edward Mott, Clerk, Tecumseh, Mich.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 23th. Elwood O. Ellis, Anna M. Roberts, Clerks, Richmond, Ind.

Many Foods

offered for new-born infants do not and cannot contain the valuable elements of milk required for the proper nourishment of the child. Borden's Eagle Brand Condensed Milk is superior to other artificial foods, and its use prevents sickly, weak and rickety children.

Blairsville Intersection .	8.50 "	13.35
Greensburg	9.28 "	12.90
Pittsburg { Eastern time 10.45 "		
Central time 9.45 "		
Ar. Indianapolis (Break.)	8.30 a.m.	
Ar. Terre Haute (Lunch.)	11.00 "	
Ar. St. Louis (Union Sta.)	4.00 p.m.	

Tickets will also be sold from other stations on the Pennsylvania Railroad, east of Pittsburg and south of and including Elmira, Olean and Mayville, and from stations on the New York and Long Branch Railroad, Cumberland Valley Railroad, and New York, Philadelphia and Norfolk Railroad, good going in coaches on regular trains to point of connection with special train. The following rates will apply from the stations named:

Asbury Park, N. J.	\$20.00
Atlantic City, N. J.	19.65
Baltimore, Md.	17.00
Bedford, Pa.	15.00
Bellefonte, Pa.	15.55
Blairsville, Pa.	13.40
Bradford, Pa.	15.50
Bridgeton, N. J.	19.25
Burlington, N. J. (Lunch.)	18.90
Cape May, N. J.	20.10
Chester, Pa.	18.50
Columbia, Pa.	17.60
Corry, Pa.	14.10
Cumberland, Md.	15.00
Delmar, Del.	18.50
Dover, Del.	18.50
Driftwood, Pa.	15.70
Easton, Md.	18.50
Elmira, N. Y.	17.00
Franklin City, Va.	18.50
Lock Haven, Pa.	15.95
Lykens, Pa.	17.00
Mayville, N. Y.	14.50
Mt. Carmel, Pa.	17.00
Mt. Holly, N. J.	18.90
Ocean City, N. J.	19.80
Oil City, Pa.	13.75
Olean, N. Y.	15.50
Phillipsburg, N. J.	19.00
Pottsville, Pa.	18.50
Punxsutawney, Pa.	14.75
Reading, Pa.	18.50
Salem, N. J.	19.25
Shamokin, Pa.	17.00
Shenandoah, Pa.	18.50
Sunbury, Pa.	17.00
Warren, Pa.	14.50
Washington, D. C.	17.00
Wilkes-Barre, Pa.	17.00
Williamsport, Pa.	17.00
Wilmington, Del.	18.50
York, Pa.	17.00

Proportionate rates from other points.

Returning, tickets will be good in coaches on regular trains leaving St. Louis (Union Station) on day of validation, within ten days, including date of excursion.

For rates of fare from other stations and leaving time of connecting trains consult nearest Ticket Agent.

"When contrition cries for help the wings of the Infinite are near."

When You Get Stumped For An Idea

Come in and see whether we haven't one that will just fit your case. We've been printing all sorts of nice things so long that we've gathered quite a few good ideas of what makes for good printing.

THE LEEDS & BIDDLE CO., Inc.

MAKERS OF THE BETTER KIND OF PRINTING

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does the **BEST WORK** and lots of it, **EASILY**.



Strong, Thoroughly Built,
Superior in results to any other.

Write for

"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

To meditate daily, to pray daily, seems a means indispensable for breaking this surface crust of formality, habit, routine, which hides the living springs of wisdom.—Orville Dewey.

Women's Shirt Waists in White

High tide in Shirt Waist styles; and the wave of Fashion sweeps over our counters, depositing a wealth of Waists in white—the very daintiest we have had so far, which is saying much. But there are, also, the much-liked black-and-white effects and the well-serving colored Waists:

At 50c WAISTS OF WHITE DIMITY —also white with black figures; half-inch plaits give yoke effect in front; plaited back; new full sleeves, band cuffs and stock.

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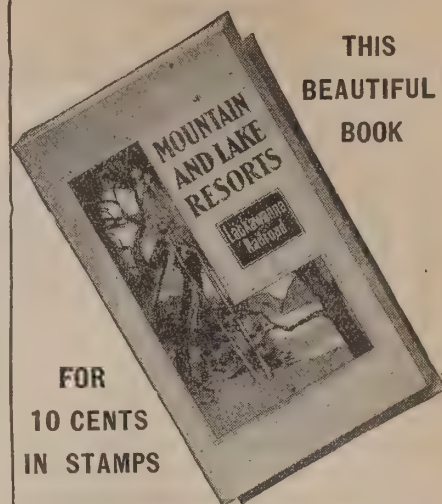
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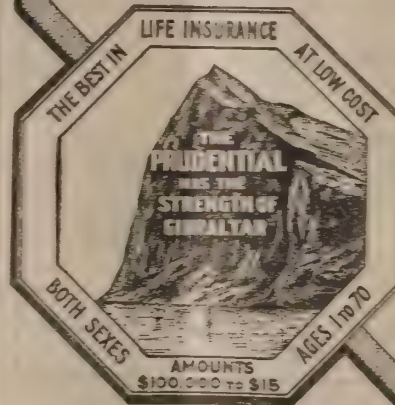
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The American Friend

Vol. XI

SIXTH MONTH 30, 1904

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LIGHT TO THE BLIND.

Everything has its wonders, even darkness and silence, and I learn whatever state I may be in therein to be content. Sometimes, it is true, a sense of isolation infolds me like a cold mist as I sit alone and wait at life's shut gate. Beyond, there is light and music and sweet companionship; but I may not enter. Fate silent, pitiless, bars the way. Fain would I question his imperious decree, for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips and they fall back into my heart like unshed tears. Silence sits immense upon my soul. Then comes hope with a smile and whispers, "There is joy in self-forgetfulness." So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness.

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"That they all may be one."

VOL. XI.

PHILADELPHIA, SIXTH MONTH 30, 1904.

No. 26.

BECOMING LIKE LITTLE CHILDREN.

AMONG the conditions of entrance to the kingdom of heaven which Christ lays down is this: "Except ye be converted and become as little children ye shall not enter the kingdom of heaven." Now, to understand this saying, one must understand the three stages in the life of a person. The first stage is one of unconsciousness, of absolute dependence on others for everything which furthers life. We are *made* dependent. We are taken care of. Our very bodies are formed in such a way that they adjust themselves to the environment without any conscious direction. A bright light makes the lid close to guard the eye. The presence of the source of food makes the lips do their part toward feeding the tiny body. Intricate and complicated actions are performed with no more idea of an end in view than the locomotive has when it starts for Pittsburg. All the earliest operations and acquisitions are learned by blind obedience to external stimulus. The child simply submits to the great forces which work upon him, and this implicit submission constructs his life. His whole part in the drama of life at this stage is to let the powers outside himself have their way with him unhindered.

But each seemingly blind action awakens consciousness just a little. Every movement, however instinctive, produces a slight contribution to the little fellow's sense of his own power. He rapidly begins to get a *will* of his own, and conscious purposes appear. He resists on occasion now, and asserts himself against the combined powers of the world. In very loud tones he reads off his declaration of independence. He is no longer unconscious and blindly obedient. He has discovered himself and has decided to be some sort of an independent person. The things he learns now he learns by conscious effort. He thinks of himself in all he does. He must watch his hands whenever he is gaining any new skill. He is slow and bungling. His constant foe is self-consciousness. He does nothing very well because he can never lose himself.

But there comes a new and higher stage. Actions which had been performed by slow and painful effort become natural and easy. The stroke, the touch, the act becomes sure, graceful, skillful. It no longer requires direct control of will or guard of thought. The

actor now forgets himself. He does the right thing the right way without thinking. Consciousness sets the goal or end, and then sub-conscious powers, trained to do it, take up the action and carry it through with almost perfect precision. We have passed from unconsciousness, through self-consciousness, to a new and remarkable kind of unconsciousness. The person at this final stage corresponds with his environment with the same accuracy and precision which marked the blind instinct of the child, but this has been gained by a process of effort which has mastered the self and turned it over, no longer blind, but still obedient, to the great demands of the universe upon it.

But what has all this to do with the kingdom of God? Just this: A man must get not only beyond that first stage of blind instinct, but also beyond the second stage in which righteousness is full of self-consciousness, and in which goodness is the result of hard and painful effort. Good deeds are all spoiled and bungled at this stage because the trail of the self lies over them all, and if one does not hold himself by sheer effort to his duty, he may slide off any minute into some path of natural instinct. Now we see that "*becoming like a little child*" is very different from "*being a little child*." It is life in our third stage, in which the action has become natural and unconscious, but only because the powers of the person have been mastered by conscious effort and *made* responsive, by an act of the will, to the calls that are made upon them. The goodness Christ seeks is no calculating goodness, no goodness through which you can hear all the machinery of the self creak. It is a goodness which has been formed by conscious obedience to Him until it becomes this self-forgetful, spontaneous goodness which bursts forth by a kind of second nature, and is as unstudied and as unconscious of results to self as the child's instinct. Acts and deeds of love now sprout out and flourish as naturally as once the selfish ones did. Such a man doing the good deed is almost surprised to hear it praised. His only answer is, "How otherwise?"

THE HAVERFORD SUMMER SCHOOL.

WE regret that we cannot give our readers an adequate account of this school of religious history which came to an end at the close of last week. Ten days

packed full of lectures and discussions and conferences and Bible classes and meetings can hardly be reported so as to give the reader much idea of what happened. There were from one hundred to two hundred present at the regular morning and evening lectures, and altogether there were about five hundred different persons at the various sessions of the school. The students came from all the Eastern yearly meetings, with the possible exception of Canada. There was a large delegation from New York, and, considering the distance, a goodly number from North Carolina, though naturally the bulk of the members came from Philadelphia Yearly Meeting. Seven persons from England were in attendance.

The morning opened each day with a Bible class in which the two Corinthian epistles and the latter part of Isaiah were studied. Then followed a meeting for worship. These were times of blessing and help, and a real preparation for the work of the day. One of the most important courses of lectures covered the life of our Saviour, beginning with the social and physical conditions which formed the environment of His earthly life, and going through the events of the immortal story. Many of the lectures dealt with the inward life, the spiritual nature, of man as recent psychology reveals it. Much thought was also given to the structure of society, the organic character of all human life, and to the problems which grow out of the fact that our lives are all tied in together.

"The Heart of the missionary message," the way in which Quakerism may be applied to the needs of to-day, how life itself may be made into a sacrament, what it means to save a life by losing it—these were a few of the rich things which were spread before those who were favored to be members of this summer school.

One of the most novel features of the program was a series of out-of-door conferences on topics connected with our own problems, such as the value of the Queries, the pastoral work of the meeting, methods of conducting business meetings. These conferences were as free and informal as they could be, and proved interesting and valuable occasions.

The two main purposes of the school were: first, the deepening and enlarging of Christian experience and Christian fellowship, and in the second place to give those who could come an insight into the tremendous contributions which study and investigation have made to Christian knowledge and Christian service. Some see already, what some day everybody will see, that it is a woeful blunder for us to allow the non-Christian world to monopolize the fruits and the benefits of intellectual discoveries. If our message

is to affect the world and prove mighty to the pulling down of strongholds, it must utilize all the gains which are won. This task can only be imperfectly done in these brief summer schools, but they have a real mission, and this particular one has been a definite help to many.

EDITORIAL NOTES.

THREE yearly meetings are going on simultaneously this week—California, beginning on the 22d; New England and Canada, both beginning on the 24th. This is probably the first time in our history that three yearly meetings have occurred together. Sometimes two have overlapped, but even that event seldom occurs. Oregon will, too, immediately follow, beginning on the 5th of next month.

THE Friends' Historical Society has decided to reprint 500 copies of No. 1 of the "Journal," the first edition of which has been exhausted. The first volume of the "Journal" will close with No. 3, so as to begin the new volume evenly with the year. The first supplement to be issued will be the famous manuscripts written in the seventeenth century, on the "First Breaking Forth of Truth." Its appearance will be noted later.

MORE LETTERS FROM JAPAN.

[Few better opportunities to see into the real situation in Japan will be found anywhere than in the letters of Mary Nitobe, daughter of Joseph S. Elkinton, of Philadelphia. We are again permitted to print some passages from recent letters which have been received from her.—Ed.]

Kyoto, Fifth Month 1st.—The enclosed clipping is a facsimile of a letter written in his own blood by one of the soldiers who applied for leave to join one of the bands appointed to accompany the torpedo boat destroyers which have wrought such havoc at Port Arthur. While I write in comes Uncle Ota. He has had word from Count Nambu's regiment that he is fighting daily near the Yalu, that one of his horses was wounded, though he escaped. May he be preserved to the end! The little band of thirty members of the Imperial Guard, with which he is immediately connected, is distinguishing itself.

I realize more and more the horror of the things the Russians did in China. It seemed to me impossible at the time; but the evidence is too strong. An English lady said here, the other day, that terrible as was the sinking of the Petropavlosk, she could but set it over against the 4,000 Chinese driven into the river at the point of the bayonet—men, women and children—at Blagovestchenck. But I do not love to dwell upon any of these horrors. I want it ended quickly.

Kyoto, Fifth Month 12th, 1904.—Events are happening thick and fast. Port Arthur sealed on the

3d. The Yalu crossed on the 2d, and an amazing landing of troops in the Liaotung Peninsula on the 7th. Frightful as was the loss of life in crossing the Yalu, it was two and one-half per cent. of the victorious army, instead of ten per cent., as the Japanese commanders had anticipated. It was also estimated that 5,000 men would be lost in effecting the landing and cutting telegraphic and railway communication above Port Arthur. Thee may well imagine that no such calculations would be made calmly to sacrifice the blood of the nation were it not that this is believed by all to be a struggle for life, not a mere expansion whim.

It is indeed awful beyond words, and I am deeply interested in thy sympathy with a peaceable intervention, that is, mediation on the part of the United States and England; but no mediation can avail now until Port Arthur and Mukden and Harbin are taken. The circumscribing of the sphere of the war is the one thing that will avail, and there I pray from the depths of my heart that the United States may stand firm, and so does every lover of Japan. Surely it is the duty of all of us who believe war wrong to do all we can to hasten the day when its horrors shall cease from the earth.

It has been said that we Westerners cling too strongly to the mere physical life. Certainly that cannot be said of the brave souls which have gone out to meet the death struggle for the land they love. Thee may know how the men on the Kinshu-Maru met death. Friends shot each other. Many threw themselves into the sea, one at least committed hara-kiri, that they might not be taken prisoners. Unfortunately, it was the result of carelessness. A torpedo boat (or destroyer) accompanied the Kinshu-Maru, but the barometer was falling rapidly, and the commanders of the vessels agreed that the Kinshu could go on alone, while the destroyer might avoid the danger of the coming storm. It was a fatal error. The detachment on board the Kinshu-Maru had been reconnoitering in northeastern Korea and was returning with information obtained. They collected and destroyed all the papers which might betray their movements before it was too late.

Fifth Month 14th.—A very interesting "War Number" of the "World's Progress" has come to hand. It is the April number, and in the editorial headed, "The Wonderful Japanese," occurs this paragraph: "There is no more exciting chapter in all modern history than this spirited activity of Japan. That she was building a great navy everybody knew, and everybody knew that she was preparing for the inevitable fight with Russia. Since she was cheated out of the fruits of her victory over China she has not for a moment forgotten her purpose. And, horrible as war is, there was no way in the present stage of civilization for Japan to win the place which she feels she deserves except by fighting. The so-called civilized nations of Europe humiliated her nine years ago, saying in effect that she must be content to keep her rank as a minor power, and as a secondary influence in

Asia. She had either to accept this humiliation or sooner or later fight. There is yet, it must be said to the shame of civilization, no way for a smaller power to win the recognition of the great powers, and a fair chance for legitimate development, except by military strength."

Henry Norman says, in the same number: "I hold most strongly that peace in the Far East ought to have been preserved, and might have been. . . . I believe firmly that such an understanding [Russian influence in Manchuria, Japanese in Korea—an open door for the world in both countries] could have been reached by the two nations if England had had a foreign minister as far-sighted, as tenacious as Mr. Hay. . . . He has accomplished in a year what we, with our enormous start in power and prestige, have failed during a dozen years to do: He has secured the commercial integrity of China (except in the German province—that may come later)."

We feel so strongly that the war ought to have been forestalled by England and America, but that anything done at this moment to hamper Japan would be worse than treachery. The time will come again for mediation. May England and America stand true then and justice prevail!

We deeply regret the loss of a torpedo boat—more especially the fourteen lives which were lost in blowing up the mines at Talienwan, and we are anxiously awaiting the awful battle anticipated at Liao-yang. As yet Count Nambu has escaped unscathed; but we know many others as dear and brave have gone. So many sad things come to one's knowledge. A Japanese officer found a Russian officer severely wounded, after the battle on the Yalu, and gave him water from his own canteen. In return the Russian officer asked the Japanese to accept a photograph of his family and offered him his sword. The photograph (taken from the Russian's breast pocket) was accepted. The sword the Japanese would not take, saying it must be the possession of a brave soldier until his death. How contradictory are the conditions of war and many of its incidents.

FOR THE AMERICAN FRIEND.

THE JOY OF BELIEF.

BY F. B. MEYER.

When we become regenerate our nature as a whole is left as it was, except the evil influence of self, the pivot around which it used to revolve, is exchanged for one of devotion to God. You must not think that regeneration alters the nature to such an extent that we are no longer able to laugh, to frolic with children, to romp with boys and girls, to take an interest in music, or this lovely world of God's. All our nature is left as quick and susceptible as ever, but the self-principle is crucified and the Christ-principle is enthroned. The whole being has come under new and blessed influence of the love of God. The first question we have to ask about everything is: Has God created this—this love, this friendship, this employment, this method of recreation?

Is this music of God? Is this cheque stamped with His impress? Are these things, to which our soul is attracted, bearing, like coins do, the image and superscription of the King?

Here stands the cup before me. It is chased with exquisite skill; it is brimming, and its color attracts and fascinates me; I put my hand out to receive it; but as I lift it to my lips, can I look into the face of God and thank Him? Is there that in my friendship which enables me to soar; is there that in this delight which startles my heart to join with the anthem of the cherubim; for, if so, I may take this thing with joy and thanksgiving, counting it as innocent.

"It is sanctified by the Word of God and prayer." There are some friendships, fellowships and engagements which incapacitate us for prayer. You cannot turn from that hour which you have spent, and at the close of it say: Let us pray. You cannot come out of that recreation and take your Bible and read your evening passage. This is the third great test. If, then, you realize that God, who knew your nature and made it, gave you, created for you, that joy, and fitted it to you with infinite ingenuity; if you realize that, so far from being hindered, you may turn to the most holy exercises of the closet and read your Bible, and commune with your God, you may look up into the face of God and say: "Thou art the blessed God, the happy God, the God whose life is music, who art light and in whom is no darkness at all; and Thou hast put this beautiful thing into my experience; I cannot thank Thee enough, but I will rejoice and be glad; my heart shall sing for joy, and Thou wilt be glad because I am glad."

There is nothing more exquisite in this world than the joy of little children; to see them quiver with delight, the little faces flush with joy and the eyes sparkle, and to have the child throw itself upon your bosom, crying: I am so happy. And sometimes it seems as though God comes into our life and says: "Little child, do not think I am always using the rod and administering the bitter cup; I must do so sometimes not because I like it; but now, come and have a good time and enjoy yourself to your heart's content."

You sorrowing people, take joy—open your heart to the glinting light. You lonely people, let God put in some gift of His tender thoughtfulness to alleviate the monotony of life. You who have passed through a great bereavement, do not shut yourself up with it, but accept the joys that God creates.

But does not this go too far? How about the coarser pleasures? How about the ball, or the dance, or the theater? But surely it is not possible to pray over the theater, with its excitement and its baleful effect on the lives of the performers. It is not possible to let ourselves go into animal, sensual delight with the texts I have enumerated before our face. No; we can only be glad for things which God has made, things for which we can thank Him, things which do not hurt or ruffle our holiest hours; these alone can come trooping into our heart with music.

Everything which God has made is beautiful. Oh, sorrow, God hath made thee: art thou beautiful! Oh, black, sable night, without star or moon, God hath made thee: art thou beautiful! Oh, terrible ache and pain, that gnaws at the heart and never leaves it for an hour: art thou beautiful! When we look at these things apart from God, they certainly startle, scare and frighten us.

But perhaps we are not child-like enough. I like that story in Kingsley's life. One summer morning he was sitting with a friend in his study, and his little girl came in with a long worm, exclaiming: "Oh, father, look what a lovely worm I have got!" If we could see worms with a child's eye, we should think them beautiful. God is so beautiful in Himself that He cannot make anything which is not beautiful, and if we do not see beauty in things, it is only because our eyes are not opened yet; but some day, when we stand with Him and see things in His light, all the horror and darkness will pass away, and everything which bears His signature will seem beautiful. We may not feel it to be beautiful, we may not see it to be beautiful, but we dare to believe that it is; and finally, in the very presence of God, the scales will fall from our eyes, and we shall see that He hath made everything beautiful in its time.

Do you love God? Do you live back in the heart of Christ? Do you know God? Oh, embosom yourself in Him! Let your life be hidden with Christ in God, and from that standpoint look out upon everything, and you will find that Paradise has come back, and you will hear God say of everything that He has made, "Behold, it is very good."

London, England.

REMINISCENCES OF ELIZABETH FRY.

BY P. M. DARTON.

Prisons and prisoners are now so well and thoughtfully cared for that we are apt to forget how short a time ago a very different state of things existed. We who know the past are not likely to forget that we owe the reform worked all over England to John Howard and Elizabeth Fry, but a later generation may not be acquainted with facts so familiar to us.

I never had the privilege of seeing Elizabeth Fry, but as a child I admired greatly a large engraving which hung in my dear mother's room, and which represented a dignified, matronly lady, with a sweet yet powerful face. The simple lines of the Friends' dress, and the dainty transparency of her cap, made a setting for such marked individuality. Once I remember hearing one maid asking another whose portrait it was, and the one questioned replied, "I don't know her name, but she was a duchess." No doubt the calm dignity of her bearing was responsible for the title. When I inquired of my mother about the "Duchess," I heard very many interesting reminiscences which clothed the picture with life.

Elizabeth Fry, my mother said, was not as tall as the picture seemed to represent, but she had a dignified carriage, which made the "Duchess" a not un-

natural title. She moved easily and softly, and had a very sweet smile, was a devoted and wise mother, and so careful of the health of her children that she kept a special room, in which, after her prison visiting, she changed her clothes before visiting her nurseries; but her womanliness alone did not enable her to accomplish the reforms she wished. Elizabeth Fry had a great power over people, and great discernment in choosing her fellow-workers. She could convince her public of the need of reform, make committees zealous, and workers energetic and loyal, and last, but not least, her power for good over prisoners of the worst kind was marvelous.

My mother, as a girl of seventeen, had been clerk of her meeting at Southampton, and Elizabeth Fry used to stay in my grandfather's house when she visited that town. There my mother first met the great prison reformer, and was fired with a desire to help. She remained many years an active member of the Prison Visiting Committee, and when she married and moved to London was put upon the Visiting Committee for Newgate, her special duty being to find situations for women leaving the prison, which would give them a chance of leading good lives.

On one occasion, my mother told me, Elizabeth Fry wished to visit some condemned prisoners who were to be executed the next day, and my mother went with her to Newgate. The governor said the five men to be hung the next day were desperate characters, and he did not think it right for two ladies to go alone to see them; but when they reached the condemned cell, and a warder would have entered with them, Elizabeth Fry declined his attendance courteously, but very firmly. So the door of a dark and dreary room, with one small, high, grated window opened, and closed, leaving the two ladies facing five desperate men—and a locked door behind them. The prisoners at once crowded up and stared insolently at them.

Elizabeth Fry for a moment looked at the men in silence, showing no fear, but a divine pity and sympathy shone from her face, and I doubt not also from my dear mother's. The men fell back and ceased to stare. Then on the strained silence fell the reformer's beautiful voice, resembling truly a "silver bell," soft and clear and musical, full of tender vibrations.

I am sorry I can only remember very briefly what my mother told me of her words, but they began thus:

"My friends, I have been told that you are in great trouble, and I have come to see if I can help you."

The men drew further back, but listened intently and silently; the "silver bell" seemed to have almost magic power. Slowly, calmly and pitifully the tender voice again broke the impressive silence.

"You are not all old. It cannot be so many years since, ignorant of crime, you kneeled perhaps at a good mother's knee at night and begged God to preserve you to another day and forgive your sins." Some of the men hung their heads, and the rare and bitter tears of manhood shone in downcast eyes; one

slunk back to a bench, sat down and hid his face in his hands.

"Your mothers may have gone home to the merciful God, to whom they taught you to lisp your first prayers; or perhaps, alas! they may now be praying on earth for you with tears of grief." Here sobs broke the silence, for the speaker had paused.

"Think not that I am come to blame you, or to talk to you of punishment for sin. No! my poor friends, I know not what temptations caused your crimes; I only know that the dear Lord, whom you are so soon to meet, is more merciful than the tenderest mother, and I also know that when He gave His precious life to save us sinners one of His last acts on earth was to pardon a malefactor, and to promise that He would meet that penitent sinner in paradise." By this time the men had one and all fallen on their knees; several were sobbing.

My mother said, though all the words were well chosen, it was the voice and manner and human sympathy of her friend which had such power. Before she left that cell she had talked with each man separately, promised them paper, pen and ink to write to their friends, and had offered to carry messages for them to their people. Then they all said a prayer, and she shook hands with each of the prisoners in turn, leaving a very different set of men from the five wild-eyed ruffians she had met an hour before.

But her good work for them was not over. Again Elizabeth Fry visited the governor, and pointed out very forcibly that five men with a bad past left together, with no sort of employment, were not likely to be the better of one another's company. One of her arguments my mother well remembered was against enforced idleness and solitary confinement, and was thus set before the governor: "You and I are educated, and are what people call 'good' people; yet were we left entirely alone and unoccupied for a long time, could we keep our minds from evil thoughts? And were we criminals, should we be the better for no occupation except talking with worse criminals than ourselves?"

She urged employment for all prisoners, even if they were to die to-morrow; and, as a result of her suggestions, books and writing materials were sent to the five criminals she had just visited, and this was the beginning of rational employments for prisoners, even condemned ones.

This is only one of several accounts my mother gave me of the good and great work done by Elizabeth Fry, whom she loved and revered greatly, and whom it was her privilege and pleasure to help for many years.—"The (London) Friend."

HORN OF PLENTY.—A whiskey manufacturer had among his brands one called the "Horn of Plenty," on which a temperance poet wrote the following lines:

"Plenty of poverty, plenty of pain,
Plenty of sorrow, plenty of shame,
Plenty of broken hearts, hopes doomed and sealed,
Plenty of graves for the potter's field."

GALILEE AND THE CHRISTIAN LIFE.

BY EDWARD C. MOORE.

"Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."—Mark 16: 7.

GALILEE IN THE LIFE OF JESUS.

What was Galilee in the geography of the spiritual life of Jesus? Galilee was the place of a forlorn village, Nazareth. Nazareth held a carpenter shop. And that carpenter shop and the humble dwelling which belonged to it held Jesus almost thirty years. There was spent all the years of His tender home associations, of His simple schooling, of His golden dreaming, planning, thinking, of the training for the manhood that was yet to move the world.

On those hills He had wandered often, alone or else in company with the few who held Him dear. There He had prayed, been tempted, striven. There He had learned patience and yet patience, in the years after His vision must have come to Him and before His work began. There He had been tempered to fortitude and had won His peace. He had courted the wastes and fastnesses. He had revelled in the glory of God's face of nature and then gone back with eager, loving heart to the trivial business and the squalid haunts of men.

GALILEE IN THE LIFE OF THE DISCIPLES.

Where was Galilee in the geography of the spiritual life of the disciples? There they had been born, all but one of them, and his name was Iscariot. And there they had been born again. No doubt they had desired to get out of Galilee, to go up to Jerusalem—until they had been there. After that they chiefly desired to get away again. In Jerusalem the man whom they loved was hated, the truth they accepted was despised, and at last the Lord whom they adored was crucified between two thieves. To Galilee went back almost all the memory of blessings which they had received. Do you wonder if to Galilee went forward all the hope they dared to cherish that they might be blessed again? I can fancy that they almost wept as they thought of those bare hills and dirty villages and fishy boats again. All the toil they had there undergone was now transfigured and the small relations in which they had been restive were sanctified, for the Lord's sake, the halo of whose presence now hung over all.

There is no more profound and illuminating declaration or one worthier to be put into the mouth of angels, than just this one: Go to Galilee. No trait of the narrative is more suggestive, symbolical, prophetic of the nature and conditions of a renewed and deepened life with Christ in God for you and me. Christ is not always there where men in their half-formed expectations touching the divine assume. He stays not ever on what men would call the heights of His experience. He is not to be found only in such places as Gethsemane. The substance of His revelation is not all to be drawn from the record of those few hours on Calvary.

GALILEE IN OUR LIFE.

Where is Galilee in the geography of your spiritual life and mine?

We picture those men upon the accustomed shores. For a day or two I fancy, or even only for a few hours they may have been idle, wondering in grief: What next? Then that man whose homely common sense had cut many a knot already and would yet cut many more, said: "I go a fishing." And they went. They toiled all night and took nothing. But at dawn the Lord stood upon the shore. What does that mean for you and me?

Galilee is for us that land of simple, homely and familiar experience out of which we may have supposed for a moment that the Lord had lifted us, away from which forever, as may be we fondly thought, He had led us. He had lifted us up to heaven and we feel the shock of being brought back to earth. Heaven those years with the Master must have seemed to the disciples even while they were living in them, heaven still more in the retrospect. And yet to the same old Galilee, yours and mine, it may be quite clear that Christ is now calling us back. It is thither that He bids us go. It is there that He will be found going before us, or else not found. It is there that we shall see Him or else we shall not see.

Galilee is the land of homely duties and of little things. It is the land of the eternal commonplace, we say, of fishy boats and evil-smelling villages, of associations of which we had wearied and of tasks from which we had rejoiced to be set free. The dreariness of it all seems insufferable, the monotony of it a keen pain.

One moment, I beg of you. What was that we were saying? The land of the eternal commonplace? But it was here in this land, by this lake, that we met Jesus. We were actually fishing when we met Him. Surely that event was not commonplace. All the hallowing and glorifying of our life flowed from that meeting. And the most of that hallowed and glorified life with Him whom we had met was lived right here in Galilee. Our most sacred experiences were had here in Galilee. Here light came to us, and God's love dawned upon us—here in Galilee. Here Christ did for us nearly all that He ever did and became to us what He is. Here we have done for others almost all that we have done. We need to be forgiven for our forgetfulness of all the grace shown to us here in Galilee. We will go about the work again as faithfully as we went about it before. What has been may be again. The angels say that it shall be. "There shall ye see him. Lo, I have told you."

Each one of us is bound to make the little circle in which he lives better and happier. Each of us is bound to see that out of that small circle the widest good may flow. Each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.—Dean Stanley.

MORNING AND EVENING.

Let us be thankful that in the morning splendor and the evening magnificence we have an act of God which the materialist cannot degrade by any assumption of utility. When the scientist tells us that all the delicate pearly tints of the orchid are a chance product, perpetuated solely because they caught the eye of some wandering bumblebee, we may be silenced, but we are seldom convinced. We prefer to believe that man is greater as well as bigger than a bumblebee, and that a more gaudy wig-wagging would have served the purpose of attracting insects quite as well as this perfection of prismatic hues.

But no "survival of the fittest" can explain the perpetuation of the dawn or the continuation of the sunset—much less their origin. When from some woodsy camp we look out at sunrise upon the placid lake surmounted by its slowly drifting mist of silver, and above the environing forest see the "rosy morn empurple all the sky," we realize that between the morning's first creation and our present hour nothing has stood but God. The most daring doubter has never ventured the hypothesis that all this is continued because it happened to fit in with some material need of bird or beast or man, whose selfish interests made certain its repetition. Darwin confesses that he never had been able to account for the eye in the tail feathers of the peacock. But the morning and the evening are more stupendous facts, their oceans of emerald and islands of vermilion and headlands of amethyst depending upon no "sexual selection" or gustatory satisfaction for their continuance. Doubtless the tanager's scarlet coat is appreciated by his mate, and the grosbeak's throat of rose color is not without its charm for the eye of his soberly-clad companion; but as if to keep distinctively his own the chiefest of his works, God hung high in the vault of heaven forever the morning and the evening, whose "outgoings" he himself has made rejoice (Ps. 65: 8). These supreme splendors are contingent upon no co-operation of the creature. The insect may perpetuate a flower, the man a fruit; but God alone the sky, whose divine perfections are still in as close touch with their Creator as in that primal dawn "when the morning stars sang together and all the suns of God shouted for joy."

Wordsworth, with the spiritual insight which was peculiarly his own, likens childhood to a dawn "trailing clouds of glory." And Browning voices all our better thoughts when he says:

"To me at least was never evening yet
But seemed far beautifuller than its day."

These blest hierophants of God, the morning and the evening, seem designed to teach us that God would have life's dawn and life's sunset pre-eminently enriched. Even the stormiest noon is oft preceded by a dawn that rivals in its jeweled splendor all the visions of St. John, and many a day of cyclonic tempests has closed with a sunset radiance such as might have glowed above the primal home of man in Eden. Childhood and old age are, we may believe, under the special care of heaven.

How lovingly has God provided for life's opening hour. Except for some shadow or hint of sin, what can heaven itself show to us more beautiful than the unfolding of a soul in infancy? How native to the little one is faith, how instinctive love, how sweet its prompt unselfishness! Some years since, one of our American artists gave to the world a picture which greatly moved all onlookers. It was of a fair-haired child kneeling by a patched coverlet spread upon a snow-white couch in a humble attic, the babe with folded palms commending its soul to the safe keeping of God. That is the ideal of life's dawn. So should life rise upon a sin-sick world. So should it come with heaven about it in its infancy. So should it enter even the stormiest existence amid the radiance of a heavenly calm.

But he who gives at evening time, after a day not wholly clear or dark (Zech. 14: 6), an hour of golden glow, gives to his beloved, toward life's close, the heavenliest of benedictions. It may be all right for the few to "die in harness," but that is not the divine conception of a perfect end. The strenuous noon is no more becoming man than the restful eve. It was never God's intention that we should go staggering to our last step and so fall reeling into our graves. Every human labor ought to be laid aside before the darkness falls; and between the daylight and the dark, as the Creator himself in nature teaches us, there should intervene an hour of peace and benediction. Whatever in our lives does not conspire to that is abnormal. It is all right to fight Apollyon on the open plain; but even to the warrior saint there should come, before the river is crossed, one precious hour upon the heights of Beulah, an hour in which the soul may put off its soiled and sweaty garments, and newly clothed in restful robes, refresh itself with visions of the celestial city.

"Thou makest the outgoings of the morning and the evening to rejoice." Perhaps there never was a time when or place where the lesson was more needed than now and here. Let childhood have its play and age its ease. They are of God's ordaining. Labor is holy, but not more so than well-earned rest. Only the slave toils "from sun-up till sun-down." Give life's dawn and its twilight to simple enjoyment of beauty and goodness and faith. For, after all, the lesson the world most needs is that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—"The Interior."

There was no bitterness in her poverty; she met, looked at it, often even laughed at it, for it bound all the family together hand in hand; it taught endurance, self-dependence and, best of all lessons, self-renunciation.—Dinah Maria Mulock.

They have committed the unpardonable sin who sin until they reject pardon, spit upon it, make a mock of it, and forget that they have sinned. Every sinner is speeding toward that awful hardness, but he has not reached it while he can bemoan his iniquity.—Amos R. Wells.

FOR THE AMERICAN FRIEND.

MARLBORO.

BY J. LINDLEY SPICER.

The one hundredth anniversary of Marlboro Monthly Meeting was held at Milton, N. Y., Sixth month 26th, 1904. An interesting program was enjoyed.

In 1789 Friends met in the house of Edward Hallock, a descendant of Peter Hallock, who came into Connecticut in 1640. He was a Friend minister, and Martha Hallock Bell, the present minister at Milton, is of the same sturdy, God-fearing stock. In 1804 seventy acres of land was acquired for meeting-house and burial purposes. In 1828 the Hicksites retained this property, and in 1830 the Orthodox built another meeting-house. In 1886 the present modern house was erected upon a new site. The old meeting house is now standing, but is used as a dwelling. The scenery about the place is picturesque. Aside from the great natural beauty of the mountains, glens, lakes and fruit farms there is the "Ravine Falls," a bridal veil like stream falling two hundred and twenty-five feet. The place was named "Marlboro" for John Churchill, Duke of Marlboro, who was born in 1650 and died in 1722.

The personnel of the meeting is quite interesting. Howard P. Fry and Stephen Taber were members of this meeting. They traveled much in the ministry, and were greatly beloved. Joseph Carpenter settled here in 1766. The Carpenter family trace their family from Wales in 1550. Upon the shore of the Hudson is a rock inscribed "E. Hallock, 1760." This is called "Forefathers' Rock." Philadelphia Masters was the first white child born in Philadelphia, and she was the great-great-grandmother of Nathaniel Hallock. The Smiths of this community were formerly called the "Bullsmiths," from an old tradition that one of the first settlers on Long Island acquired a tract of land—"as much as he could ride around in a day upon a bull's back." The Smiths show cannon balls picked up near the site of the old house of Anneke Smith.

It is said that in 1777, when a British ship had dropped down the river and anchored off Milton, or Marlboro, after the burning of Kingston, an eccentric old hunter, known as "Crooked Leg Jackson," crept down in the bushes and from his old long flintlock gun he sent a ball through the cabin of the vessel, disturbing a game of cards. The irate officers rushed out, but seeing no person, and nothing but the inoffensive house in sight, they ordered some shots fired at the house. The gunners were not as expert as were Admiral Dewey's at Manila, and the house was unharmed.

Some skirmishing took place about here, and an old chronicle mentions "Bloody Pond," where parts of human remains protruded their ghastliness out of the water.

In the library at Newburgh, N. Y., there is a penciled foot-note in a history of Marlboro which states that a "Dubois" acquired three thousand acres of

land from a man named "Quirk," giving in payment a "jug of rum." This tract lay upon both sides of "Oldt Man's Creek." The love of "rum" still exists in that beautiful section, and many a mighty one has been laid low since Quirk "wet his whistle" at such a cost.

Slaves were kept. They were registered at the county clerk's office, to aid in recognizing them if they ran off, and were recaptured. One was designated as having "a square notch or ha'penny on the left ear." Vagrants were sold to the lowest bidder, to be maintained for one year, or until some one would underbid them.

The International Lesson.

THIRD QUARTER.

LESSON II.

SEVENTH MONTH 10, 1904.

JEROBOAM'S IDOLATRY.

1 Kings 12: 25-33.

GOLDEN TEXT.—Keep yourselves from idols.—1 John 5: 26.

DAILY READINGS.

Second-day, Seventh mo. 4.—Jeroboam's idolatry. 1 Kings 12: 25-33.

Third-day, Seventh mo. 5.—A just judgment. 1 Kings 13: 1-6.

Fourth-day, Seventh mo. 6.—God's judgments. 1 Kings 14: 1-20.

Fifth-day, Seventh mo. 7.—Idolatry forbidden. Ex. 20: 1-6.

Sixth-day, Seventh mo. 8.—A jealous God. Deut. 4: 14-24.

Seventh-day, Seventh mo. 9.—Folly of idolatry. Psa: 115: 1-11.

First-day, Seventh mo. 10.—Punishment of idolaters. Hosea 8: 1-8.

Time.—Jeroboam reigned, according to the revised chronology, 937-915 B.C.

Place.—First Shechem, and afterwards Tirzah, a few miles north of Shechem, in a beautiful country. Compare Cant. 6: 4.

Persons.—Jeroboam. He married an Egyptian princess. His son's name was Abijah.

Contemporaries.—Rezin, king of Damascus; Shishak, the Pharaoh or king of Egypt; Rehoboam, and his successor, Abijah, in Judah.

Important Event.—The official introduction of idolatry into the northern kingdom.

The lesson takes up the history of the northern kingdom.

25. "Built." He strengthened it and fortified it and made it fit for a royal capital. "Mount Ephraim." Better, as in Revised Version, "The hill country of Ephraim. "Dwelt therein." Afterward he went to Tirzah. (1 Kings 14: 17, etc.) "Went out." He set his workmen to strengthen and build Peniel. The site of this place is not known, but it was east of the Jordan, near the Jabbok (Gen. 33: 31ff). It was fortified to protect the kingdom from attacks by Assyria and Judah.

26. "Said in his heart." He reviewed the condition of his kingdom and saw that it was satisfactory, except in one respect—that of religion. Possibly the recurrence of the feasts may have suggested this to his mind.

27. "If this people go up to offer sacrifices," etc. From this verse it would seem that it was already a custom to go to Jerusalem to make sacrifices. Jeroboam reasoned that the influences of Jerusalem would

be sufficient to steal away the hearts of his subjects. Whether Jeroboam's reasoning was correct for his time, it is impossible to say, but it would hardly be so now. Religious union nowadays does not mean political union. Jeroboam, however, wished an excuse, and he did not believe God's promise to him (1 Kings 11: 38).

28. "Took counsel." Probably with some of the chief men of his kingdom. "Made two calves of gold." These probably of considerable size, more that of young bulls than what we call calves. The origin of these idols is obscure. It is hardly likely that they came from the Egyptian worship, for in Egypt it was the living animal that was worshiped. The more probable explanation is that the ox was a semitic emblem and was known to the Hebrews through the Canaanites. It would be natural for Jeroboam to take some familiar object and adopt it. "Of gold." Not solid, but a wooden center overlaid with gold. "It is too much for you." The marginal reading, "Ye need no longer go up," is clearer. It was as much as to say, "Ye have chosen a new king, choose a new worship." "Behold thy gods," etc. Compare Ex. 32: 4, 8. Jeroboam practically said this new worship is the same as that which your fathers had in the wilderness. He appears to have forgotten, or not to have known, the disastrous ending of Aaron's experiment.

29. "He set the one in Bethel, and the other put he in Dan." Bethel was one of the sacred sites in Palestine (Gen. 12: 8; 28: 11-19; Judg. 20: 18; 1 Sam. 7: 16; Judg. 4: 5). It was about ten miles north of Jerusalem, and so was in the extreme southern part of Jeroboam's kingdom. Dan was in the most northern part (Gen. 14: 14). Thus he practically said these two places were as good places at which to offer sacrifices as Jerusalem; they were also much more convenient and safe. They had been associated with religious worship before, which doubtless influenced him.

30. "This thing became a sin." Because it broke the second commandment, and also the first. Beside this, it permanently divided the kingdom; it led the people into fixed idolatry, with all its accompanying sins. "Even unto Dan." Why Bethel is not included is not clear. It is very likely that part of the verse has been lost.

31. "He made houses of high places." Revised Version. That is, one at Dan and one at Bethel, at the high places. "And made priests from among all the people." Revised Version. Heretofore all priests were chosen from the tribe of Levi. It is likely that Rehoboam would have been glad enough to have had Levites, but they refused (2 Chron. 11: 13-15).

32. "Ordained a feast," etc. This was in the Eighth month (Nov.), whereas the Feast of Tabernacles was in the Seventh month. "Went up unto the altar." Like Solomon, he himself inaugurated the new order of things.

33. "Devised of his own heart." It was altogether a personal and human institution. The idea of the writer is to bring out this fact strongly.

PRACTICAL THOUGHTS.

1. "The sin of which Jeroboam was guilty was the sin of worldly policy." "He trusted in policy, not in the Living God."

2. Jeroboam's argument was the specious one—the end justifies the means.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SEVENTH MONTH TENTH.

SOME MODERN IDOLS AND HOW TO OVERTHROW THEM.

Luke 12: 15-21; Phil. 3: 17-19.

Second-day, Seventh mo. 4.—The law against idols. Ex. 20: 4, 6, 23.

Third-day, Seventh mo. 5.—Weakness of idols. Jer. 10: 11-15.

Fourth-day, Seventh mo. 6.—Superstitions that last. Acts 17: 22-29.

Fifth-day, Seventh mo. 7.—Wedded to our idols. Hos. 4: 16, 17.

Sixth-day, Seventh mo. 8.—Idols oppose Christ. Acts 14: 11-18.

Seventh-day, Seventh mo. 9.—Destroying our idols. Gen. 35: 1-5.

Perhaps the great American temptation is to worship success. Success justifies a multitude of sins in the eyes of all too many of the sinner's fellowmen; but be he millionaire or successful politician, no measure of success can compensate a man for any departure from the law of right, and the transgressor will know full well some day the unanswerableness of that awful question, "What shall it profit a man to gain the whole world and lose his own soul?" Social recognition is the chief fetich of many a young man, and probably more young women; and that, no less than greed of gain, can crowd Christ from His place and leave the aspirant with that multitude that has "done two evils—forsaking the fountain of living waters, and digging for themselves broken cisterns that will hold no water."

The nation is no more immune from the law of condemnation and loss for its sins than is the individual. Righteousness alone exalteth, and for nations as for men the lust of wealth and power may usurp the throne, but no blood money of sinful traffic and no broad domain unfairly won can build again the broken walls and bulwarks.

Idolatry contains within itself the principles of self-destruction. Jeremiah declares it when he says, "Every goldsmith is put to shame by his graven image." But it is the purpose of God in Christ to save men from their own folly, and that largely by us, His followers. It is because people so easily forget the corruption or the oppression that built up the prosperous citizen of to-day that the temptation has its force. If we could only rightly present Christ, these false gods would fall before Him, like Dagon in the presence of the ark of the covenant. What we think and believe is in part what the community thinks and believes, and the measure of success as the many see it is the measure of popular esteem. Measured by the line and plummet that we know, the idols will be found wanting. The surest destruction is a supplanting, whether it be for ourselves or others; for where Christ has His rightful place the idol finds no room.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

REPRESENTATIVE MEETING IN TOKIO.

Rumors had been in the air for some time that arrangements were being made to hold a meeting, in Tokio, of religionists composed of representatives from the three religions in Japan—Shintoism, Buddhism and Christianity—the object of which would be to discuss the relation of the Russo-Japanese war to religion. This meeting, unique in itself, the first of its kind, to be so much as thought of in Japan, was held in a commodious hall in Tokio on the afternoon of Second-day, Fifth month 16th.

The Japanese government has in various ways thoughtfully taken pains to make it known to the public that the object of the war is for the safety of the empire and the peace of the East. This carefulness on its part has seemed necessary lest some misguided or malicious persons—native and foreign—should think that, as Japan is a so-called non-Christian land, and Russia a recognized Christian nation, this is a war of heathenism, or Buddhism, or what-not, against Christianity. On both sides of the struggle this idea has been ventilated, and if unchecked it might lead to much harm in Japan to Christian propagandism, especially that form of it held by the Greek Church, and might also endanger the lives and property of Christians. On the other hand, it would be likely to create a prejudicial sentiment against Japan in the West amongst those nations whose good esteem, at present, she has and which she most highly prizes. On the eastern side, with such persons, it is "If we fight Russia, we must antagonize Russia's religion," or, on the part of ill-informed and irresponsible representatives of other religions, "Now is the opportunity for us to strike a deadly blow at Christianity." On the western side a similar spirit of antagonism operates against Japan under the guise of "The Yellow Peril," a falsehood which seeks to make it appear that Japan is disqualified by race and religion from attaining to western standards of morality and religion and consequently will eventually come forward as the leader of Asiatic races and the opponent of Christianity to conquer the Christian nations of Europe and the world.

It was, therefore, a circumstance fraught with much significance that representatives from the several religions were able to meet on a common ground and amicably discuss the subject. Each person admitted was given a small bow and pin as a token that he was entitled to be present. The hall soon filled to overflowing, and the gates were ordered to be closed to prevent overcrowding.

Shintoists, Buddhists and Christians addressed the meeting, and also the governor, and mayor of Tokio. There was no discordant note heard among them as relating to the important subject which had brought them together. Kodo Kozaki, ex-president of the Doshisha, was one of the Christian speakers. The foreigners were represented by Dr. Imbrie, of the

Meiji Gakuin (Presbyterian Theological Seminary).

One point strongly emphasized by Dr. Imbrie was the freedom of religious belief granted to the people by the Constitution. He said, in substance: "It is very easy for us to profess that the present war has no connection with the subject of religion, but if asked to prove our assertion, what reply could we give? For answer, I would refer to the Constitution. One article of the Constitution given to the nation by the Emperor grants religious freedom. That Constitution is inviolable. It must stand forever. If the government is waging a war against or in the interest of a religion it is trampling under foot the Constitution. That it cannot do. This fact is of itself sufficient proof that the war has not for its object an attack upon any religion."

All representatives present were requested to secure as wide a circulation amongst their own people as possible of the following resolution which was adopted at the meeting:

"Resolution adopted at a meeting of representatives of all religions in Japan, held at the Chukon Shido Kaikwan, Tokio, on the 16th day of Fifth month, 27th year of Meiji (Fifth month 16th, 1904):

"The war now existing between Japan and Russia has for its object, on the part of Japan, the security of the empire and the permanent peace of the East. It is carried on in the interest of justice, humanity and the civilization of the world. With differences between races or religions it has nothing whatever to do. We, therefore, meeting together without distinction of race or religion, agree that we will endeavor to publish to the world, each in a manner accordant with the methods observed in the religious body to which he belongs, the real purpose of the present war as now described. We also express a most earnest desire for the speedy accomplishment of an honorable peace."

JOSEPH COSAND.

Tokio.

DIGNITY OF A HUMAN SOUL.

BY A. T. PEARSON.

One of the grandest conceptions ever put before the human soul is the idea of eternal life. It is much more than immortality, which is by no means synonymous with eternal life. Eternal life has no beginning, and it has no end. If you love God and serve Him, you shall partake of the eternal past of His being as well as the eternal future. Just as when you put a scion into a great tree, the scion begins at once to get the benefit of all the past years of that tree's life as well as all its present vigor and power and fruitfulness, so, if you are ingrafted into God, all the eternal past of God contributes to your present security, to your present strength, and to your future victory and glory. Eternal life is bliss; eternal life is power; eternal life is glory; eternal life is holiness; none of which things are necessary in immortality.

Alfred Russel Wallace takes this world to be the

heart of the universe, claiming that it stands in the center of the plane of the Milky Way, which is the external visible ring of the universe; that it is the only planet that has the conditions of atmosphere and moisture and volcanic and desert dust, necessary for the sustentation of life. Whether it is true or not I do not know, but it has been said that the writer was overwhelmed with the idea that nothing could solve the mystery of this creation except the unspeakable grandeur of a human soul.

Think of the future of any redeemed man, when ages and cycles have passed by, growing more and more like God, expanding in capacity to understand God, and sympathize with God; growing more and more into the resemblance and stature of the divine, with an infinite growth always before him, and constant approximation nearer and nearer to the sublime perfection of the Deity. And then think of a whole redeemed humanity standing in the glow and glory of that future, brought by the power of the Lord Jesus Christ's atonement into such relationship with God that even the angels might envy and covet the privilege of being next to God in the person of His Son.

Correspondence.

Editor THE AMERICAN FRIEND:

I so much approve of the editorial, "The Arch Street Centennial" that I feel I would be doing wrong not to express it. I was born and raised a Western Quaker, but it was my good fortune to have attended school at old Westtown during '79, '80 and '81, and to have been at Arch Street Meeting on several occasions, and I know that thy words are full of truth. Would that all Friends knew it as I know it.

Thy friend,

EEER N. GAUSE.

THE AMERICAN FRIEND:

On account of an error as to the time of the opening of North Carolina Yearly Meeting having been published, I desire to state that the yearly meeting will convene at High Point, N. C., on Fourth-day, the 3d of Eighth month, the first meeting on ministry and oversight to be held at 2.30 p.m. on the previous day.

L. L. HOBBS,

Clerk of North Carolina Yearly Meeting.

An influential State paper sent a sample copy to a Friend in which were advertisements, in flaming type, of "fine liquors." He clipped and enclosed them in a letter to the editor, giving his reason why a good citizen could not allow such a paper in his dwelling, even if sent free for six months as proposed. The editor replied, saying the objectionable advertisements would be discontinued when contracts expired; also an editorial to the same effect in the next issue.

If Friends generally had the moral courage of this member, how quickly the tone and quality of the public press and political parties would be elevated. We are responsible for the larger as well as the minor evils we can prevent, and for neglecting duty on this line judgments will begin at the house of God sooner or later.

ISAAC T. GIBSON.

Salem, Iowa.

Things of Interest Among Ourselves.

The news of the illness of J. Ellwood Paige came to all members of New England Yearly Meeting with especial regret. He was, however, sufficiently recovered to take his accustomed place at the clerk's table on the 24th instant.

A new monthly meeting has been established in Adrian, Mich., known as Adrian City Monthly Meeting. The meeting is flourishing under the pastoral care of Jacob Baker, and their Sabbath School is gathering in some of the poor and neglected children of the city.

Levi Mills and wife expect to spend most of the summer in Ohio. Levi Rees will take his place in the church at Whittier during his absence.

Caroline L. Baily was present at the summer school, Haverford, Pa., for a few days. She is now attending New England Yearly Meeting at Providence, R. I.

H. O. Jones is still doing the work of a pastor in the meeting at Valley Mills, Ind. He has been there since last Tenth month. Beech Grove School, in which he is interested, will enjoy a reunion of its old members, students and teachers sometime during the summer.

Earle L. Harold has accepted a call as pastor in the Friends' Meeting at Worcester, Mass. He was graduated from Earlham College in the Class of '99; taught in Friends' University, Wichita, Kansas, for three years; going from there to the Yale Divinity School. He began work in his new field the 5th inst.

Raisin Valley Seminary, near Adrian, Mich., held its commencement exercises on Sixth-day, Sixth month 17th. A class of five graduated. The baccalaureate sermon was preached by Edward Mott on the 12th, and President Robert L. Kelley, of Earlham College, delivered the class address. The reunion exercises were held in the afternoon and the alumni in the evening. The Seminary is laboring under some financial embarrassment, and any persons interested in its future welfare are kindly invited to contribute to the fund for repairs, etc.

Pacific College won the recent interstate oratorical contest of the Intercollegiate Prohibition Association of the Pacific Coast. Walter R. Miles, the speaker of the occasion, represented the association, which includes two California and one Washington, as well as the Oregon Leagues, in the national interstate contest, which occurred at Indianapolis, Ind., the 28th inst. Newberg has an enviable record in prohibition oratorical contest work. In the three years since it has been organized on the coast, Pacific College has won two of the State contests and received second place in the third.

Haviland Quarterly Meeting was held at Hopewell, Kansas, on Sixth month 11th and 12th, and we had a most blessed outpouring of the Holy Spirit. In the meeting for worship, Seventh-day morning, there was a large company present. Nathan T. Frame, of Caesar Creek, Ohio, preached a searching and most instructive sermon from John 6: 54, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." He showed clearly from scriptural proofs that this eating and drinking was a spiritual partaking of the benefits of the atonement without the use of emblems; that it was a spiritual communion in which Christ supped with the saved and they with Him, according to John 6: 68. The words that I speak unto you they are spirit, they are life. At evening session, the missionary meeting, Nathan Frame gave an address on the relation of the academy to the Friends' Church. He said, in part:

"That the early Friends were educators and character builders; that education was not only acquiring knowledge, but was discipline of the mind; that the academy was largely a home school, where the students, Friends' children, can come in immediate contact with our own religious teaching, in the formative period of their lives, and thus become confirmed in correct religious principles. Friends cannot afford to dispense with their own home schools. The life of the church—indeed, our very existence—depends on the education of our youth in schools related to our church."

Sabbath, at 11 o'clock, there was an immense concourse of people present, sufficient to fill the room twice; and the Lord's presence was graciously manifested, and again the audience listened with great interest to the unfolding of the gospel by Nathan T. Frame, Luke 1: 28, "Blessed art thou among women."

We feel that Nathan Frame's ministry has been a great blessing to our meeting, as set forth in the following interesting minute from the quarterly meeting: "Nathan T. Frame, a minister of the gospel, with proper credentials from Caesar's Creek Monthly Meeting of Friends, held at Spring Valley, O., Eighth month 27th, 1903, and endorsed on behalf of Miami Quarterly Meeting by Jonathan B. Wright, clerk of the quarterly meeting, and Jessie Hawkins, clerk of the meeting for ministry and oversight, is with us at this time. He has visited all of the monthly meetings, except one, in the quarterly meeting, and we feel that his services have been a source of great strength and encouragement." Taken from the Minutes of Haviland Quarterly Meeting of Friends, held at Hopewell, Platt County, Kansas, Sixth month 11th, 1904.

JAMES HADLEY,

AMANDA KENDALL, Clerks.

Cottonwood Quarterly Meeting was held at Veron, Kansas, the 17th to 19th inst. The temperance, missionary and Christian Endeavor work each had a place. A resolution was passed, asking the yearly meeting not to appoint any one to a representative place who favored license. A meeting was ordered to be held at Emporia soon to discuss "The Best Methods to Procure the Right Pastors in Our Meeting." On First-day conviction for purity and conversion rested with many. One marked feature was the fervency and readiness with which the young people responded in testimony. To the end of getting the condition of the work before the people a correspondent was appointed to report the proceedings to the church and secular papers. The tone of the meeting indicated that no backward step was being taken in upholding Christ as a perfect Saviour to all men. The zeal manifested by the Christian Endeavor in answering and asking questions showed them to be alive to the work with a desire to be the better able to successfully meet the difficulties that may arise in the work.

The departmental conference of Plainfield Quarterly Meeting was held at Second Friends' Meeting House, West Indianapolis, Sixth month 14th and 15th. First session was devoted to the work of the Evangelistic Department. After devotional exercises, led by Mary L. Waddle, the address was given by Rebecca Flagler, formerly of New York, now of Indianapolis, on "Some of the Hindrances to Present-day Evangelistic Work." She said, in part: "We not only live in a practical but a critical age, one in which people are restless. Business men are on the alert for chances, and keen-eyed commercialism says, 'Will it pay?' It is a time of scientific research and achievements, art culture and many wonderful things, and multitudes are in the pursuit for wealth, luxury and pleasure, altogether of so much absorbing interest that we can hardly say, church interest has its proper place in the minds of her membership, and that the kingdom of God and His righteousness is first with us."

Louis E. Stout, of Plainfield, led in the discussion. He spoke of the formality in our soul-winning work, and a lack of individual effort for individuals; a decrease of fervent, effectual prayer; a sneering, critical spirit toward evangelistic methods of others; a lack of sociability, and preaching with more respect for oratory than the truth in its fullness, plainness and purity. A very instructive chalk talk along the line of home mission work was given by L. O. Brown.

Third-day evening, 8 o'clock, opened with the work of the Christian Endeavor Department. Devotional exercises were led by Arora Lewis, with a helpful song and praise service, quite a number taking part, after which Arora Lewis reported the condition of the different societies.

Each society reported an increase in membership over last year. A solo by R. B. S. Lewis was very much appreciated. The address was given by George H. Moore, Yearly Meeting Superintendent, on "Conditions of Christian Endeavor Work of Western Yearly Meeting at Present Time." He compared the work of a few years ago with the present time, and said the twenty-four societies were doing just as much work now, considering the number of societies, as they ever did, and that the spiritual conditions were very encouraging. He urged the young people to be loyal to the church, and said until we have something better to take the place of our Christian Endeavor we will still hold on to it.

Fourth-day morning was devoted to the work of the Woman's Foreign Missionary Department. After a scripture reading and repeating of texts by those present, the secretary read the reports of the different societies. Reports were all good, and showed the best six months' work done in several years. A reading, "The Little Chinese Girl," was very interesting and instructive, and appealed to both heart and pocket-book.

Fourth-day afternoon was devoted to the Temperance, Books, Tracts and Peace Departments. Melville D. Hawkins read a paper on "The Relation of Intemperance to Crime," which was good and to the point. Clark Brown gave a blackboard object lesson, showing the deception of intemperance and the rum traffic. He said that three-fourths of the crimes committed were caused directly or indirectly from use of liquor.

The greater part of Fourth-day evening was given P. W. Raidabaugh. He spoke of "How Best to Study the Bible." To study the Sabbath School lesson well was one thing, but to teach it was another. The teacher should not only study the lesson, but study each child. A child cannot be moulded; it must be trained and developed. We can only draw the child to Christ when we have first drawn it to ourselves. There are two avenues to the heart through which we may reach a child, namely, the eye and ear, by use of blackboard and object lesson, illustrations, stories, etc.

The conference was well attended and enjoyed by all. The West Indianapolis Friends served dinner to about one hundred and fifty on Fourth-day.

The Friends at Lynn, Mass., observed Children's Day the 3d inst. A special feature of the occasion was the singing of an ode which had been written by John Ellwood Paige. We give it in full:

TUNE, "America."

Gone is the winter drear,
The leaf, the flower, are here
And sweet June days;
With voices clear and strong
We join the mighty throng,
We raise their joyful song
Of love and praise.

Of praise to Him whose hand
The rivers, lakes and land
And ocean made;
To Him who dwells on high
Yet to each heart is nigh—
Who hears his children's cry
And gives them aid.

Our Father guide our way—
And bless our land to-day
From shore to shore;
And let thy glory shine
Into this heart of mine—
And make it wholly thine
Forevermore.

BORN.

HARRISON.—To Harry and Agnes W. Harrison, Worcester, Mass., Fifth month 27th, 1904, a son, Harry Lincoln Harrison.

MARRIED.

BUCKLEY—BAILY.—In Friends' Meeting House, Cincinnati, Ohio, Sixth month 1st, Dr. Albert Coulson Buckley, of Philadelphia, Pa., and Harriet Ellis Baily, daughter of Hezekiah B. and Elizabeth B. Baily, of Cincinnati Monthly Meeting.

SWIFT—METCALFE.—At the home of the bride, Worcester, Mass., Sixth month 15th, Willard E. Swift, son of Henry D. and Emma C. Swift, and Alice Metcalfe, daughter of John and Hattie B. Metcalfe.

DIED.

ALBERTSON.—At her home in Greensfork, Ind., Fifth month 10th, Mary Albertson, in her 84th year. She was the wife of the late Elwood Albertson and daughter of Daniel Williams, a minister well known and a member of West Grove Monthly Meeting, Wayne County, Ind. She resided in the same neighborhood seventy years. She was a member with Friends all her life, and filled many important offices in the church.

CARTER.—At her home, Northbranch, Kan., Fifth month 21st, 1904, Anna S. Foster, wife of John S. Carter, aged nearly 77 years. She received a careful education at New Garden, N. C., Boarding School, now Guilford College. She sojourned with her husband successively in Indiana, Iowa and Kansas. They were pioneer settlers and suffered all the disadvantages and inconveniences common to such. She was a life-long member of Friends and lived an earnest, consistent Christian life. She was always cheerful, and never became discouraged even in the hardest surroundings, thus setting a good example to her family and her many friends.

CLARK.—At the residence of his daughter, Eliza C. Armstrong, in Plainfield, Ind., Sixth month 18th, 1904, Alexander Clark, at the advanced age of 91.

DIXON.—At Snow Camp, N. C., Sixth month 16th, 1904, Solomon Dixon, aged 85 years. The deceased was a lifelong Friend. Church and school are indebted to him in no small measure for many years of liberal and cheerful support.

TOHEE.—At Perkins, Okla., Fifth month 28th, 1904, Leah Tohee, an Iowa Indian, about 25 years of age. She recently became a member with Friends. Her life was an exemplary one. Her sickness and suffering were borne with Christian patience.

WASSON.—At Newcastle, Ind., Third month 27th, 1904, Calvin H. Wasson, at the age of 72 years. The deceased was a birthright member, and for many years a minister among Friends.

Events and Comments.

G. Campbell Morgan has finally decided to accept a call to the pastorate of Westminster Chapel, London. His choice lay between that and Northfield, Mass., where he has been residing the last three years. He expects to take part in the Northfield Conference this summer, and then take up his work in England.

The resignations of Secretary Cortelyou and Attorney-General Knox from the Cabinet have been accepted, to take effect Seventh month 1st. The following appointments are announced: Wm. H. Moody, of Massachusetts, Attorney-General; Paul Morton, of Illinois, Secretary of the Navy; Victor H. Metcalf, of California, Secretary of Commerce and Labor.

The continued fine weather in the cotton belt is dealing successive daily blows to the bull clique which has so long held that market in hand. Last week's slump brought spot cotton down to eleven and a quarter cents at New York, and below eleven cents in the Southern markets—lower prices than have been quoted in seven months. And at these figures the mill men are not disposed to buy.

We are popularly known as "Americans" the world over. Canadians are known as Canadians, Mexicans as Mexicans and Peruvians as Peruvians. What has been colloquial is now to become formally correct. Secretary of State Hay has given orders to all diplomatic and consular officials of the United States to substitute the word American for the words United States wherever and whenever the latter are used now.

The Republican National Convention, which met in Chicago last week, was a tame affair. Theodore Roosevelt was unanimously declared the party's choice for President of the United States, and Charles W. Fairbanks, of Indiana, was named as his running mate. George B. Cortelyou was elected chairman of the Republican National Committee at a meeting of the committee held just after the adjournment of the convention.

An interesting picture of conditions in Japan is afforded by a communication which appears in a recent number of the "British Trade Journal." It indicates that commercial and financial conditions have not as yet been seriously affected by the Russo-Japanese war, and this statement is verified, so far as relates to commerce with the United States, by the official figures showing the trade of the United States with Japan during the present year as compared with earlier periods.

It is doubtless true as the newspaper despatches from Gibraltar state, that Raisouli, the gentlemanly and orthodox bandit of Morocco, is very much gratified at the readiness with which the Sultan has yielded to his demands as conditional to his release of Mr. Perdicaris; so gratified is Raisouli that he now adds a new condition—namely, that the United States, or shall we say America?—shall guarantee the Sultan's promise to our bandit. Of course our Government will do nothing of the kind. Even for a bandit robber there is a limit involving his own safety, beyond which it will be well for him not to go.

At a recent date 21,567 "passive resisters" in London had been summoned for non-payment of school taxes, 935 had had their goods sold to satisfy the claims, and 21 persons had suffered imprisonment. Others are said to be disappointed at not having a chance to make martyrs of themselves. In greater London there are already 26 passive resistance leagues, and the agitation steadily increases. Obviously this is a force which politicians cannot indefinitely ignore or suppress. The kind of Englishman affected has just as much backbone as in the days of Cromwell.

Helen Keller, the gifted deaf, dumb and blind student, whose achievements have been the wonder of the world, and who is about to complete her college course, is on the verge of nervous prostration, and it has brought the greatest disappointment of her life. She began to fail two months ago, and was ordered by her physician to abstain from college work, the result being that, instead of getting from Radcliffe College a degree "Summa Cum Laude," she is not assured of even the degree itself. The Faculty, it is understood, has not definitely decided to withhold the diploma, and the impression is that, in view of Miss Keller's bright record as a student the degree will be conferred.

The Bible in modern life is the central thought for the week of Eighth month 7th to 13th at Chautauqua, N. Y., this summer. The sermon and devotional hours for the week are to be presented by J. Wilbur Chapman, who is bringing the Bible to an audience which reaches over the length and breadth of the country. The eleven o'clock hour will be given to a series of instructive and suggestive lectures by Prof. George A. Coe, who will discuss the Bible from a combined religious and pedagogical point of view. An address by Ira Landrith on "Religious Education," a popular address by Hugh Black, of Edinburg, a lecture on the "Boy Problem" by Byron Forbush, an evening reading on the "Old Testament Stories" by Prof. S. H. Clark, and a presentation of the oratorio, "The Messiah," will bear more or less directly on this same important subject. Among the other important features of this week are C. L. S. C. Round Tables, conducted by Edward Howard Griggs and Bishop Vincent, and an address on "Our Duty in the Philippines," by Wm. H. Taft, United States Secretary of War.

BOYHOOD DAYS—AND NOW.

"Uncle Phil," of the Chicago "Advance," whom one has no difficulty in recognizing as its shrewd editor, Dr. J. A. Adams, thus discourses with his inquiring nephew:

"Uncle Phil, don't you wish you were a boy again?"

"No."

"Why don't you?"

"Because, when I was a boy I got licked; now I do the licking myself."

"But don't you wish you could slide down the hill as you used to when you were a boy?"

"No; I have found it the hardest thing in life to keep from sliding down hill."

"But, Uncle Phil, didn't you used to have lots of fun going in swimming on

a hot day, and don't you wish you were a boy again and down at the old mill-pond?"

"I don't find it hard to get into deep water now."

"Well, come, now, Uncle Phil, I know you would like to be a boy long enough to go fishing as you used to do, when you slipped off to the creek and had a jolly time all afternoon."

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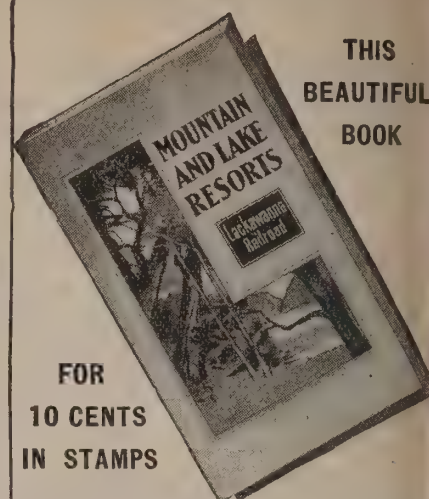
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TRUSTING

*The lesson, Lord, I've learned,
And in my heart is peace.
Not freedom from all pain I've found,
From woe thou hast not given release;
But freedom in my sorrow, Lord,
Has been thy blessed gift;
And joy and peace in pain I know,
And all the upward lift
Of soul and mind and heart are mine,
Because of this great love of thine.*

—By CAROLINE KELLOGG.

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The American Friend

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"That they all may be one."

VOL. XI.

PHILADELPHIA, SEVENTH MONTH 7, 1904.

No. 27.

IS RELIGION A GETTING OR A GIVING ?

It is exceedingly difficult to get rid of selfishness. It is like the germ diseases which lurk within after they have appeared to be cured, and which unexpectedly break out either in the old place or in some new spot, and which hold their ground until every germ has been killed. Too often a new kind of selfishness breaks out in the Christian and keeps him on a low plane and in a weak state. It gets into his prayers, it expresses itself in his testimonies, it hurts his work on committees, it tightens up his purse strings and so robs him of the blessing which comes from giving; it shrinks his whole spiritual life.

The main reason for so much lurking selfishness in Christian people, who should be free from it, is that they think of religion as a scheme of getting instead of an opportunity for giving. It is very well illustrated in the request or prayer of two of the disciples in their early, imperfect stage. Before undertaking a risky service they wanted to be assured that the proper reward was coming to them. "Master," they say, "we would that Thou wouldst do for us whatever we ask." Then follows a request to be treated as His favorites and to be given places of importance. Their request showed that their service was tainted through and through with selfishness, and that they were making religion a means to a selfish end. In a few marvelous words they were told that blessedness in the kingdom cannot be "given" as offices are bestowed on favorites—it is the direct result and outcome of a type of spiritual life. "Are you able to do what I do?" They must learn that in the spiritual realm all the beatitudes attach to a state of life. And then follows Christ's law of the religious life: "Whoever would be first must be servant of all, for *even the Son of man came not to be ministered unto, but to minister.*" It is a law which we are very slow to learn. We still ask, "What can I get if I follow Thee?" "What wilt Thou do for me if I will come to Thee?" whereas the real question should be, "How can I make myself most helpful to others? How can I become a transmitter of spiritual life and divine power? How can I lighten human burdens and sweeten life, and make men feel the love and gift of God?"

Yes, but is it not my main business to get my own soul saved and to make sure of my entrance into the city of peace and joy? Nobody *can* get his own soul saved if he seeks that alone. To be saved means to be delivered from sin and selfishness. It means to enter into the spirit of love, and therefore nobody can be saved who makes his religion a one-seated chariot in which he may ride peacefully to heaven. The first question of religion is, "What can I do?" "What can I give?" "How can I be more useful?" "How can I minister to a wider circle?" No one of us of himself can save his soul. He that seeks to do so and seeks only that loses it. God takes care of the soul. Our business is to love and obey Him and to put ourselves at His service, and he who has entered upon Christ's way of life will, without any worry or anxiety, "keep his soul unto life eternal."

AN EDITORIAL LETTER.

NEW ENGLAND YEARLY MEETING.

THE two hundred and forty-third annual session of New England Yearly Meeting has come to a close, and Friends have scattered to their homes again with a deep feeling of thanksgiving for the experiences of this year's gathering. The yearly meeting was held for the first time in the city of Providence, in the beautiful grounds of Friends School, where all the attenders were entertained. The effect of the new meeting place was very noticeable. For nearly a week the entire yearly meeting lived together in one building and enjoyed unique social privileges. It seemed like one huge family, and there were many who were reminded of the ancient comment: "See how these Friends love one another." The yearly meeting came two weeks later than usual, so as to give those in school and college an opportunity to attend. The change worked admirably. There was a large proportion of young people, and there was a delightful fulfillment of the prophet's hope that the hearts of the fathers might be turned to the children, and the hearts of the children to the fathers. The special meetings for the younger members were times of inspiration, and definite interests were awakened which are full of promise for the future.

The Meetings on Ministry and Oversight were more than commonly occasions of real profit. The notable feature of these meetings was the practical character of them. Those who spoke aimed at actual conditions and pointed out the line of advance. How to draw young members into the work of the church and bring them on in the ministry; how to hold meetings for worship in life and power and to edification, were some of the questions which Friends tried to answer.

There has been a goodly number of visiting Friends with minutes present at this time, and they contributed to the power of the meetings for worship and ministry. There have been many messages delivered which must have impressed our own membership, and the numerous visitors from the city, with the feeling that there is still a living word proceeding from this branch of the Church. A large moonlight meeting was held on the school lawn First-day evening, and was an impressive and memorable occasion.

For the first time in our history it was decided to put all the American epistles into one continuous document, and to read it as a kind of epitome of the "state of society" on this continent. The experiment was decidedly successful. The epistles were so summarized that almost nothing was lost from them, and they were listened to with warm interest. The plan needs a good committee to hold over between yearly meetings, and to present the summary at the first meeting of the session.

This yearly meeting has always been concerned for the proper education of its youth. It was the first yearly meeting in America to start a boarding school for its boys and girls, and for many years it has maintained two such institutions. The Seminary at Vassalboro, Maine, has made great progress during the current year, and the report of its work so impressed the meeting that an appropriation of one thousand dollars was made for its use next year. No other subject so deeply exercised the meeting this year as did the proposal of extensive changes in the school at Providence. Rumors had been afloat that the character and mission of the institution were to be largely changed in the future, and much uneasiness was apparent. These matters were referred to a committee which made a study of everything contemplated. An entire forenoon was devoted to the report of this committee, with the result that a complete understanding was reached. The name of the institution has been changed to "Moses Brown School," plans of co-operation with the corporation of the University School of Providence have been made, and efforts will be made to meet the needs and demands in the city

for a first-class fitting school. A minute was adopted expressing the deep appreciation of the yearly meeting for the splendid influence, the wide activities and the devoted services of Augustine Jones during the past twenty-five years, and profound interest was manifested in the future success of the school under the care of Seth K. Gifford.

Each year marks a real gain in efficient Bible Schools in this yearly meeting, and there is a steadily rising interest in this work. Methods are being studied, and it is hoped that in the near future those who go up to the yearly meeting will be able to have illustrations by example of how the Bible ought to be taught.

Something similar can also be said of the foreign missionary work—it continually expands, and it has a very large place in the thought of New England Friends. The evangelistic work at home does not yet have very large results to report, though in a quiet way considerable effort is made to propagate the spiritual life of this religious body. So far it does not prove possible to make gains in membership, this year's statistics indicating a decrease of over forty.

Very much other business of an interesting nature must be passed over in silence. The earnestness, the forbearance, the deep unity prevailing in the midst of honest difference of view, the real life of the Holy Spirit breaking through the business—all this is beyond description. It has been a great yearly meeting, and there are signs of larger things ahead.

RUFUS M. JONES.

EDITORIAL NOTE.

SOMETHING more than a brief obituary item should be given on the occasion of the departure of our venerable friend, Nathan Douglas, of Durham, Maine. In his earlier ministry he was a wide traveler, and had attended meetings and visited families in many sections of the country, though the largest part of his service and ministry had been in the limits of New England. He was a person of marked individuality, of plain, straightforward speech, but under the anointing of the Spirit he frequently manifested a remarkable power. His words often stirred a meeting in an unusual manner, as though something beyond the man himself were felt through him. He had a peculiar influence over young people, and even when he passed his ninetieth year this same influence continued, for he grew in spirit and seemed to know how to keep young to the end. His often-repeated words, "Friends, keep sweet," are a good message for all of us to remember.

FOR THE AMERICAN FRIEND.

THE SACRAMENT OF LIFE.—I.*

BY M. CATHARINE ALBRIGHT.

Every thoughtful member of the Society of Friends must at one time or other have questioned himself seriously on the position we take up with regard to the sacraments.

It has perhaps been brought home to him again and again what a source of blessing the sacraments have been found to be by our friends in other churches, and he has wondered whether we can be justified in our attitude towards them, whether our independence of these "means of grace," which others value so highly, is not perhaps one of the reasons why we are in some ways so weak and make such little progress.

Apart from the question whether the sacraments were ordained by Christ, which is a matter of New Testament study and interpretation not to be entered upon here, there is the further question whether the history of the Church and the lapse of centuries have not proved that the sacraments have in them an element of intrinsic value, and that the Church has been right in believing them to be efficacious.

If that is so then the problem for us is not only one of the interpretation of texts of Scripture, but of the advisability of adopting or discarding valuable and helpful means of grace which stand on their own merits apart from the authority of documents or ecclesiastical organization.

This is an extremely important point, and one that as a Christian community we cannot afford to ignore.

If somehow, in the nature of things, it is helpful for the individual and for the Church that there should be, for instance, once in the life-time the opportunity of public confession, such as is provided in the rite of baptism, then it may be we are unwise as a Church in discarding it.

If again it is, in the nature of things, helpful that the members of the Christian community should meet on certain occasions for a common ceremonial meal typical of their fellowship and mutual dependence on one another, and the divine source of their strength, then it may be again that we are unwise in not recognizing the value of such a sacramental bond. From this present point of view the sacrament of baptism, being observed only once in the life of an individual, is of less importance than the Lord's Supper, which forms a permanent part in the life of all devout Church members whether of the Episcopal or Non-conformist Church.

Ask such Christians what it is that is the most helpful and inspiring element in their lives, and they will be almost sure to answer that it is not so much the common prayer, Sunday after Sunday, or the preaching even of some exceptionally gifted minister, as the periodical communion, that special service, however conducted, in which, through the symbolism of the bread and wine, there is a joining of Christians

together on the basis of a common need and a common supply. The essence of the religious ceremony is expressed in the simple sharing of food and drink.

It is, in fact, touchingly simple in its scheme: the "elements," as they are called, are the elements of our life as we have it in this physical world—food and drink, without which no life can exist.

If this ceremony they are the chosen symbols of the highest religious truth we know. At one time or other many objects of the outside world have been chosen to be symbols of religious thought—the disc of the sun, the tree of life, the winged serpent, the lamb and the dove; but in the sacrament of the Supper we have the choice of symbols common to all and understandable by all.

And the partaking of a common meal as a religious ceremony is far from being the invention of the early Christians, or dating only from Christian times. The custom was only adapted and modified by the needs of the early Church. It is found in differing forms in many parts of the world and at many periods of time.

Indeed, it seems as if one of the oldest forms of public religious ceremony of which we have any knowledge was some form of partaking of a common meal. A certain animal, an ox, a sheep or a camel, for example, is sacred to a particular deity; it must not, therefore, be slain except under the auspices of that deity, and a part of it must at the same time be offered to him as his rightful possession. For the ordinary sustenance of the people milk or meal or fruit is the common fare and is sufficient; the slaughter of animals for food is therefore not a matter of private indulgence, and when occasion does justify the killing of one it is made a public and religious affair. The entire clan takes part in it and hospitality is open for all, while the whole ceremony is one for gaiety and rejoicing, as well as for a certain religious experience. In an extraordinary and primitive form we find this sacrificial custom among the tribe of the Arabs, where the victim having been slain by the priest, the whole multitude thereupon in savage fashion rush in and tear off pieces of the flesh for themselves, eating it raw, so that in a short time the whole victim has disappeared. In fact, the sacrifice is solemnized, if one can use such a word, between the rise of the day star and its disappearance in the morning light, so that literally none of the sacrifice is left till the morning.

In this case, when the first blood shed has been dedicated to the deity, the rest of the animal is for the people or rather for the clan. Every one, high or low, partaking of the feast, is for the time being at any rate an allowed member of the clan, and as long as any food can be supposed to remain in their bodies—i.e., according to Arab ideas, three days and one-third—they are entitled to all rights as members of the clan, and particularly to the right of personal protection. A stranger, as a stranger, is an enemy, but if he has been allowed to share the food of the family or clan, he is part of that clan for the time being, and must be defended as one of its members. He has participated in the common life and drank at the com-

*This paper was presented before the Haverford Summer School of Religious History, on the afternoon of Sixth month 19th.

mon source and is entitled to the protection of all the other members.

It is thus a very close bond that is set up by participation in a sacramental meal. First there is the bond between the clansman and his god, that god who shares with him in the meal itself, and even provides, theoretically, the victim from the store of animals sacred to himself, and next the bond between the individual clansman and every other member, even such as are only temporarily allowed to have a part in the common life. These two elements are characteristic of the sacramental meal, in all its early forms. There is no such thing in this state of society as an individual and private bond between the Deity and the worshipers. The Deity is the God of the clan and the worshiper is a member of a clan. His religious duties are fulfilled when he has conducted his part of the sacrifice as arranged, and fulfilled the obligations it puts him under to his fellow worshipers.

We have an interesting instance of this sacrificial bond in the book of Exodus. When Jethro, Moses' father-in-law, came to see him as he was leading the Israelites through the wilderness, we are told that after a friendly interview together, "Moses' father-in-law took a burnt offering and sacrifices for God, and Aaron came and all the elders of Israel to eat bread with Moses' father-in-law before God."

Again, the sacrifice as a kind of family bond is well exhibited in the allusions we have in the first book of Samuel to the "yearly sacrifice" in the family of Jesse. David alleged the celebration of this sacrifice as the excuse for his sudden disappearance from Saul's court, saying that his family were holding a feast at Bethlehem, and his brother had "commanded him to be present."

And the Passover feast itself, which came afterwards to be commemorative of the flight from Egypt and the protection of Jehovah, was to begin with probably a sacrificial feast of general thanksgiving and an occasion for every member of the clan to recognize his bond to God and to his neighbors. At any rate, to this day the Passover is one of the great links that bind every Jew to his nation; the Jew who despises the Passover despises his very existence as a Jew.

But not only among Jews and Semites generally do we find the observance of a sacrificial meal as a chief rite in their religion. There is a remarkable account of a sacramental custom observed by a pastoral people, the Todas in Southern India.

"Once a year all the adult males of the village join in the ceremony of killing and eating a very young male calf. They take the animal into the dark recesses of the village wood, and a sacred fire having been made by the rubbing of sticks, the flesh of the calf is roasted on the embers of certain trees and is eaten by the men alone."

In this sacramental feast the idea seems to be that the flesh of the sacred animal is in a certain sense the flesh of the god, and that the tribe in eating it together are mutually partaking of the character of the god. Among the Aztecs of Mexico the idea was car-

ried a step farther, and sacramental feasts were held twice a year in which a great image of the god was made of maize corn and honey, and adorned with eyes, nose and mouth and elaborate clothing. After being the center of many rites and ceremonies the priests at last stripped it of its ornaments, and, as the historian relates, "they made many pieces of the idol and gave them to the people in the manner of a communion, beginning with the greater and continuing unto the rest, both men, women and little children, who received it with such tears, fear and reverence as it was an admirable thing, saying that they did eat the flesh and bones of God. Such as had any sick folks demanded thereof for them, and carried it with great reverence and veneration."

It is interesting, I think, to trace this idea of a sacrament, a common eating of something considered to be sacred, into different countries and among different peoples. There are the two sides to such sacraments. There is the side of partaking of something specially sacred or divine, and to that extent also partaking of the nature of the Divine, and there is the side of fellowship in a common food, the expression of an acknowledged human bond.

The "sacrifice offered to idols" which St. Paul writes about, in his first epistle to the Corinthians, is an example of the first kind of sacrament, that in which the people are supposed, in partaking of the sacrifice, to partake of the very nature of the idol worshiped. Paul warns his followers to keep clear of such ceremonies. "The things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils."

But it was not only a question among the early Christians whether they could conform to sacramental rites in honor of idols; it was a question whether the meat which had once been in an idol's temple and was afterwards taken for public sale, did not contain a taint of evil in itself and act as a medium for conveying the evil nature of the god. Those who believed this to be the case were naturally scrupulous about eating such meat at all.

St. Paul had no superstition of the kind himself but he was quite able to enter into the weaker brethren's point of view.

But the difficulty was, as Prof. Ramsay has pointed out, that in some places, at any rate, it was almost impossible to get any meat that was not offered to idols, or, in fact, for Christians to take part conscientiously in any public function at all because of the intimate relation between ceremonies of every kind and the religion of the Pagan world.

Every public or private function in Greek society was accompanied by religious rites. All sorts of benefit clubs, for instance, were numerous in the Greek cities, and, as Dean Stanley says, they were the center of whatever sentiments of piety, charity and religious morality lingered in Greek society. They had their common festive meals, usually in gardens, round an altar with sacrifices."

"The spirit of antiquity regarded the meals of human beings as having the nature of sacred things.

(Ecce Homo.) It is just because those common meals meant so much and were intended to mean so much that Paul is obliged to speak out very straightly and decidedly and forbid his Corinthian Christians to have anything to do with them. "Are not they which eat of the sacrifices partakers of the altar? The things which the Gentiles sacrifice they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils."

These festive meals, more or less connected with the worship of some Pagan deity, were then so much a part of the life of the Greek world that quite irrespective of any command of Christ to observe a new sacrament, it would have been only natural for the early Christians to practice something of the kind among themselves. They certainly did so. Every day, as we are told in the second chapter of Acts, "they continued steadfastly in the breaking of bread together," first in one private house, probably, and then in another."

When Paul was leaving Troas for his last journey to Jerusalem, the disciples came together on the first day of the week, just previous to his departure, to "break bread" in the evening. This coincides with Paul's statement that the Christians in Bithynia were in the habit of coming together on a set day before it was light "to sing to Christ as God and to bind themselves by a sacrament to commit no crime."

That the communion as practised among the first disciples was of the nature of a common meal, on the basis of the meals connected with the Grecian clubs, is evident from the fact that, as we are told by Paul, each brought his own contribution and then helped himself from the common table.

In the pictures and carvings in the Catacombs we see the communicants sitting round a semi-circular table, men and women together.

Justin Martyr speaks of the celebrant as "the president of the brethren," indicating apparently that any one of good repute could undertake the duty of presiding, if so requested. He also mentions that the sacrament took place at the conclusion of the common prayer and was preceded by the "kiss of peace." After prayer and praise offered by the president, to which the congregation responded, "Amen!" the deacons gave each one present "to partake of the bread and wine," and carried away a portion to those who were absent from the rite. This sacramental meal was to take place every Sunday.

We see here already the distinction growing up between the common meal and the sacramental one; the latter is to be of weekly occurrence, with special prayers attached to it. At last the common daily meal among the brethren is discarded altogether, and the religious rite, presided over by an ordained official, takes its place and develops more and more on its own lines.

Irenæus, writing about A.D. 107, says that "after the consecrating words have been said over the elements the bread is no longer common bread, but 'eucharist'—i.e., the bread of thanksgiving. This need not mean much, but in 1439, at the Council of

Trent, we find it expressly recognized that the bread and wine are not mere symbols, as any other earthly materials might be symbols, of a divine significance, but that they are in some way of special efficacy, and have a power in themselves, if used as the Church ordains, of effecting special results.

The twenty-eighth article of the Church of England expressly guards against the further development of this doctrine, and says that "Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, and that the body of Christ is given, taken and eaten in the Supper only after a heavenly and spiritual manner," but at the same time the articles clearly recognize that the two sacraments of baptism and the Supper are unique because they have their "visible sign or ceremony ordained by God," and are designed to be "effectual means of grace."

It is hard, as it seems to me, to distinguish between this uniqueness of efficacy, which is understood to reside in the baptismal water and the sacramental bread and wine, and the further thought that in some way or other, as the Roman Catholic Church believes, the elements come to have a power in themselves; that is, that they are actually changed so as to become possessed of miraculous and divine power.

When we get this far we have come a long distance from the simplicity of the early Christian observance, or rather the consecration of the daily meal of the brethren by the remembrance of their Lord. But remnants still survive in the present practice of the Church which indicate the simplicity of the first observance, as, for instance, the rule in the English Church that the elements shall be provided by the congregation and not by the minister, reminding one of the time alluded to by Paul, when each man brought his own share of the meal. There is also the fact that in the Eastern Church a distribution takes place after the sacrament is over of the superfluous bread to the members of the congregation. This distributed supply is known by the name of "blessed bread."

Such, in briefest outline, is the history of the development of the sacramental rite. It is a long journey back in thought to the time when the common meal of blessed bread was undifferentiated from the sacrament, when there was still about it that character of a daily family necessity and the consequent recognition of the closeness of the bond that united the members of a struggling and persecuted community. But it is not hard to realize what times of real refreshment and communion such sacramental meals must have been, when for the moment, apart from the scornful world, they shared in one another's faith and inspiration, and felt again that their Lord was opening the door of the room and saying, "Peace be unto you."

We wish ourselves back for the moment, it may be, in apostolic times, that we might also take part in the evening meal of the brethren and share the spiritual fellowship. Nor do we wonder at the important place such a custom held in the early days of the Christian Church.

(Concluded next week.)

FOR THE AMERICAN FRIEND.

LITERATURE, ITS PLACE IN MISSIONARY WORK.*

BY MAY M. JONES.

The two God-given agencies for making known the message of salvation to those who have heard it not are the living voice and the printed page. Second in importance only to the preaching of the Word is the ministry of the press, and almost without exception the influence of the former is effervescent and transitory, unless accompanied and followed, sometimes preceded, by the possession and study of the printed word of God and a supplementary Christian literature.

The work of a successful missionary consists not alone in the conversion of the people whom he hopes to help. It is sometimes supposed that after the people are brought to their knees in true repentance, casting themselves upon the loving Saviour, his work is done—a grand mistake. The missionary's work, the moral culture of men, like that of Paul, is but just begun when they have believed. A process, not a single act, is the task before him. Paul recognized the truth of this principle, and ever sought to confirm and instruct his converts in the principles of right living by the practical teachings of his epistles after their conversion under the preaching of the gospel. The whole structure of the convert's character must be rebuilt, from foundation to roof-top, and it is no small task even to clear away the debris of centuries preparatory to the raising of the new building. If we hope to have our converts even keep the faith, let alone grow and become fellow workers in the cause of Christ, as many of them are capable of doing, we must secure personal study of the word of God, and place in their hands a helpful, stimulating Christian literature, cultivating tenderly but constantly the seed which has been planted in their hearts.

Another reason for the creation and distribution of literature in mission fields is the scarcity of workers. Multitudes are starving without the bread of life. In this province alone of the little island of Cuba there are many thousand souls. What are we among so many? We are too few; but we have the blessed Bible, and we have a limited supply of helpful literature, which may be put into the hands of the thousands of men, women and children we cannot hope to reach, at least in the near future, in any other way than by the Bible itself, or tracts, or periodicals, which will bring to their minds thoughts of better things, and create in their hearts a desire for the water of life—a forerunner of the work we may be able to do later.

A third reason for the necessity for the creation and distribution of a Christian literature is the comparative abundance of bad literature.

What is the nature of the novels devoured by the children and young people of Cuba? One may judge somewhat even by the pictures on the cover. We

meet spiritualism on every hand. How has it obtained such a stronghold? Its leaders preach no sermons nor hold public meetings, nor are they men of education and intellectual power. How has this pernicious doctrine, and those of atheism and infidelity, become so widely known? By means of literature. Their books are everywhere. We find men reading them by the dim light of candle or farol, in hovel and shack. Why do they read them? Because they have nothing better. They would have been reading the Bible and helpful Christian books if we as a church had been up and doing years ago. Not only are there many pernicious books, as there are in the North, but the good books are very, very few. All we can scrape together from all the publishing houses in Spain, Mexico, South America, New York, including denominational periodicals which contain articles we hesitate to put in the hands of even our church members, could all be read through in a ridiculously short time.

In this connection we should not overlook the fact that this question of literature is closely connected with two other of our problems—the Sabbath question and the amusement question.

We teach our converts not to observe the Sabbath as a day of amusement. What shall they do? The Bible alone is not enough. We need to provide good literature that they can read on the Sabbath. We also require our converts to give up the dance, the theater, the numerous feast days; indeed, because of the intimate connection between the religious and social customs of the people, almost all social privileges and enjoyments. What have we to give them in place of all we take away from them? They will be interested in something. In what shall they spend their evenings? With what shall their minds be filled, if not with preparations for the dance and the theater, new dresses, hats, etc.? Would not an abundance of interesting, healthful reading be a part answer to the problem?

I have been much impressed by the fact that Spanish literature reaches a larger constituency in mission fields than any other language, with the possible exception of two or three tongues of the Orient. It will thus be seen that the task of providing an adequate Christian literature in the Spanish language is not only a large task, but an exceedingly important and fruitful one.

Timothy Richards gives as his conclusion, after years of experience in mission work among heathen people: "In all successful mission work, whether in barbarous or civilized countries, the Bible has had to be supplemented by other books. In order to capture the attention and regard of the best minds in non-Christian lands, we must offer them the highest products of our best intellects. The sort of education which we give our own sons and daughters must be supplied to leaders of thought in the unenlightened nations. Nothing less than this is a sufficient extension of Christian literature."

Though the little foothold already gained in the territory of literature is worth much, the hardest

*This paper was read at the Friends' religious conference, held in Holguin, Cuba, Fourth month 12th to 17th.

campaigns have yet to be fought. What has been done we owe largely to the tract and book societies. Our responsibility and opportunity is even greater than ever before at the present moment. The government of Cuba, by means of the new public school system, is teaching her people to read, giving them a taste for reading. Read they will, once taught to read; what, is for the Church of Christ to decide; whether the atheist and infidel and spiritualistic books, or the Bible and healthful books with a Christian influence. As H. J. Bruce says: "Thus the government is doing a great missionary work in preparing this great army of readers. As a rule they will not come to our preaching. As a rule they will take the printed page and read it, either openly or secretly." Hence a Christian literature is a necessity to counteract the flood of infidel and corrupt literature that is being scattered among them.

Yet the utmost that it can be said has been done is that the Bible itself has been translated, and a considerable number of tracts and a few books have been dressed over into the Spanish language. A few school books have been prepared by the government, and a few periodicals are maintained in Mexico by the Methodists, Presbyterians, Baptists and Friends. Yet it is not too much to say that a real literature in any sufficient sense is non-existent in Spanish-speaking countries. I would judge even less so in Spanish than in Hindoo or Chinese.

Two explanations of this state of things may be given: The home-governing bodies have never realized the need nor importance of this work, nor their responsibility for the production of an adequate literature. Up to the present time Christian literature has not been made a regular supported department of the work, as evangelism and education have. As a result, what literary work is now done, is done by missionaries in a casual way, by busy men, who, with difficulty, snatch the required leisure in the midst of other pressing responsibilities, and who generally do their work without adequate native help. Home boards have generally recognized the importance of educational work and have sent out teachers and educational workers, who devote their time and strength to work in schools and colleges, but very few of these have taken steps to provide those whom they have taught to read with suitable Christian literature, to secure the beneficial exercise of the ability imparted. Truly, as one has said, "The legs of the lame are not equal."

I believe that the attention of the missionary boards and societies should be called to the importance of this work, among them our own American Friends' Board, and that they should be urged to make literature a permanent department of their work, preparing themselves as fast as possible to appoint and maintain workers in this field, both foreign and native. The ideal of this department should not be the translation of a large number of American or English books, but the production of books, tracts, periodicals and Sabbath School literature in harmony with the environments of the people for whom in-

tended, untainted by foreign idioms and illustrations. The need is for literature easily understood by the people, redolent of the soil, written by natives, wherever possible, under the guidance and supervision of competent missionaries.

Then, also, we need, first, a certain amount of denominational literature, first of a general character, such as a discipline, instructions to converts, doctrinal books and tracts, explaining and emphasizing the spiritual truths of the Bible, such as baptism, Lord's Supper, spiritual worship, priesthood of believers, peace and others which we cannot hope to obtain from other denominations. Second, literature of a local, or rather national, character, such as a periodical for the church and home, including helps for the Christian Endeavor and Sabbath School, published as departments of the paper or separately.

The man who shall be able to do his share in this work, either as a writer himself, or in the superintendence of native writers of talent, will have to devote his time and energies largely to the study of the language and of the life of the people. The missionary who has just arrived at the point of being able to easily carry on a conversation, or preach an ordinary sermon, still lacks much of having at his command a literary vocabulary. The blundering testimony for Christ of the American who does not know more than a dozen words may win respect because of the sincerity and earnest desire of the heart behind it, but a book of that character begets only contempt and disrespect.

The Friends' Church will not have fulfilled her mission in Cuba unless she contributes at least one man to help in this gigantic task of providing a Christian literature for the vast multitude who must receive all their conceptions of Christian truth and useful knowledge by means of the Spanish language, not only for the native Christians, but a literature which shall appeal to and touch the vast non-Christian populations, and prepare them for the reception of the truth.

Gibara, Cuba.

REPORT OF CANADA YEARLY MEETING.

The thirty-eighth session of Canada Yearly Meeting closed at noon on Third-day, Sixth month 28th.

The meeting this year was held at Pickering, Ont., part of the sessions being held in the Friends' meeting house and part in the assembly hall of Pickering College.

Owing to many deaths during the past year and present sickness among the members the meeting was much smaller than usual. The yearly meeting has sustained a very great loss in the death of Samuel Rogers, a valued member of Toronto Meeting, in whose honor a memorial was presented and approved by the meeting.

The yearly meeting proper began at 10 a.m. on Sixth-day, the 24th, with William I. Moore and John Webb as clerks. The calling of the delegates showed a number of absentees. Credentials for the visiting

Commerce and industry are opposed to war as interfering with material interests. The home dreads its call because it means the sacrifice of loved ones. But above all is the wounding of the love of God who sees His created children living and dying in hate and strife instead of in the spirit of love and helpfulness which is His message to the world by the Babe of Bethlehem.

Educational.

WILMINGTON COLLEGE.

The exercises of commencement week at Wilmington College began on the evening of Sixth month 12th with the baccalaureate sermon. This was preached by President Albert J. Brown, from the text, "Where there is no vision the people perish." He made a splendid plea to the class for noble visions of life.

Under the direction of the Y. M. and Y. W. C. A. a happy informal occasion was enjoyed by teachers and pupils as they relaxed themselves at the close of the work of the school year by repairing, on the evening of the 15th, to a beautiful grove near the college. Here a camp fire was built, and food prepared by merry hands, and all feasted in honor of the three outgoing teachers and the seniors who are to seek other fields of labor. The evening closed with college songs and speeches made in "the light of the camp fire's ruddy glow," with words of parting and appreciation of one another.

On the afternoon of the 16th occurred the class day exercises of the Seniors. These consisted of the class history, a class song, an ivy oration, an ivy song, and the last will and testament of the class, all interspersed with music by members of the class.

Amid the decorations of fresh oak boughs, growing plants and college pennon was a drapery of class colors—old rose and white. This, as a closing exercise, was slowly lifted by unseen hands, revealing a pedestal bearing a fine statue of David sheathing the sword after cutting off the head of Goliath. This was presented to the college by the class as a parting memorial.

On the evening of the same day the annual meeting of the Alumni Association was held. The exercises consisted of a brief personal history of each living graduate since the founding of the institution. Some who were solicited to furnish information concerning the members of their respective classes, not being able to be present, responded with interesting and clever letters, which were read in the meeting. Poems were also read that had been prepared for the occasion by absent members. After refreshments the regular annual business meeting of the association was held.

On the morning of the 17th the commencement address was given by James Albert Patterson, a Presbyterian minister of Columbus, Ohio. His theme was the "Discovery of America." Columbus did not discover America once for all. We are all discoverers, each of his own America. Do not act little in a

big world. Head learning without character makes a dangerous citizen. Send your children to a college that places emphasis on character. Give your money while you live, you will have to give it up when you die. Put it into men and women. Spend it to make men and women, the best product of the world. God grant that the next generation may discover a better, more sober, more temperate America. The entire address was truly inspiring, and every one was made to feel that there is far more danger of too much than of too little opportunity.

President Albert J. Brown then presented the diplomas to the members of the class, fourteen in number. The degree of A.B. was conferred upon Sarah Elizabeth Barrett, Edith Marie Hague, Claire Kimball Hague, Gladys Lavinia Hunt, Edith Hockett and Mary Esther Mills; the degree of B.S. upon Emery Ray Bales, Thomas Menroy Bales, Adella Mae Burd, Huldah Ethel Cowgill, Alice Lenore Oren, Elvin Hunnicutt Speer, Edward Everett Terrell and James Gurney Terrell.

The Haverford scholarship was won by Thomas M. Bales, who will make use of it for the coming school year.

Thus closed another prosperous and successful year at Wilmington College, and the first under its new administration. W.

FAIRMOUNT ACADEMY ENDOWED.

At the recent convocation of Northern Quarterly Meeting, held at Fairmount, Indiana, Sixth month 18th, 1904, an endowment fund of \$21,530 was raised for Fairmount Academy. This school was founded by the Friends in 1884, and has since done an important work as a secondary school. Seventy-eight gifts were made, from \$5 up to \$2,000. A feeling of great joy pervades the quarterly meeting at the splendid response to the call for help.

Ancil E. Ratliff, William W. Ware, James M. Bell, Joel B. Wright, Ida Winslow and Anna Johnson are the Board of Trustees, and they have worked faithfully to put the institution on its feet.

Enos Harvey, with the assistance of the grand old friend of education, Allen Jay, of Richmond, canvassed the community previous to the meeting and did much to bring about the happy results.

Through the effort of the students and faculty about \$400 worth of apparatus has been secured for a gymnasium, including shower baths. Principal Tyler hopes to find some one willing to contribute a gymnasium during the summer. Senator Beveridge delivered the commencement address, Sixth month 17th, before a class of twenty-six graduates.

Our business is, not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker.

Things of Interest Among Ourselves.

William L. Pearson is planning to spend much of the summer in Saratoga, New York.

New England Yearly Meeting received telegrams of greeting from California and Canada Yearly Meetings, and also sent greetings to them.

Lydia Ann Fry, of South China, Maine, has a minute from her meetings for the extensive service of visiting the families of Friends in New England Yearly Meeting.

The following ministers were in attendance at New England Yearly Meeting: Allen Jay, Amos Sanders, Seneca Stevens, Mary Jane Weaver, Albert Bailey, William L. Pearson, Oliver White and John M. Watson.

M. C. Pearson, formerly pastor of Friends' Meeting, Knights-town, Ind., now pastor of Friends' First Meeting, at Indianapolis, Ind., visited Knightstown, the 26th ult., and preached an excellent sermon. A large audience was present.

Dr. Henry W. Greist, who spent the greater part of last winter in the hospitals of New York and elsewhere in post-graduate study, has returned to New Castle, Ind., where he expects to begin his practice. He expresses high appreciation for THE AMERICAN FRIEND.

Fairmount Quarterly Meeting, held Sixth month 18th and 19th, was greatly blessed under the able ministry of Allen Jay, Charles E. Hiatt and Lewis E. Stout, the latter remaining over Sabbath and preaching a powerful sermon in the morning, and delivering a temperance address in the afternoon.

The public missionary meeting held during Canada Yearly Meeting was a season of special inspiration. The address was given by J. Edgar Williams, of North Carolina, who spoke of the need for propagating the gospel, and for the support which all should give of prayer and money. An offering and subscriptions amounting to \$223 were taken.

William and Catharine Albright, and Jessie Lloyd, of Birmingham, England, attended New England Yearly Meeting, and after a short trip up the Hudson, through Lake George and the Thousand Islands, they intend to sail for home from Quebec. We begin in this issue a series of two very valuable articles on the "Sacrament of Life," by Catharine Albright.

"The Friends' Missionary Advocate" for this month is to be devoted to the work in Cuba, and we are favored with an interesting article from May M. Jones, one of our missionaries in that field. The questions therein discussed are worthy of serious consideration, and we trust that some practical results may follow.

On Sabbath morning, the 19th ult., the new meeting house at New London, Ind., was dedicated, Thomas E. Brown conducting the services. It was a rainy morning and the audience was not large, but one thousand dollars—the sum asked for to liquidate the debt—was soon raised. The building is a neat frame structure, and being furnished with circular seats, a good heater and lighting plant, is a model both for convenience and beauty.

Friends in Hopewell Meeting, Indiana, have been especially favored of late. On the 12th ult., President Edwin McGrew, of Newberg, Oregon, preached two very helpful sermons to attentive audiences, and on the evening of the 17th a union gospel meeting was commenced in Butlerville, continuing over Sabbath, Friends, Methodists and Baptists all uniting, with Elwood Scott, of Marion, Ind., in charge. There seems to be an open door for Friends in this section of the country, and only the one Friends' Meeting at present occupies the field. Asa E. Woodard is serving as pastor in the meeting.

The Friends' Bible Institute of Indiana, Western and Wilmington Yearly Meetings will be held at Earlham College, Richmond, Ind., from Seventh month 26th to Eighth month 3d. Among the speakers are Ira Landrith, General Secretary of the Religious Education Association, Chicago, Ill.; Shailer Mathews, Professor of New Testament Literature and Interpretation, University of Chicago; Graham Taylor, Professor in Chicago Theological Seminary; President Robert L. Kelly, of Earlham College; President Albert J. Brown, Wilmington College, and others. No fee will be charged, and board and lodging can be secured at the college for 75 cents per day, or \$4.00 per week. Those desiring fuller information should address Elbert Russell, Richmond, Ind. The program is published in another column.

Farmington Quarterly Meeting, New York, held Sixth month 15th, was favored in having the company of Francis W. Thomas, from Indiana Yearly Meeting; Fred Cope, from Ohio Yearly Meeting, and Abijah Weaver, from Glens Falls, N. Y. The ministry of these Friends was edifying and helpful. The Christian Endeavor Union, conducted by Anna Sands Leggett, was addressed by Fred Cope. The Bible School Conference, conducted by J. Irving Dillingham, was addressed by Francis W. Thomas and Abijah Weaver. After the quarterly meeting Francis W. Thomas went to Michigan for further religious service. Fred Cope attended Scipio Quarterly Meeting, and held a series of meetings at Poplar Ridge. On the evening of the 27th he held an appointed meeting at Batavia, and on the evening of the 28th a meeting at Collins. He then returned to his home in Ohio.

The following letter from John F. Hanson, Boise, Idaho, will be of interest to many: "I have been here two months and find this a nice, mild climate and many opportunities offer to newcomers to make homes in a new country. Friends are also making themselves felt as a factor in building up a Christian commonwealth. While this is largely a mining country, there are large cattle and sheep ranches, and great tracts of very fine agricultural lands waiting for the coming of the industrious farmer. There are also many private enterprises for irrigation of smaller tracts, but the government is now planning to irrigate on an extensive scale large portions of arable lands, and has appropriated \$3,000,000 for the purpose. Large crops of fruits, alfalfa and grain are raised wherever land is put under irrigation. Many are desirous that Friends who seek new homes should take advantage of the opportunities offered here and help form new Friends' neighborhoods and meetings."

The following letter has been received from the pastoral committee, Noblesville, Indiana: "William P. Halloworth, who has served our meeting at this place very acceptably during the past year, has tendered his resignation, to take effect Ninth month 1st, when he will begin mission work among the Otoe Indians, in Oklahoma Territory, in connection with the Otoe Government School. The relation that has been maintained between our pastor and congregation during the past year has been of the most pleasant character, and it is with regret on the part of our congregation that he must sever his connection with us as pastor. We are pleased, however, to know that, as he and his wife have frequently expressed themselves, the work and associations here have been most pleasant and agreeable to them, and that he has resigned only for the purpose of entering another field of service, and in the hope of securing for his estimable wife a climate more congenial and healthful for her. With their retirement from this field we are left without a minister or pastor and without any one definitely in view, but it is hoped that some acceptable minister may feel drawn to this place, and any one having a desire to make inquiry about our meeting is requested to write to Hattie Baldwin, Secretary Pastoral Committee."

MARRIED.

DIXON—PINKHAM.—On the morning of Sixth month 23d, 1904, in Los Angeles, California, Bertha Theresa Pinkham to William Taylor Dixon.

DIED.

HEDGECOCK.—At his home, near High Point, N. C., Sixth month 18th, 1904, David Hedgecock, in his 77th year. The deceased was a lifelong Friend, and one who lived true to his convictions.

KELLUM.—Near Camby, Indiana, Sixth month 15th, 1904, Edith, oldest daughter of Wilbur H. and Lamira T. Kellum, aged 13 years. Faithful and devoted at home, also in the Bible and secular schools, this beautiful young life was not lived in vain. She left her friends with a sweet testimony of Christian hope.

LESTER.—At her home in Pasadena, Cal., on the 26th of Sixth month, 1904, Mary Hannah, wife of Edward Lester, aged 66 years.

LEWIS.—At his home, Whittier, California, Sixth month 1st, 1904, John W. Lewis, aged 76 years.

STOUT.—At New London, Ind., Sixth month 15th, 1904, Dora, wife of L. W. Stout, aged 27 years. She was a sweet-spirited Christian and a member of New London Monthly Meeting.

PROGRAM.

FRIENDS' BIBLE INSTITUTE, OF INDIANA,
WESTERN AND WILMINGTON YEARLY
MEETINGS, EARLHAM COLLEGE,
RICHMOND, IND., SEVENTH
MONTH 26 TO EIGHTH
MONTH 3, 1904.

THIRD-DAY, SEVENTH MONTH 26.

8.00 p.m.—President's Address, Albert J. Brown.

FOURTH-DAY, SEVENTH MONTH 27.

8.00 a.m.—Meeting for Worship.
8.45 a.m.—Intermission.
9.00 a.m.—"The Sources of the Life of Christ," Elbert Russell.
9.45 a.m.—Intermission.
10.00 a.m.—Bible Hour, R. A. Walton.
2.00 p.m.—Habakkuk, Murray S. Kenworthy.
2.45 p.m.—Intermission.
3.00 p.m.—(To be supplied.)
7.15 p.m.—C. E. Vesper Service.
8.00 p.m.—Bible Hour, R. A. Walton.

FIFTH-DAY, SEVENTH MONTH 28.

[N. B.—All the periods, except the evening session, are only 45 minutes in length.]

8.00 a.m.—Meeting for Worship.

TWO STEPS.

The Last One Helps the First.

A sick coffee drinker must take two steps to be rid of his troubles and get strong and well again.

The first is to cut off coffee absolutely.

That removes the destroying element. The next step is to take liquid food (and that is Postum Food Coffee) that has in it the elements nature requires to change the blood corpuscles from pale pink or white to rich red, and good red blood builds good strong and healthy cells in place of the broken-down cells destroyed by coffee. With well-boiled Postum Food Coffee to shift to, both these steps are easy and pleasant. The experience of Georgian proves how important both are.

"From 1872 to the year 1900 my wife and I had both been afflicted with sick or nervous headache, and at times we suffered untold agony. We were coffee drinkers and did not know how to get away from it, for the habit is hard to quit.

"But in 1900 I read of a case similar to ours where Postum Coffee was used in place of the old coffee, and a complete cure resulted, so I concluded to get some and try it.

"The result was, after three days' use of Postum in place of the coffee, I never had a symptom of the old trouble, and in five months I had gained from 145 pounds to 163 pounds.

"My friends asked me almost daily what wrought the change. My answer always is, leaving off coffee and drinking Postum in its place.

"We have many friends who have been benefited by Postum.

"As to whether or not I have stated the facts truthfully, I refer you to the Bank of Carrolton, or any business firm in that city, where I have lived for many years and am well known." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Look in each package for the famous little book, "The Road to Wellville."

9.00 a.m.—"The Life of Christ" (I.), Elbert Russell.
10.00 a.m.—Bible Hour, R. A. Walton.
2.00 p.m.—Rabboni, Lewis E. Stout.
3.00 p.m.—Bible Hour, R. A. Walton.
7.15 p.m.—C. E. Vesper Service.
8.00 p.m.—"Religious Education," Ira Landrith.

SIXTH-DAY, SEVENTH MONTH 29.

8.00 a.m.—Meeting for Worship.
9.00 a.m.—"Christianity and Social Problems—Social Idealism," Thomas Newlin.
10.00 a.m.—"Why Should We Have Sunday Schools?" Shailer Mathews.
2.00 p.m.—"The Life of Christ" (II.), Elbert Russell.
3.00 p.m.—"Christianity and Social Problems—Social Pathology," Thomas Newlin.
7.15 p.m.—C. E. Vesper Service.
8.00 p.m.—"The Pharisees," Shailer Mathews.

SEVENTH-DAY, SEVENTH MONTH 30.

8.00 a.m.—Meeting for Worship.
9.00 a.m.—"Christianity and Social Problems—The Function of the Church," Thomas Newlin.
10.00 a.m.—"The People of New Testament Times," Shailer Mathews.
2.00 p.m.—"The Life of Christ" (III.), Elbert Russell.
3.00 p.m.—"Christianity and Social Problems—Social Ethics," Thomas Newlin.
7.15 p.m.—C. E. Vesper Service.
8.00 p.m.—"The Literature of New Testament Times," Shailer Mathews.

FIRST-DAY, EIGHTH MONTH 31.

6.30 p.m.—Christian Endeavor Prayer-meeting.
7.30 p.m.—Institute Sermon, Robert L. Kelly.

SECOND-DAY, EIGHTH MONTH 1.

8.00 a.m.—Meeting for Worship.
9.00 a.m.—"The Life of Christ" (IV.), Elbert Russell.
10.00 a.m.—(Subject to be announced), Graham Taylor.
2.00 p.m.—Studies in Romans, Emma Spencer Townsend.
3.00 p.m.—(Subject to be announced), Robert L. Kelly.
7.15 p.m.—C. E. Vesper Service.
8.00 p.m.—"Social Work of English Friends," Graham Taylor.

THIRD-DAY, EIGHTH MONTH 2.

8.00 a.m.—Meeting for Worship.
9.00 a.m.—"The Life of Christ" (V.), Elbert Russell.
10.00 a.m.—(Primary S. S. Worker to be secured.)
2.00 p.m.—Studies in Ephesians, Emma Spencer Townsend.
3.00 p.m.—"The Basis, Form and Function of Church Organization," Robert E. Pretlow.
7.15 p.m.—C. E. Vesper Service.
8.00 p.m.—(Primary S. S. Worker to be secured.)

FOURTH-DAY, EIGHTH MONTH 3.

8.00 a.m.—Meeting for Worship.
9.00 a.m.—"The Life of Christ" (VI.), Elbert Russell.
10.00 a.m.—(Primary S. S. Worker to be secured.)
2.00 p.m.—"William Penn," Robert E. Pretlow.
3.00 p.m.—(Subject to be announced), Robert L. Kelly.
7.15 p.m.—C. E. Vesper Service.
8.00 p.m.—(Primary S. S. Worker to be secured.)

REDUCED RATES TO CINCINNATI.
Via Pennsylvania Railroad, Account Grand Lodge, Benevolent and Protective Order of Elks.

For the benefit of those desiring to attend the annual meeting of the Grand Lodge, Benevolent and Protective Order of Elks, to be held at Cincinnati, O., the Pennsylvania Railroad Company will sell round-trip tickets to Cincinnati from all stations on its lines July 15, 16 and 17 at rate of single fare for the round trip, plus \$1. Tickets will be good returning, leaving Cincinnati not later than July 23d, when properly validated, for which no fee will be required. By depositing ticket not later than July 23d, and payment of fee of fifty cents, an extension of return limit may be had to August 18th. For specific information consult ticket agents.

REDUCED RATES TO ST. PAUL OR MINNEAPOLIS, MINN.

Via Pennsylvania Railroad, Account Triennial Convention Ladies' Catholic Benevolent Association.

On account of the Triennial Convention of the Ladies' Catholic Benevolent Association, at St. Paul, Minn., July 15th to 30th, the Pennsylvania Railroad Company will sell round-trip tickets to St. Paul or Minneapolis from all stations on its lines July 12th to 16th, inclusive, good to return until August 5th, at reduced rates. For rates and conditions of tickets consult ticket agents.

NIAGARA FALLS EXCURSIONS.

Low-Rate Excursion Trips, via Pennsylvania Railroad.

The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington, July 8th and 22d, August 12th and 26th, September 9th and 23d, and October 14th.

The excursions from Philadelphia will be run by two routes. Those on July 8th and 22d, August 12th and 26th, September 9th and 23d going via Harrisburg and the picturesque valley of the Susquehanna, special train leaving Philadelphia at 8.10 a.m.; excursion of October 14th running via Trenton, Manunka Chunk, and the Delaware Valley, leaving Philadelphia on special train at 8.07 a.m.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; and at proportionate rates from other points, including Trenton, Bordentown, Mt. Holly, Cape May, Salem, Wilmington, West Chester, Reading and principal intermediate stations. A stop-over will be allowed at Buffalo within the limit of ticket returning.

The special trains of Pullman parlor cars and day coaches will be run with each excursion running through to Niagara Falls. An extra charge will be made for parlor-car seats.

For descriptive pamphlet, time of connecting trains, and further information apply to nearest ticket agent, or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

Events and Comments.

The government bureau of labor has begun an investigation of the Colorado labor troubles, in accordance with its powers conferred by Congress.

It is reported that the Tibetan leaders are anxious to negotiate terms of peace with the British expedition which is making its way into their country.

John A. Dowie, of Zion City, Ill., went to Highland Falls, N. Y., in a special train from New York last week, and, according to report, bought some land near Fort Montgomery for the establishment of a new Zion City. Dowie was accompanied by some of the officials of the West Shore Railroad and several other men.

The purchase of silver under the Sherman act and the law which succeeded it has ceased, and the supply is now exhausted. The director of the Mint, Portland, Ore., said last week that "There will never be another silver dollar coined in this country, unless by some chance a 16-to-1 Congress should be elected." Whether or not this prophecy can be taken literally remains to be seen, but it is well to note that we have just passed a landmark in the history of American currency.

The President has decided to bring the Panama Canal zone within the jurisdiction of the tariff laws of the United States. The zone is practically a possession of this country. A vast sum of money is to be expended there by the government, and it is only right that the

LIVELY 70.

Right Food Makes Young of the Aged.

When one is lively and a hard worker at this age there is something interesting to tell, and the Princeton lady who has passed this mark explains how her wonderful health is due to the food she eats.

"I am past 70 years of age, and up to five years ago suffered terribly with chronic stomach trouble, heart disease, and was generally as weak as you will find sick old women of 65. At that time I began to use Grape-Nuts food, and from the very first it began to build me up. Soon I came to a condition of perfect health, because I can always digest this food, and it is full of nourishment. All my heart and stomach troubles are gone. I soon gained between fifteen and twenty pounds, and have never lost it. I can now do a hard day's work.

"Certainly this is the greatest food I ever struck. It gave me strength and ambition and courage, and I try to do all the good I can telling people what it has done for me. Many of my neighbors use it, and are doing fine.

"I had the grip the latter part of the winter, and for four weeks ate absolutely nothing but Grape-Nuts and came out of the sickness nicely. That will show you how strong and sturdy I am. Truly it is wonderful food to do such things for one of my age." Name given by Postum Co., Battle Creek, Mich.

Delicious, crisp, nutty-flavored Grape-Nuts. Trial 10 days proves things.

Get the little book, "The Road to Wellville," in each pkg.

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Surplus and Undivided Profits, belonging to Stockholders

Surplus, belonging to Insurance Account

ASSETS, \$63,970,335.34

4,026,151.15

5,635,620.25

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producers of the United States should have an advantage over those of other nations in contributing to the needs of the workmen on the canal and in supplying the machinery and other things necessary in carrying on the work.

More than a hundred representatives of the manufacturing and shipping interests in the territory from the Mississippi River to the Atlantic and north of the Ohio River, held a meeting in Chicago last week to discuss the new bill of lading which the railroad companies covering this field intend to put into effect after Tenth month 1st. John B. Daish, of Washington, representing the National Hay Dealers' Association, of Washington, was made chairman. According to the attorneys of the Manufacturers' Association, the bill contemplates either a reduction of liability on the part of the railroads or an increase of 20 per cent. in rates, with an unlimited liability. Both of these provisions will be fought by the manufacturers, who, in order to conduct their fight, organized themselves into the American Shippers' Association.

In accordance with the constitution of the State of Oregon, which provides for legislation by popular vote, known as initiative petition, two bills were submitted to the voters of the State on the 6th of Sixth month, and both were carried. They now have the force of law exactly as bills have which pass the Legislature. One law provides for a system of local option with regard to the sale of liquor. In any county or district composed of contiguous precincts, or in any precinct, by petition of ten per cent. of the voters (in no case more than five hundred signatures being required), an election to decide for or against prohibition within the territory included in the petition shall be ordered. If the election results for prohibition, no change can be made within two years thereafter. The other law provides for direct nomination without the intervention of nominating conventions. Popular primaries are hereafter to precede every election, except for a vacancy, for Presidential candidates, for municipal offices in communities of less than two thousand population, and for school officers.

YEARLY MEETINGS IN 1904.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 3d. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 18th. James B. Unthank, Clerk, Wilmington, O.

Ohio Yearly Meeting, at Damascus, O., Eighth Month 25th. Edward Mott, Clerk, Tecumseh, Mich.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Anna M. Roberts, Clerks, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

The consciousness of the need of a Redeemer is a voice crying in the wilderness preparing the way for a coming Redeemer.

Is there no reconciliation of some ancient quarrel, no payment of some long-outstanding debt, no courtesy or love or honor to be rendered to those to whom it has long been due; no charitable, humble, kind, useful deed, by which you can promote the glory of God, of good will among men, or peace upon earth? If there be any such, I beseech you, in God's, in Christ's name, go and do it.—Dean Stanley.

The Infant Needs

a perfectly pure, sterile, stable, easily absorbable and assimilable food. These are a combination of requirements which are found in Borden's Eagle Brand Condensed Milk. These properties are so perfectly represented in no other form of artificial infant feeding.

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Land cheap, soil fertile, and water abundant. Long time given on payments. Excursion rates August 15th to September 10th. Send for literature.

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I know every mortgagor personally, know his land, his integrity, his habits and his ability to pay.

These combine to make me certain that these mortgages are as safe as GOVERNMENT BONDS.

Investigate me. You can't make the investigation too rigid to suit me. I'll stand it. I've been in this business for 18 years, and never lost a cent for a customer, nor foreclosed a mortgage.

I collect the interest and principal without charge and remit in New York exchange. Write to me for further information.

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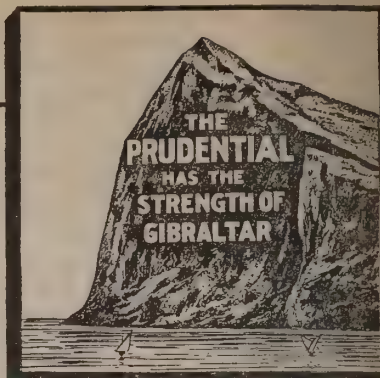
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The
The Harlan
Ex

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THE UNFAILING LOVE.

*I read in the dear old chapters,
In times when weary grown,
Of the Love that never faileth
To find and bless its own.
And sweet are the words with comfort
As through the land I go,
For what the Father has promised
He will make good, I know.*

*No matter what ills betide us
Here in the lower land,
We may turn from the cares that vex us
And find the comforting hand.
We can lean on the Love unfailing
Like an arm that is strong and true,
And feel it is sure and steadfast
The whole long journey through.*

*O Love so like a fountain
The summers cannot dry,
You fall on the hearts grown weary
Like rain from a pitying sky.
Refreshed by the gentle shower
All trustfully we say,
The Love that has failed us never
Will follow us all the way.*

—EBEN E. REXFORD.

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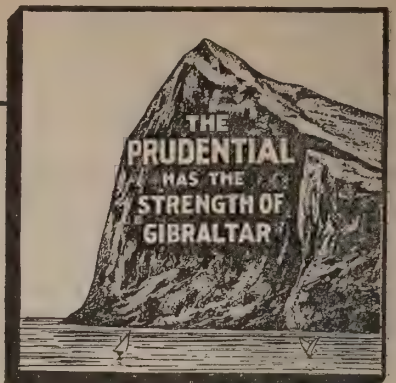
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To find and bless its own.
And sweet are the words with comfort
As through the land I go,
For what the Father has promised
He will make good, I know.*

*No matter what ills betide us
Here in the lower land,
We may turn from the cares that vex us
And find the comforting hand.
We can lean on the Love unfailing
Like an arm that is strong and true,
And feel it is sure and steadfast
The whole long journey through.*

*O Love so like a fountain
The summers cannot dry,
You fall on the hearts grown weary
Like rain from a pitying sky.
Refreshed by the gentle shower
All trustfully we say,
The Love that has failed us never
Will follow us all the way.*

—EBEN E. REXFORD.

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Some interesting data regarding the present productions of the area included in the Louisiana Purchase are given in a publication just issued by the Department of Commerce and Labor. It states "that the land area of the Louisiana Purchase exceeds that of the original thirteen States, being 875,025 square miles, against a land area of 820,944 square miles in the original thirteen States. The States and Territories which have been created in whole or in part from its area number fourteen, and their population in 1900 was 14,708,616, against a population of less than 100,000 in the territory at the time of its purchase. Their total area is nearly one-third that of the entire Union, and their population about one-fifth that of the entire United States. They produced in 1903, 374,000,000 bushels, at a value of \$235,000,000, their total wheat production being nearly 60 per cent. of that of the entire United States. The same year they produced 973,894,000 bushels of corn, with a value of \$352,375,000, their total corn crop forming over 43 per cent. of the total corn crop of the United States. Of oats they produced 331,000,000 bushels, or 42 per cent. of the total product of the country. The total value of the agricultural products of the States formed from the Louisiana purchase

TUNING A PHYSICIAN.

He Got Out, and Then in Tune.

If coffee has you where your nerves demand it each morning, you have a wreck ahead sure.

Think back for a year and notice how the sick spells grow on you instead of getting less.

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The city of New York is to be congratulated upon the completion of the first of a series of public baths to be erected and maintained at the city's expense. The first structure, which was dedicated Sixth-day, cost \$110,000, and will provide for over 2,500 persons a day. It has a suitable site in William H. Seward park, fronting on East Broadway, and is built of brick, marble being used in the interior decorations. Special provision has been made for women. This is the first free public bath to be opened in the country, those in Boston and other cities making a charge for soap and towels.

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"That they all may be one."

VOL. XI.

PHILADELPHIA, SEVENTH MONTH 14, 1904.

No. 28.

For THE AMERICAN FRIEND.

IN MEMORIAM.

CHARLES LEROY MICHENER, M.A.

His life is to be measured not by days
So truly as by what those days have brought;
Not brief were his two-score of years, full fraught
With what enriches life. His daily ways
Had brotherhood of learning that o'erweighs
The teacher's constant toil; he gladly sought
Among his children, childish joys; and caught
The whiff of youth from old Homeric lays.

He learned the best of all that life can teach:
To know the gifts of life—and how to choose
The sweet from out the bitter. His the worth
Enduring; life the world can never lose.
Shall love, and work, and thoughts of spacious reach
Mean less to us that he has passed from earth?

MARY GROVE CHAWNER.

FOR THE GLORY OF GOD.

WE ARE all sadly in the habit of using phrases which have grown sacred, but which have little or no meaning for us when we use them. They come in almost every prayer, and they are common enough in all religious exercises. They are easy to use, they sound solemn, and so, before we know it, we slip into this "form" of words. Here is one of these sacred phrases—"for the glory of God." What do we mean when we do something "for the glory of God"? What does the old article of faith mean, which says that "the chief end of man is to glorify God"? Perhaps the most common answer would be, that "to glorify God" means "to sound His praises," or "to show Him honor." That is, however, almost certainly *not* what the expression means when it is used in the New Testament.

It is unfortunate that so many Christians generally think of God as a Person eagerly watching to have His praises sounded, as though the whole end of religion was to *please* Him. This view has had far-reaching effects upon our Christianity. It underlies all those attempts to please God through self-sacrifice and asceticism. The saint who wore the sharp spurs in his girdle did it because he thought it would please God for him to humiliate himself and that thus he should "glorify God." It is this same view which explains most of the "high church" ceremonies. It is believed that God will receive glory in such ways. Pomp and ritual please Him. He is jeal-

ous for such "honors." The magnificent cathedral, the splendor of the service, will give Him His due "glory." In one way or another this mistaken view has affected almost all of us. Our religious exercises show a similar purpose, and reflect this lower idea of God as a Being, eager for praises.

As has already been said, this is *not* the New Testament idea. In both gospels and epistles "to glorify God" means *to reveal Him in human life and in actual conduct among men*. When the Saviour had revealed the Divine idea of love and service by the act of washing the feet of the disciples, He cries out, "*Now is the Son of man glorified.*" All through the great discourses in John's gospel "glory" is used to indicate the showing forth in actual reality of the Divine nature and life and love. The Father is *glorified* because the Son has *manifested* him.

Paul carries out the same idea in his teaching to his newly-formed churches. He keeps telling his converts that *the way to glorify God is to edify the Church*. Love is better than speaking with tongues, because love edifies or constructs the spiritual body through which God reveals Himself to the world. Every person who is "a temple of the Holy Spirit" glorifies God because he helps others see what God can do through a human life. Every person who is "a particular member of Christ's body" glorifies Him because he furnishes himself as a living organ for completing Christ's work in the world. Every person who is "an epistle, a letter, of Jesus Christ, written by the Spirit," glorifies God by making His will and purpose plain to men. "To be changed into the same image from glory to glory" is the best way "to glorify God"—for it is the only way to show Him forth and to make His goodness prevail. God's glory, then, is shown by producing persons like Him. He has no jealous desire to hear His praises sounded; He is not eager for our wordy hallelujahs. He wants to get sons in His own image, spirits who express His character and goodness. His highest yearning—the cross shows this—is to glorify His children, to put Himself into us, to give Himself for us, to see His image in foreheads of many sons. When we want to glorify God let us remember that the way to do it is to let Him reveal Himself through us.

IS THERE A DRIFT TOWARD UNITARIANISM ?

EVER SINCE the separation, in 1828, there has been among Orthodox Friends a peculiar fear of anything which savored in any degree of unitarianism. Any variation from well-known and "sound" phraseology has sooner or later always brought forth charges of a leaning towards this dreaded error in doctrine. This feeling of fear was perfectly natural on the part of those who had lived through the stormy times of division, and it was, too, a natural attitude for those who were born when these questions of soundness and unsoundness were the main issues of life. It is not strange that every word should be watched, and that every tendency which appeared to face away from the ancient faith should be challenged.

But our older people hardly realize what a change has come with the flow of years. Few of us in this younger generation know anything about the bitter theological struggles of three-quarters of a century ago. The terms which meant so much then are only words to us. We are living in stirring times, with present issues of tremendous importance upon us, and we cannot feel the way our fathers did toward old issues.

But are we not in danger to-day of being tainted unawares with that subtle error which our fathers held in such fear? In short, are not our young men and women, who live in the atmosphere of present-day thought, unconsciously drifting toward unitarianism? Some Friends have seriously thought so, and that belief has given them profound sadness. The view is almost wholly a mistaken one. We do not know a single young Friend of prominence in this country who holds views at all in line with what is properly called unitarianism. On the contrary, the faith in the divinity of Christ has steadily grown during the last decade. Our historical studies and our studies in psychology have made it more and more difficult to explain Jesus Christ on any *natural* basis. Those of us who think most on such matters have no hesitation at all in uniting with the centurion's confession, even as Mark gives it, "Truly this man was the Son of God." In fact, we should go farther still and say that to us *He is God*, humanly revealed.

More than that, the thoughtful Friends of this generation look to him solely for redemption from sin. There is no tendency to substitute culture for salvation. Our modern studies have not dissipated sin or reduced it to a shadow. It is the same old radical moral disease which our fathers diagnosed. On

the contrary, the sinfulness of sin seems more exceeding great under our present views of life than it did under the Calvinistic system. There is no white-wash for it, no rags of our righteousness will cover it. There it is, stained into the structure, and we know of no cure for it except the grace of God in Jesus Christ. The cross of Christ has not lost its power for the new generation; it is the power of God unto salvation as of old.

We are not drifting to unitarianism, and the sooner our older theologians realize it the better, because they now only half comprehend the power of the fresher language in which the truth is to-day being stated. It would surprise them, too, to discover how little of the old-fashioned unitarianism there is now left in the world. The old unitarianism of half a century ago was a cold, dogmatic affair, unsuited for helping human souls in their dire need. It was not a Gospel for sin, and it failed to reach men. It has had its day. Our present dangers are from other directions. They are no less serious dangers, but it is well settled at least that we are not going to become unitarians.

EDITORIAL NOTE.

At a meeting of the Earlham Board of Trustees, held at Richmond since commencement, Dr. Edwin D. Starbuck, for the past seven years Assistant Professor of Education at the Leland Stanford, Jr., University, was elected Professor of Education in Earlham, and he will enter upon his duties at the opening of the fall term. By this step Earlham adds to her already strong faculty a man of national reputation in his chosen field. Dr. Starbuck is one of the foremost men in this country in his field, and, as he is a Friend, it is very fitting that he should be used among his own people. He is now lecturing at the University of Tennessee, and with his family will reach Richmond in Eighth month. They have just returned from a year abroad, where he has been working on a forthcoming book, which is to be supplementary to his well-known "Psychology of Religion."

Earlham College is now well-equipped for Biblical and religious work, as there will be in the future six professors and instructors, devoting the whole or a part of their time to courses in these fields. This is just as it should be, and Earlham is rendering the cause a great service.

Did any man at his death ever regret his conflicts with himself, his victories over appetite, his scorn of impure pleasure, or his sufferings for righteousness' sake?—Channing.

THE SACRAMENT OF LIFE.—II.

BY M. CATHARINE ALBRIGHT.

[In the former article on this subject a short sketch was given of the history of the sacramental meal and its connection with the sacrificial customs of pre-Christian times in different parts of the world. The present practice in the observance of the Lord's Supper was traced back through different stages to the simple "breaking of bread" among the brethren in remembrance of their Lord, and it was also pointed out how wide-spread in all ages has been the idea that to eat of the same food constitutes a definite bond among those partaking of the meal especially when, as has been the case in primitive society, the food provided, the animal sacrificed, has been believed to be sacred to a certain tribal deity, or even in some cases the incarnation of that deity. To share in the sacrifice, to "partake of the altar," has been to share the actual life of the deity worshiped, whence arose the warning of the Apostle Paul, not to have "fellowship with devils."

Deep-seated, then, is the thought and practice of a sacramental meal, and it is not difficult to understand the power and influence it has wielded in the Church.]

But the same passage in the Epistle to the Corinthians that reveals the importance of the sacramental meal shows us painfully how it could be subject to abuse, and we read with astonishment of the unseemly behavior of some who made no distinction between a meal eaten in remembrance of Christ and a meal to satisfy their own hunger, one and another greedily taking his own share while others sat by hungry and unsatisfied. And it may be that Paul's stringent words of warning to the Corinthians "not to eat the bread or drink the cup unworthily" mark the beginning of that break between the meal of fellowship and the religious ceremony, a break which seems to have gone on increasing ever since. "What," says the apostle, in indignation, "have ye not houses to eat and to drink in? As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord."

Perhaps it is no wonder after this that the ordinary meal of fellowship has fallen more and more into disuse, and that the sacramental ceremony that survives has in many cases become a rite, performed by the appointed and ordained official, and communicated in as in the ordinary service of the Roman Catholic Church, only by the presence of the worshippers.

Still, covered over by a mass of ritual and extraneous ceremony, there is at the bottom of the rite always the same wonderful thought that the common elements of food and drink are the ones best fitted to suggest the relationship of the believer to his Lord, the living bread, and to his fellow believers who assimilate the like spiritual nourishment.

The observance of the sacrament is an open recognition of dependence and interdependence. As the thirty-nine articles express it, "The Supper of the Lord is a sign of the love that Christians ought to have among themselves one to another"; and it is also a sacrament of our redemption by Christ's death." The communion service, therefore, calls upon all would-be communicants to make profession of love and charity, saying, "Ye that do truly and earnestly repent you of your sins and are in love and charity with your neighbors draw near and take this holy sacrament to your comfort."

I have dwelt thus long on the place of the sacrament in other times, and in our own time, too, for it seems to me well that we should realize how large it looms in the religious horizon of our Christian neighbors. If to them it is a means of grace, are we justified in doing without it because we do not believe that it is binding, or was ordained to be so by Christ? He did not lay down rules for the growing Church, as far as we know, in this or in anything else; he did not make pronouncement as to whether bishops and deacons were the proper officials to rule in His community, and Congregationalism or Presbyterianism the better form of organization. Rather He compared His teaching to the influence of leaven that in an unseen and mysterious way leavens the whole lump and to the seed that night and day grows up gradually to perfection while a man may sleep and know not how.

Yet this freedom from prescribed rules on the part of the Master and Head of the Church has not prevented our own little branch of it from adopting certain forms of church government and certain ways of our own and from keeping to them somewhat strictly. Perhaps looking back on some of our own church history we should hardly now dare to ask what Christ Himself would have said to our rigid adherence to one precise form of worship. We call it an absence of forms, but has it been merely that in all cases? Has it not been worshiped almost as a form in itself, as a means of grace apart from the spirit that should infuse it. Again, our adherence to precise forms of dress, language and our judgment of one another for any divergence from the true pattern—is there nothing in all this of the worship of form? Have we not, in some cases, at any rate, been guilty, like the Pharisees of old, of straining at a gnat in their strict observance of purity, and at the same time of swallowing the camel of uncharitableness and formality?

Let us see to it at least that we do not make the same mistake in our non-adherence to the common practice of other Christians in this matter of the sacraments. If we reject the sacramental meal as a means of fellowship and worship, we must at least see to it that we lose not the "effectual grace." Let us be careful that we are not negative only in our position. Sometimes when report is made at a monthly meeting, for instance, that a certain person has been visited on his application for membership, we are told that his views are satisfactory as regards our "distinguishing doctrines." He is quite prepared to admit that outward baptism is unavailing and the observance of the Lord's Supper unnecessary to believers, he recognizes the unlawfulness of war and the unnecessary character of priestly mediation. Are negations, then, our distinguishing views? Is it enough to protest against what our fellow-Christians maintain? Surely it will be safer for us to put our position in positive form and test ourselves from time to time at any rate as to whether we are living up to it. All forms have their danger, but the absence of forms has special dangers, too. And with regard to this special matter of the sacraments, which we have been taking

account of to-day, it may be well to see what our positive position ought to be if we are to be justified in our rejection of the forms. If we have discarded the letter, how are we retaining the spirit? No doubt our dread of religious materialism and superstition is a wholesome one, and our shrinking from any arrangement or ceremony that seems to draw a public line between the more and the less spiritual among us. We are perhaps justified in our dread of prayer-meetings and testimony meetings and occasions that call for open confession. We want every one to make confession of faith somehow and some time, but we want them to do it in the manner and at the time that the Holy Spirit ordains for that special individual. We want spiritual fellowship among our members and a sense of common dependence upon the spiritual head of the Church, but we cannot put our trust in a sacramental ceremony or believe that it will effectually aid us. We therefore discard all forms and outward helps except the one form of our public worship, and that we make as formless as we can. What is our real object in all this? Is it that we seriously believe that religion is a negative and absolutely formless thing, a purely spiritual condition not to be expressed in forms at all? How far are we really prepared to go in this rejection of form?

Surely the God whom we worship is not a God of formlessness and negation, a God of vacancy and nothingness. He is a spirit, but He is a spirit manifesting Himself through form. "In the beginning," we are told, "the earth was without form and void," but the spirit of God then breathed upon the face of the waters, and all the wonderful forms of life we know sprang into being. God is a spirit, no doubt, but what should we know of His spirit, if He had not clothed Himself with light as with a garment and made the whole earth the robe of His thought? His workings of His spirit in us are not to impel us to nothingness and inactivity, but to a working out in the actual world of His divine will.

Our spiritual conception of Him, then, which discards the special forms that other Christians cling to and find blessing in, must not be a discarding of forms altogether, but an endeavor to hallow all forms. The more spiritual our faith is the more forms it will need in which to express itself.

We read that a Christian writer in the Middle Ages, Peter the Lombard, enumerated seven sacraments for believers to observe. They were baptism, confirmation, the eucharist, penance, extreme unction, order, matrimony. At an earlier date Hugh, of St. Victor, reckoned as many as thirty, and the sacramentaries or liturgical books of the eighth century contain prayers and benedictions for a variety of rites, such as the blessing of holy water and the dedication of churches.

Surely this thought as to how many of the legitimate activities of Christians are to be recognized as sacraments impels us forward to the thought that not seven or thirty should be the number; not this or that should be a sacramental act; but all forms should be holy and all life a sacrament.

The communion rite is not to us a mistake or a superstition, but a making too narrow the form that should be broad, a choosing out of one symbol rather than the use of many.

We dare not select a time or place for this special fellowship, and certain prayers and praises to accompany the commemoration of the Life given for us. We desire that all life should be sacred and all meals have about them a sacramental element.

It is a great ideal. In one sense it is the discarding of forms; but in another, if it is true to itself, it is the sanctifying of all forms. It is the profession that we see no need to select one symbol more than another to express our faith. All things are symbols and all express some phase of Divine Truth. I do not believe we can do without form or that we are meant to do so, and certainly there is no need. There are plenty of available forms all around us, ready and waiting to become to us expressions of the divine. There is no need to get away into a building consecrated over and above the stones of any other building, or to partake of consecrated bread and wine, transformed from the plain bread and wine of the ordinary table. Bricks and mortar and bread and wine remain the same, as far as we know, however much they are consecrated or unconsecrated, but they become consecrated to us when we use them for purposes of consecration.

The meanest thing ever made may have a wondrous consecration if it takes its place in the divine order. Our eyes are opened to see this sometimes and to realize the latent divineness in all our surroundings. To take only one or two instances: Who would not feel a sacredness about a few words written on some scrap of paper if they were written to us as the last words of a dying friend? Yet the words might be no different to many other words we had received previously; the only difference is that death has made us see what wonderful things the words of a friend are at any time. Death has drawn back the curtain of our callousness and revealed the true beauty and value of a message from another soul to ours.

Again, there are certain sounds which may be precisely the same on two different occasions, as, for instance, the cry of a little child. Most of the times we hear such a sound we think it commonplace, or even troublesome; yet, supposing we had watched by the sick-bed of a child whose life seemed to have almost ebbed away, what a thrill of joy would a cry bring to us, indicating the coming back of the little life to ours! The sound might be precisely the same as when we heard it with indifference; from the child's point of view it is much the same, a physical effort to relieve its distress or obtain something needed; but the fear of separation has opened our ears to hear what is latent in any cry of any child, and to appreciate the meaning of it. The fact is that we get so accustomed to everything that we get blind to most things. It is only when we get new situations, old things in new places, that we see what they mean.

As Mrs. Browning says:

Earth's crammed with heaven, and every tiny bush afire with God;
But only he who sees puts off his shoes.

We talk about things common and things holy, about things secular and things sacred, about ordinary bread and wine and sacramental bread and wine, but the distinction is in ourselves, and not in the objects of our description.

We have a touchingly beautiful example of the way the so-called secular may shade into the sacred in the old story of St. Claire and St. Francis.

It tells us how for years St. Claire had been shut away from ordinary intercourse with the world, living the daily round with her religious sisterhood, and only seeing the true companion of her soul, St. Francis; on occasions of public worship or private consultation. She longed for the every-day intercourse of a simple meal eaten together, and often asked him that it might be. At last he yielded, and to make the occasion even more to her than she had dared to hope, he welcomed her to his own quarters, that she might at the same time see in what manner he and the brothers were living.

"St. Francis," we are told, "made ready the table on the ground, as he was wont to do. And the hour of breaking bread being come, they set themselves down together. St. Francis and St. Claire and one of the companions of St. Francis, with the companion of St. Claire, and all the other companions, took each his place at the table with all humility. And at the first dish St. Francis began to speak of God so sweetly, so sublimely, and so wondrously that the fullness of divine grace came down on them, and they were all rapt in God."

This was no sacrament in the ordinary sense of the word. It was not even intended to be sacramental, and yet, if ever there was a meal in which those partaking experienced their unity with one another and with God, surely it was this one.

We are not all able, like St. Francis and St. Claire, to know the common elements transformed so quickly into sacred things, but we must all have known at times how a special glory can clothe even common things; how, when our eyes are purged from self, our fellowmen look noble and the outside world takes on a new beauty.

It is Browning who imagines himself as taken under the wing of an angel and his whole being soothed and comforted by the touch until "all lay quiet, happy and suppressed." Then the angel hands are lifted from the brows, and his eyes are allowed to look once more on familiar scenes. "O world," he cries out,

"O world, as God has made it, all is beauty,
And knowing this is love, and love is duty."

If we have not had such a vision as this, we may have known something of the beauty on a smaller scale, and of the sacramental possibilities in things apparently common and unclean, and my point is that if we are to take up the position that special forms are not necessary for the expression of our religious thought and as a help to the religious life, it must be

because we are going to accept all forms as potentially religious and ready to our hand.

If we discard the observance of the sacramental meal as a bond among fellow-believers, it must be because we are honestly endeavoring that every meal, family or congregational, shall be a sacrament, and not because we have in any sense rejected the command to eat the flesh and drink the blood of the Son of man. If we are doing without set prayers it must be because life itself and work and thought are all prayers and because set prayers convey too little of our aspiration and not too much.

If we are discarding baptism and the public confession of repentance and a new life entered upon, it must be because we believe more in a public confession in the everyday opportunities of life.

If we reject the ceremonial observances of our fellow-Christians, it must not be because we despise forms and expressions, but because we want to elect all forms and make them a divine expression.

We hold not to two or three sacraments, but to many. There is the sacrament of birth and the sacrament of death, as well as the sacrament of marriage; there is the sacrament of friendship, the sacrament of fatherhood, and motherhood, and childhood, too. There is the sacrament of work and the sacrament of suffering; the sacrament of our common joys and our common sorrows; the sacrament of a common gratitude for this life and the sacrament of a common hope in a life eternal.

We do not reject sacraments; on the contrary, we desire to celebrate to the fullest possible extent the greatest and holiest of all, that which includes all others—the sacrament of life.

CALIFORNIA YEARLY MEETING.

The Friends of California Yearly Meeting met in their tenth annual assembly at Whittier, Sixth month 22d, continuing until Third-day, the 28th.

The Meeting of Ministry and Oversight was held on Third-day afternoon, the 21st. It was a time of special blessing, and much spiritual activity was manifested. This first meeting was indicative of those that were to follow; all were marked by a spirit of devotion to the Master, and by a feeling of united brotherly love. Each morning there was a devotional meeting at 8.30, led by different ministers in attendance. There were also several evening meetings of a similar nature. These were the means of conversion or renewal for some, of definite consecration for others, and the means of added spiritual grace and blessing to all who attended.

Though no ministers were present with credentials from other yearly meetings, yet the presence of a few without special minutes was a cause for rejoicing, among whom were Ruth S. Murray and Rebecca H. Smiley, of New England Yearly Meeting, and Hiram Hadley from New Mexico.

The morning session on Fifth-day was devoted to a consideration of the state of the Church. The sta-

tistics indicated an encouraging growth over that reported last year. The number of members is now 2,046. The number of recorded ministers is 50. The number of meetings with pastors is 13. This estimate of membership does not include the Esquimos of Alaska, in the Kotzebue Mission, who number 560, and who were added to the mission list because of their faithful Christian living. Not only has the yearly meeting grown in size, but in spiritual activity as well, in zealously pushing out into new fields and in willingness to support by prayer and money all the departments of work.

The evangelistic report given by the superintendent, J. H. Douglas, showed that more than \$1,500 had been spent by the general board, besides that contributed in the various meetings. John and Nettie Riley have done efficient service in the tent meetings held in Northern California, a needy field. What is known as outpost work—the establishing of mission stations in the vicinity of the larger Friends' meetings—has proved a blessing to many. The work of Sunshine Mission, in San Francisco, under the self-sacrificing leadership of R. Esther Smith, was shown to be a most important one. The mission's mottoes are "Seeking and saving the lost for God and humanity" and "Work for everybody and everybody at work." A contribution of about \$250 was taken up for this noble cause. The amount of the subscription for the use of the evangelistic board the coming year was more than \$1,500. The new evangelistic superintendent is Thomas Armstrong. Harry R. Keates was made president of the board.

The work of temperance was reported by the superintendent, Amanda Way, as gaining ground. An address was given on this subject on Fifth-day evening by Tilman Hobson, in which he showed the necessity of protecting the young manhood of America. As things now stand one boy in five is a sacrifice to the liquor traffic. It is urgent that Christian people combine for its removal.

More would have been said for peace had the head of this department been present, but the testimony of the meeting went forth with no uncertain sound.

In the report of Bible schools, the importance of the study of the Book of books was urged.

The educational address on Sixth-day evening was given by one of our best-known educators, Hiram Hadley, of New Mexico, professor in the Agricultural College, Las Cruces, of which he was virtually the founder. His experience in State educational institutions, characterized by an absence of Christian religious teaching, has made him a strong advocate of the denominational Christian college, with the spiritual force that it brings to the life of the student at an impressionable age. He made a strong plea for Whittier College. The report of this institution, given by the president of the board, Dr. W. V. Coffin, showed a degree of prosperity that was encouraging. He indicated new plans for increasing the size of the present building, at a cost of \$10,000, and showed that so far very little indebtedness that could not be met had been incurred. The president, C. E. Teb-

betts, announced the completion of the college course, and the fact that a class of four had had the degree of Bachelor of Arts conferred upon them. A subscription of \$1,200 was made for the current expenses of the college the coming year.

It was felt by many Friends that too much time was being consumed in taking subscriptions, and so a new financial plan was adopted by the meeting, namely, a pledge card system, by which the money for the yearly meeting work may be pledged in advance. It is hoped that \$7,000 will be pledged for all lines of work for next year. This year more than \$3,700 was subscribed in the face of the meeting.

Seventh-day evening was devoted to the Christian Endeavor work, with its varied departments, which was shown to be both broadening and deepening in its scope. On First-day evening a missionary from India, in native costume, gave touching scenes of the life there.

In the Sabbath morning service the message was given by Harry R. Keates, who took as his theme, "For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." At the evening meeting R. Esther Smith gave a helpful discourse on the one word, "Ye." Tarry ye, pray ye, give ye, go ye, come ye.

The report of foreign mission work is purposely placed at the close of the meeting, so that the best may be left for the last. During several days there are meetings of the W. F. M. S., during the hour preceding the afternoon session, as there is too much to go into the time allotted by the yearly meeting. The afternoon and evening sessions of Second-day were taken up with this subject. The high tide of enthusiasm was reached when the subscription of more than \$400 was completed that should send into the Alaskan field a new missionary, Bertha Cox, a graduate of the Idaho State Normal and of Pacific College Oregon. She goes to assist Edward and Anna Hunicutt Foster, at Deering, a station this side of Kotzebue, where the government is about to establish a public school. The work at Kotzebue, under the care of Dana and Otha Thomas, is prospering beyond belief. A veritable wave of salvation seems to have swept over those people, and all within a distance of forty miles have accepted Christ. A little girl from there, Ashugak by name, in the care of the Fosters brought a vivid realization of the good work being done. She sang alone two hymns and read a little written in English from one of her friends in the frozen north. More than two thousand dollars have been contributed for this work by the various monthly meetings the past year, largely through the faithful service of the W. F. M. S. and the missionary superintendent, I. H. Cammack. There are other Friends belonging to this meeting laboring in mission fields, whose work, though self-supporting, is recognized by the Board of Missions. Five are laboring in Guatemala, four are laboring among the Indians of California. These have all gone forth from the training school for Christian workers in Los Angeles. Perhaps there is no one department that has so tender

to unite the membership of this yearly meeting as the cause of missions. As was said by one missionary, "It is not so much work for God as work with God, done from a feeling of love as well as duty. In the home field the labors of Irvin and Margaret Taber, among the Spanish, is being attended with some hopeful results.

Before adjournment a vote of thanks was tendered the clerks, John Chawner, R. Esther Smith and Charity E. Way, for their efficient services; to the caretakers, and to those who had charge of the dining room below, where meals were served to all who wished, at a reasonable price.

The meeting concluded in a consecration service for all mission and evangelistic workers and the heads of departments, and all withdrew with the feeling that it was the best yearly meeting ever held in California.
S. H. J.

SOME ANCIENT QUERIES.

[The following "Queries" were found in manuscript form among the papers of a New England Friend, who died thirty years ago at the age of 93. They are printed with the original spelling. They appear to be copied from the book of Discipline of New England Yearly Meeting, edition of 1785. A copy of this Discipline will be found in the Library of Moses Brown School (formerly Friends School), Providence, R. I.—Ed.]

1

Are all meetings for Religious Worship and Discipline duly attended the hour observed and are friends Preserved from Sleeping and taking Snuff therein or from Interrupting the Solemnity of the Ocation by frequent going out of meetings or other indecent behaviour.

2

Is love and Unity maintained Amongst you as becomes the followers of christ are tail bearing backbiting and Spreading of evil reports discouraged and where any differences arise are endeavors used Speedily to end them.

3

Are friends carfull to bring up those under their direction In plainness of Speech behaviour and apparel in frequent Readings the holy Scriptures to Restrain them from reading Pernicious books and the corrupt conversation of the world.

4

Are friends carfull to avoid the Excessive Spirtous lickquers the unnecessary frequenting of taverns and places of diversion and keep in true moderation and temperance on the account of births marriages burials and all other ocation.

5

Are poor friends Necessities duly inspected they releived or Assisted in such business as they are capable of do their children free-partake of learning to fit them for business and are they and other friends

children placed among friends and are friends carfull to visit those in affliction.

6

Do no young or Single persons make or admit proposals of Marrage with Each other without consent of parents or gaurdians nor keep company with those of other Sosieties on that account And if parents give their consent to or connive all their Children keeping company or marring with those of other Societies are they delt with according to our discipline or are there any professing with us who have been present at marriages consumated contrary to the rules of our discipline.

7

Do no widows admit of proposals of marage to early after the death of their former husband or from widowers soon after the death of a former wife then is consistant with decency.

8

Do you maintain a faithful testimony against taking of oaths against payment of priests wages or those called church rates and against defauring the King of his dues by avoiding to purchase or sell goods unlawfully imported or prise goods and against being concerned in lotteries of any kind.

9

Are friends carfull to make their wills and Settle their outward estates whilst in health and take friends advice therein when necessary and are they clear of purchasing of Negros and do they use those well which they are possessed of Indeavouring to instruct them in the princibles of the christian Religion.

10

Are friends carfull to live within the Bounds of there Surcomstance and to avoid Lanching into trade and bisness Beyond their abilities to manige are they punctual to there promoses Just In the payment of their debts and are such as are faulty in those respects timely Laboured with and sutubelly admonished.

11

Are there belonging to this meeting without certificates or are there come from other places appearing as friends who have not produced certificates.

12

Do you take due care regularly to deal with all offenders in the Spirit of meekness and wisdom without partiality or unnecessary delay in order where any continue Obstinate Judgement according to the nature of the case may Be placed upon them in the authority of truth.

One never knows a man till he has refused him something and studied the effect of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character.—O. P. Gifford.

IN MEMORIAM OF WILLIAM WENDTE.*

Through a kind and sympathetic letter from Edgar T. Hole, who, with Arthur Chilson, is in charge of the Friends' Mission at Kaimosi, the sad intelligence has reached his family and circle of friends in New England, of the sudden death of this talented and earnest young man and devoted member of the Society of Friends.

William Wendte was born and reared in the Unitarian fellowship, but a few years since, at Newburyport, found himself attracted and convinced by the worship and teaching of the Society of Friends, adopted its principles and garb, and determined to give himself to its extension. His family, in accordance with their own view of the sacredness of individual conviction and the leadings of the Spirit, in no wise opposed his change of religious connection. They noted with thankfulness that it brought him peace of mind and singleness of purpose, deepened his spiritual life, quickened his moral nature, and made him an even better son, brother and relative.

Latterly it had become his serious purpose to give himself to the missionary field under Friends' auspices. Throwing up his business position he undertook a preliminary journey to Africa and Asia to study the situation at first hand, and ascertain whether he was fitted for a service which he felt was worthy of the highest faculties and most perfect consecration of a Christian.

Hospitably received at Kaimosi, he wrote interesting letters about his stay and observations at that station, one of these, published in the "Churchman," of New York (one of whose editors is his maternal uncle) attracting considerable attention. From Kaimosi he had purposed visiting missionary points in India and Japan, before returning to his home in Boston and deciding on his future course. But the Eternal Wisdom willed it otherwise. During an outbreak of the savage Navori tribe, neighbors of the peaceable Kavirondos, among whom the Kaimosi missionaries labor, the young apostle was ambushed and shot through the body. The day following, his burial took place, under a spreading tree, in the presence of the few whites at the station and many sympathetic natives, to whom he had already endeared himself.

William Wendte possessed an unusually acute and curious mind and a remarkably retentive memory. He was widely read in general literature, with a strong inclination to natural science. His knowledge of botany was especially noteworthy, and made him somewhat of an authority on this subject. For several years past he had been actively interested in the Botanical Society in Boston. Gifted with ready speech, a keen sense of humor, and an amiable and affectionate disposition, his conversation and companionship were greatly prized by his acquaintances in his native city and in Newburyport, the latter place for some years past his home. He attended Friends'

meetings in Amesbury and Boston with great faithfulness, and was an unobtrusive, much-respected member of their communion. His early death removes from their midst one who, had he lived, would doubtless have been a most useful and honored servant of their cause, while it deprives his mother and sister of a beloved son and brother, in whose future they had the profoundest interest and faith. It is their privilege, as Christians, to believe that this future is not imperiled, but only the more assured, by his translation to another and higher sphere of service, and they comfort each other with the thought that it is well with their loved and lost one, whose young life has flowered in immortality. With the prayer that God may raise up like-minded laborers for His cause on earth, I remain,

Sincerely yours,

CHARLES WILLIAM WENDTE,
Minister Parker Memorial, Boston.

The International Lesson.

THIRD QUARTER.

LESSON IV.

SEVENTH MONTH 24, 1904.

JEHOSHAPHAT'S REFORM.

2 Chronicles 19: 1-11.

GOLDEN TEXT.—Deal courageously, and the Lord shall be with the good.
2 Chron. 19: 11.

DAILY READINGS.

Second-day, Seventh mo. 18.—Jehoshaphat's reform. 2 Chron. 19: 1-11.

Third-day, Seventh mo. 19.—Prosperity. 2 Chron. 17.

Fourth-day, Seventh mo. 20.—Jehoshaphat's errors. 2 Chron. 18: 1-3, 28-34.

Fifth-day, Seventh mo. 21.—Prayer for deliverance. Psa. 140: 1-8.

Sixth-day, Seventh mo. 22.—Separation. 2 Cor. 6: 14-18.

Seventh-day, Seventh mo. 23.—Law respecting judges. Deut. 16: 18-22.

First-day, Seventh mo. 24.—God, the judge. Psa. 94: 1-15.

Time.—Jehoshaphat, according to the revised chronology, began to reign 875 B.C., and he reigned 25 years.

Contemporary Rulers.—In Israel, Ahab; Ahaziah and Jehoram; Syria, Benhadad.

Prophets.—In Judah, Jahaziel; in Israel, Elijah, Jehu, Micaiah.

Place.—Jerusalem. The battle of Ramoth-Gilead took place east of the Jordan.

Parallel Account.—1 Kings 22.

Jehoshaphat was one of the few good kings of Judah. He was the son of Asa. His mother was Azubah, of whom we have no knowledge. He was about 35 when he came to the throne. He followed the wise policy of his father, and during his reign Judah was at her height of prosperity. The one evil thing above all others which Jehoshaphat did was to marry his son Jehoram to Athaliah, the daughter of Ahab, King of Israel, and Jezebel his wicked wife. From motives of state it was apparently politically wise, but it proved to be the cause of untold evil to Jehoram and his kingdom, for Athaliah was an idolater, and introduced idolatry into Judah.

1. "Returned to his house." From the battle of Ramoth-Gilead, which he and Ahab had fought against Benhadad, King of Syria, and in which Ahab

* William Wendte was the only son of William C. and Louisa Wendte, of Boston. He died Fourth month 28th, 1904, at Friends' Africa Industrial Mission, Kaimosi, British East Africa.

had been killed. Read the graphic account given in 2 Chron. 18. "In peace." Rather, "safe," as compared with Ahab. There should be no division between chapters 18 and 19. Compare 2 Chron. 18: 16, 27.

2. "Jehu." He was a prophet of Israel. He had foretold the downfall of the dynasty of Baasha (1 Kings 16: 1-7, 12.) "Hanani." (2 Chron. 16: 7.) "To meet." He did not wait until the king had got comfortably settled down. "Shouldest thou," etc. The prophet took no account of the worldly and political motives which had induced Jehoshaphat to join with the wicked Ahab. "Wrath is upon thee." The evidence was that he was returning from a defeat in which his ally had been slain. Compare also 2 Chron. 25: 35-37. Loss, disaster, misfortune of every kind was in those days always considered as a punishment from God. Compare also John 9: 2.

3. "Nevertheless." Notwithstanding this sin or error, there is very much that is good in thee, and thy chief desire has been to do right. The "good things" were (1) putting away the Asheroth, the images and shrines of idolatrous worship—here those dedicated to the licentious worship of a Phenician goddess answering somewhat to the Greek and Roman Venus; and (2) setting his heart to seek the Lord, that is, to lead a righteous life.

4. "Dwelt at Jerusalem." Did not attempt to make any more such wicked alliances as that with Ahab. "Went out." Made a personal effort to bring back his people to the worship of Jehovah. "From Beersheba to . . . Ephraim." The southern and northern limits of his kingdom. Compare 2 Chron. 17: 7-9. "Mount Ephraim." Better, the "hill country of Ephraim."

5. "He set judges." Probably this means that he reorganized the whole judicial system of his kingdom, and tried to appoint men who would judge justly.

6, 7. Note the five particulars which he impressed upon his appointees. They could hardly be improved upon. (1) "Take heed what ye do." Do nothing hastily, consider it well; (2) Remember you act in the sight of God and in some sense as His representative; (3) "Fear the Lord," that is, have reverence for Him and a true regard for righteousness; (4) "There is no iniquity with the Lord," therefore be free from sin yourselves; (5) Be impartial toward all and therefore accept no gifts. This latter is to-day one of the chief evils of oriental (so-called) justice.

8. "In Jerusalem." The capital city and religious center of the kingdom. The arrangement described in this verse was something like a supreme court. It was composed of three classes—Levites, who were not priests; priests, who were almost always Levites; and heads of families. "The judgment of the Lord." Religious or other matters which the Law (Pentateuch) could settle. "Controversies." Ordinary civil suits, such as disputes about property. "And they returned to Jerusalem." Revised Version. This is undoubtedly the correct translation, and this part of the verse belongs to verse 9.

9. "Fear." Reverential awe. "Perfect heart." With integrity.

10. "And whosoever any controversy shall come to you." Revised Version. It would seem from this verse that the court at Jerusalem was intended chiefly for appeal cases. "Blood and blood." As, for instance, between murder and manslaughter, or between murder and accidental homicide. "Between law," etc. To decide what law or commandment applied in each particular case. "That they trespass not." Better, as in Revised Version. "Be not guilty towards." "Not trespass." "Not be guilty." Compare Psalm 82.

11. "Amariah." Probably the one mentioned in 1 Chron. 6: 11. "Zebadiah." Not elsewhere named. He had charge of the civil cases. "Levites shall be officers." Probably the minor officers of the courts. "Deal courageously." Be strong and do the right. May the Law be with the good.

Jehoshaphat's repentance was soon put to the test, and he stood the trial. Read chapter 20.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SEVENTH MONTH TWENTY-FOURTH.

HOW TO BREAK DOWN THE SPIRIT OF CASTE.

Jas. 2: 1-9; Matt. 23: 8-12.

Second-day, Seventh mo. 18.—Pride its root. Job 40: 12-14.

Third-day, Seventh mo. 19.—Pride of family. Ps. 49: 1-12.

Fourth-day, Seventh mo. 20.—God hates it. Prov. 16: 5, 8, 18.

Fifth-day, Seventh mo. 21.—Coveting rank. Luke 22: 24-27.

Sixth-day, Seventh mo. 22.—Caste is cruel. Ps. 10: 2-6.

Seventh-day, Seventh mo. 23.—Humility is comely. Luke 14: 7-11.

Christ's whole life was a protest against the human estimate of greatness that leads men to form castes and cliques and sets that are open only to the few for their own honor and advancement. His message was to the common people, the outsiders, and it was from among them that His followers came and that the early church was largely made up. The lines of exclusion that shut men off from their fellowmen also shut out the message of the common Father of all in His Son. "God resisteth the proud, but giveth grace to the humble."

Exclusive circles and lines of caste are hurtful and foolish enough anywhere, but most of all are they out of place in any institution or organization that professes in any way to stand for Christ or His purposes. The thought that the church is only for the well-to-do is not the thought of its Founder, nor is it assuredly that of many of its members; but it is one that has acceptance in many minds, and we need to be careful not only to give such ideas no ground of support, but also to seek to overcome them where they exist. Yet I have heard of a Y. W. C. T. Union, dominated by a Quaker membership, that welcomed young women of less favored lineage so long as they met with the Union at the "nice homes," but when those dwellers in the humbler abodes found that they were being regularly passed by when it came to the question of a place of meeting, is it any wonder that

their interest waned, and that the very families that most needed the kindly help and influence of such work came to feel themselves rather rejected than welcomed?

Nothing could exceed the democracy of the origin and constitution of our Church, but it no less than others needs its full measure of grace and watchfulness to keep down the idea of a sort of superiority attaching to hereditary Quakerism or to some other accident of birth or circumstance, which may be indeed cause of thankfulness, but is most of all a commission for wider and more helpful service and ground for a greater accountability.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

Friends' Mission, Kotzebue, Alaska,
Third month 10th, 1904.

Editor THE AMERICAN FRIEND:

Although we have much of sunshine these days, so far not the slightest impression has been made upon the great blanket of snow that envelopes this North land. We are truly thankful, though, that the Sun of Righteousness is still warming into bright spiritual lives souls that have long lain dormant under a great weight of dark superstition. A few days since one of our boys returned from a trip to the southward, reporting that he had "found for Jesus" a number of Esquimos living at different points. We have sent forth many young native missionaries such as this "Andrew," and our hearts are oftentimes rejoiced at hearing good reports from them.

There is so much to keep us here at the home mission, so much coming and going (for the Esquimo is a great traveler) that we do not often find it possible to leave here and visit other villages, though sometimes we feel so strongly led to do so that we shut up our home here and go forth, as we did last week, with the thermometer registering 18 degrees. We hitched up a six-dog team and started across the ice for a point about fifteen miles distant. This village had long been the headquarters of our strongest opponents, medicine men and superstitious old people who could not forsake their old customs and habits to receive Christ. The younger generation for the most part gave their hearts to our Jesus last winter, and they extended a joyous welcome to us as we drew near the village. Within ten hours all the inhabitants of the village (save one old woman, who was not able to come) were present in the largest eglo (native house) in the village to listen to us. Imagine a great beehive, to enter which you would have to crawl through a long entrance way twenty-six inches in height, the only window a hole in the roof, covered with membrane of seal, room dimly lighted by our four candles, helped by two native seal lamps; yet into this half-underground room Jesus, the Prince of Peace, came to cleanse and to save. Bless His dear name! Two distinct groups were formed. The chil-

dren gathered about the missionaries and joyously sang the songs of Zion. Opposite to this one was the group of old people. The message given was faithfully interpreted by two young men. Many questions were asked by the old people. One of the boys turned to us and said, "Our parents and grandparents don't believe in Jesus." Scripture was read and quoted. One old chaman (medicine man) sprang into the center of the floor, swinging his arms and speaking with great rapidity. His questions were answered. Suddenly he began to cry out in Esquimo words that meant, "Me plenty bad. Me plenty bad. Me heart cry. Me plenty bad." Very quickly he knelt and prayed and passed into the kingdom. Twenty-eight others came forward. Each was questioned, prayed with, and each one of them petitioned the throne of grace. Lights were about to go out, so after sessions of several hours the meeting was dismissed. Without removing our furs we wrapped our blankets about us and lay down on the floor to sleep and rest. Up at 5 a.m., breakfasted, and then visited each native eglo, prayed and sang for "grandma," who was not able to be out the previous evening, saw her converted, and at 9 a.m. had our second meeting, at which four men (all that were left unconverted in the village) came to our Jesus. At about 12 noon we hitched up our teams and returned in a "baby blizzard" to our home, thankful, indeed, that we were leaving behind us a village of about three score people every one of which was a professed follower of our blessed Redeemer. Why shouldn't we be thankful for the privilege of laboring among such a kindly receptive people.

Fourth month 20th, 1904.

Our winter mail service ends in a few days, then for almost three months we shall very truly be shut in. The breaking of river ice prevents travel by dog or reindeer, and the great fields of floating ice on the sea prevents steamers reaching us, so that it will be well along in Seventh month before we hear the first welcome "steamer" cry. No matter what hour of day or night it sounds many natives will hear it and will run to the mission, crying out, "Steamboat talks," or "Steamer speaks!"

I have recently returned from a two-hundred-and-seventy-mile "circuit ride" to the southward, using a team of seven dogs to travel by. It may surprise some who are unacquainted with this animal as a beast of travel to learn that we traveled some days more than fifty miles, the dogs traveling in a steady trot over the ice for a period of about 9 hours, averaging between five and six miles each hour. I was absent from the mission eight days and held several meetings for natives and one for whites at a mining town to the southward. I performed eleven marriage ceremonies, received a number of natives, seven half-whites and one white man, into our Church, had the inexpressible joy of seeing sixty or more enter into His kingdom. I visited our reindeer camp, where a herd of more than 500 deer were found grazing on the snow-clad hills, pawing away with their hoofs ice and

snow until they found the prized moss beneath. A number of little fawns had arrived, but about one-third had died, for the temperature was 23 degrees, a rather cold world for even little reindeer to be ushered into. I finally reached the mission on the eighth day, with no more serious mishaps than a frozen nose, glad, indeed, to be back with the home flock.

We have a very healthy membership at present, both as to size and quality. Our good-standing list now totals up to above 560—two Japanese, one white, several half-whites, and the rest Esquimo.

White people from distant points tell us many incidents that point to a great work of grace among even our more distant members.

One Jewish merchant at a point almost one hundred miles distant tells me that his tobacco trade had fallen off 80 per cent. in the past year. His wife attended one of the native meetings held when I was at their town and was so impressed by the change in the natives that she was constrained to hear more about Jesus, and our belief in Him. She expressed a desire for a New Testament that she might read the story of our Jesus. She twice sent for me to visit at her home and tell her of the faith that was within me.

At another distant point the wife of a saloonkeeper, herself a very good woman, entertained me during my visit, and told me that last winter she was arranging a Christmas entertainment and had taught one miss of ten a little piece to recite or sing and asked her to take a step or two in a dance to illustrate the part, but the lassie said, "No! Missionary speak, no dance!"

Pray for the successful working out of His will in this mission field.

His Friend and Thine,

DANA THOMAS.

Educational.

PACIFIC COLLEGE.

The commencement exercises of Pacific College closed Fourth-day morning, Sixth month 22d. Some interesting exercises preceded the exercises of the final day. Acting President C. E. Lewis gave the baccalaureate sermon, First-day morning, Sixth month 19th. Most of the other denominations in town adjourned services in their respective places and united with the Friends in this service of common interest. The exercises of class day were unique and heartily enjoyed. Dr. Cliff, a Baptist minister from Salem, gave the class address on Fourth-day morning, and Marvin Blair gave the oration, representing the class.

Bachelor's degrees were conferred upon Aubrey Kramien, Calvin Blair, Marvin Blair, Carl Nelson, Gertrude Minthorn, Elizabeth Kirk and Carrie Turner, all of whom are earnest Christian workers, and all except two, members with Friends.

Walter Miles, a member of the Sophomore Class of Pacific College, who received first place in the Prohibition Contest of the Pacific Coast States,

spoke in the National Prohibition Contest, held at Indianapolis at the time of the National Prohibition Convention. Rayner W. Kelsey accompanied the speaker to that place.

L. A. T. H.

Correspondence.

Amboy, Ind., Seventh month 1st, 1904.

Editor of AMERICAN FRIEND:

We reached home safely a few days since, after an absence of nearly three and a half months, on our visit to the Orient and the World's Sunday School cruise. Six of the Friends' Yearly Meetings on the American continent were represented at the World's Sunday School Convention in Jerusalem by the twenty-six Friends on board the Grosser Kurfurst, which sailed from New York, Third month 8th. It was estimated that there were more Friends among the World's Sunday School Convention delegates from America, according to church membership enrollment, than that of any other denomination.

London Yearly Meeting was also well represented, but, as the convention and the Friends' mission stations visited have been reported, we will not refer to them further. We did not return with the world's Sunday School cruise party, but crossed Europe and visited the principal places of interest on the way, including the St. Gothard Road and the Alps Mountains in Switzerland, the beautiful Lake Lucerne, with its monument to William Tell, and the battle grounds of Waterloo, and took a day's ride on the Rhine River, in addition to visiting Paris, Brussels, Strassburg, Milan, Genoa and other cities en route.

We arrived in London just in time to attend London Yearly Meeting of Friends, which we very much enjoyed, although their methods and lines of work differ somewhat from the more progressive spirit in some of our American yearly meetings. London Friends are doing much good along the lines of missionary work and the adult school movement. If some of the methods which we saw in the adult Bible School work were carried into the church, some of their perplexing problems of how to hold their young people would be solved and their membership largely increased.

We attended the British National Christian Endeavor Convention while in London, where interest and enthusiasm were very marked among the young people. The Friends also held their annual Christian Endeavor convention at one session of London Yearly Meeting. The Christian Endeavor work is comparatively new to many of the English Friends, but we were glad to find the interest growing, and hope many new societies will be organized the coming year. If, in this day of progress, the young people are held in the Church, they must be allowed to develop their talents; and surely there is no better place to begin work than in the Bible School and Christian Endeavor Societies.

Before leaving England we attended some of the Sabbath Schools, open-air and mission meetings in and around London, then went to Northern Ireland for a short visit with friends and relatives before our return home.

We gratefully acknowledge our Heavenly Father's protecting care over us; for all the blessings that came to us while away; for the many places visited and lessons learned; but most of all for the privilege of viewing the land of sacred story and treading in the earthly footsteps of our blessed Master.

Your friends,

ROBERT and JENNIE RIDGWAY.

Things of Interest Among Ourselves.

H. B. Binns, formerly associate editor of "Present-day Papers," is coming to America next month.

Charles O. Whitely, of Carthage, Ind., was acceptably with Friends at Knightstown, Ind., on the 3d.

The report from California Yearly Meeting this year gives an increase of 155 over the total membership of last year.

Oscar Moon attended Friends' meeting at Carthage, Ind., the 3d instant, and preached to a large and appreciative audience.

J. O. Binford had a message from the Lord to the Friends of Raysville, Ind., which was well received, on First-day, the 3d instant.

A camp-meeting was held in Osborne County, Kan., last month in which Friends took part. A number of persons were definitely blessed.

John M. Watson is staying at present at the home of Charles Goddard, at Dartmouth, Mass., the latter's wife being John M. Watson's daughter.

Richard H. Thomas has been successfully moved from his home in Baltimore to a quiet summer home in the mountains, and he is now progressing well.

Allen and Naomi Jay visited Winthrop, Me., after the close of New England Yearly Meeting. Allen Jay had acceptable service in Winthrop Meeting on First-day.

Thomas Armstrong has closed his work as pastor in the meeting at Newberg, Oregon, and he and his wife have returned to their home, Whittier, California. These dear Friends will be much missed in Newberg. Thomas Armstrong was highly respected in the community, both within and without the pale of the membership for his staunch adherence to his convictions of right. He vacated the place feeling that he must give way to younger workers.

We have already called attention to the fact that North Carolina Yearly Meeting opens at High Point on 3d of Eighth month (not on the 10th, as was first announced). There is to be a conference of workers, and the regular meeting on ministry and oversight during the day previous. A letter from Eli Reece says: "We hope many visiting Friends may have a call to come to our yearly meeting." They are requested to inform either W. T. Parker or Eli Reece, of High Point, of their intention.

A very pleasing event took place at the Friends' Meeting House, Poughkeepsie, N. Y., the evening of the 21st ult., when a reception was held in honor of the twenty-fifth anniversary of E. D. Gildersleeve's appointment as minister in the meeting. It was a very happy gathering, and the social part of the function, and also the speaking, was enjoyed to the fullest extent. An interesting feature of the evening was the presentation of a handsome silver loving cup to the guest of honor. It has three handles, which Chairman Ferris said represented the Church, the Sabbath School and the Christian Endeavor Society. The chairman referred to the good and faithful work which E. D. Gildersleeve had done during his quarter of a century of ministry, and the love which he had inspired in the congregation. E. D. Gildersleeve, in his reply accepting the beautiful present, made an interesting retrospect of the twenty-five years, told the story of his conversion to the Friends' faith, and his labors in and out of the Church since then. He expressed his gratitude for the beautiful gift, and more than the gift, the love behind it, and which suggested it.

The sixth annual meeting of the Nebraska Church and Educational Association of Friends was held at Central City, Neb., Sixth month 9th to 12th. The meeting this year was one of the best ever held by this association. The purpose of the association was this year carried out as usual in combining church and college interests in one program. The opening session was characterized by a devotional hour, in which many took part. Following this hour, President Parisho spoke upon the "Purposes and Benefits of a Christian College." The missionary program of the afternoon was one of interest and profit. In the evening Prof. Edwin Jay, of Friends' University, Wichita, Kan., gave a very instructive educational address. On Sixth-day morning, after the business hour, Prof. Jay gave a Bible lesson, subject: "The Kingdom of Heaven." We glean a few from the many choice thoughts given in the Bible lesson: "A dispensation is very different from a historical period. A dispensation is a different way of access to God, according to changes in human apprehension, not in God. The symbolical observances were perfect in their fitness to teach the people higher things. The gospel period is the dispensation of the Holy Spirit." Again, in a Bible lesson, "A Better Covenant," taken from the epistle to the Hebrews, Prof. Jay said: "A covenant means not something limited by a single act, but rather a certain relationship toward God. Our covenant is not of ceremonies or ordinances. We do not come into intimacy with God in that way." On Seventh-day morning Prof. Jay gave a third Bible lesson, this one from Ephesians, subject: "The Eternal Purpose in Christ Jesus." He said in part: "The principal thought in Ephesians is foreordination. Not that which makes us slaves doomed to a certain destiny, but our lives are provided for in Him. Our joy and steadfastness depend on our apprehension of what is prepared for us. A man's experience depends on his apprehension of God. The real thing is that we should be holy before Him in love." H. M. Pilot,

pastor in Friends' Meeting at Marshaltown, Ia., was present during the association. In his usual evangelic and earnest way he preached the word on Sixth-day, Seventh-day and First-day evenings. On First-day evening, at the close of a very earnest appeal to the unsaved and those out of harmony with God, a number of earnest seekers were blessed in converting, renewing and sanctifying power, and many were the testimonies to special blessing from God. The Nebraska Church and Educational Association is to the Friends in Nebraska what the yearly meetings are to the people in other States. A large per cent. of the membership, on account of distance, do not attend yearly meeting, and the association to these is a feast. There were many kind expressions of the care and interest that Iowa Yearly Meeting has shown in this part of her borders. But it is the mind of the association that a yearly meeting in Nebraska would greatly strengthen and build up the Friends' Church in this open field for Friends, and would broaden and deepen the influence and work of the college. It was therefore decided to ask the quarterly meetings in Nebraska and Dakota and the monthly meetings in Colorado to take under advisement the thought of asking the yearly meeting to establish a yearly meeting in Nebraska.

In addition to our sketch of the one hundredth anniversary of the establishment of Marlborough Monthly Meeting of Friends, held the 25th ult., at the Friends' Meeting House, Milton, N. Y., we are now favored with an interesting report. A large number of people from the four local meetings comprising the monthly meeting, and the surrounding neighborhood, assembled. The devotional service was led by Elmer D. Gildersleeve, of Poughkeepsie. The clerk, John Weaver, of Clintondale, read the minutes of the first monthly meeting. A short account of the settlement of the local meetings was read by Martha H. Bell, which is in part as follows: The first meeting for worship was held at the house of Edward Hallock, who came to New Marlboro, (Milton), from Setawket, Long Island, with his family of two sons and ten daughters, sailing up the Hudson in his own vessel, between Christmas and New Year's, 1760. Land was bought in 1789, and probably used as a meeting place until 1804, when a new site was purchased and a meeting house built, which was occupied until 1828, when the separation occurred. After that the nine families remaining held their meeting at the home of Foster Hallock for two years. A new meeting house was then built (1830) and occupied until the present one was erected (1887). The Valley Preparative Meeting (now Plattkill) was set up about 1790. Clintondale (then called Plattkill), was established in 1806; Paltz Meeting, 1807; Esopus and Plains, 1812, the four last-named being what was then called indulged meetings, under care of committees, at the time the monthly meeting was set up. Cornwall Quarterly Meeting was established in 1816, consisting of three monthly meetings—Cornwall, Marlboro and Plains—each of these consisting of three preparative meetings. The preachers of those days were Edward Hallock, Milton; David Sands, Cornwall; Nicholas and James Hallock, Milton, and Gideon Muleneaux, of Newburg Valley. James Wood, of Mt. Kisco, clerk of New York Yearly Meeting, gave a fine address on the rise of Protestantism in Europe, the preaching of George Fox, the fundamental principle of the Society of Friends and the early settlement of Friends in America, dwelling largely on their coming to Long Island and settling in the east side of the Hudson on a strip of land called "the oblong," going north to Lake Champlain, over into Vermont and up into Canada. The morning session closed with prayer by J. Lindley Spicer, evangelistic superintendent of the yearly meeting. After lunch a short business session was held. Brief addresses were given by William T. Willis, of Clintondale; J. Lindley Spicer, of Poughkeepsie; Samuel Birdsall, of Plattkill; David Little, of Poughkeepsie, and others. Walter H. Cummins, pastor of Clintondale, read an excellent paper on "Our Martyred Friends," which was interesting and instructive. The meeting closed with prayer by William T. Willis.

BORN.

HOLDING.—At Banes, Cuba, on the 8th of Sixth month, 1904, to Minnie C. and Raymond S. Holding, a son, named Harold R. LAMB.—To S. Harvey and Fern H. Lamb, of Amboy, Ind., Sixth month 23d, 1904, a daughter, Lela Maurine Lamb.

MARRIED.

MORRIS—WESTPHAL.—At the home of the bride's father, Fred Westphal, Gage Park, Chicago, Ill., Sixth month 29th, John Benjamin Morris, only son of Naomi C. Morris, and the late David W. Morris, to Helen Westphal.

Events and Comments.

The problem of the labor supply in building the Panama Canal may prove formidable if reliance is had upon the negroes of the Southern States. The South has no surplus of labor, and Jamaican blacks are too few by far to meet the demand that will be created.

The Cuban House of Representatives secured a quorum the 6th inst. for the first time since Congress convened on Fourth month 4th. The radical soldier members joined their comrades of the moderate party in bringing about this result. The House approved the credentials of 13 new soldier congressmen. The moderates will control the organization of the House. Unless a compromise be effected, however, the deadlock will be resumed after the passing of the soldiers' pay bill and other urgent legislation.

Some of the Panama journals are much disturbed over the announcement that vessels sailing from La Boca must receive their clearance papers from the United States authorities. They say that it is against the express text of Article 2 of the Canal treaty. Another

WRONG TRACK.

Had to Switch.

Even the most careful person is apt to get on the wrong track regarding food sometimes and has to switch over.

When the right food is selected the host of ails that come from improper food and drink disappear, even where the trouble has been of lifelong standing.

"From a child I was never strong and had a capricious appetite, and I was allowed to eat whatever I fancied—rich cake, highly-seasoned food, hot biscuit, etc.—so it was not surprising that my digestion was soon out of order, and at the age of twenty-three I was on the verge of nervous prostration. I had no appetite, and as I had been losing strength (because I didn't get nourishment in my daily food to repair the wear and tear on body and brain) I had no reserve force to fall back on, lost flesh rapidly and no medicine helped me.

"Then it was a wise physician ordered Grape-Nuts and cream and saw to it that I gave this food (new to me) a proper trial, and it showed he knew what he was about because I got better by bounds from the very first. That was in the summer, and by winter I was in better health than ever before in my life, had gained in flesh and weight, and felt like a new person altogether, in mind as well as body, all due to nourishing and completely digestible food, Grape-Nuts.

"This happened three years ago, and never since then have I had any but perfect health, for I stick to my Grape-Nuts food and cream and still think it delicious. I eat it every day. I never tire of this food and can enjoy a saucer of Grape-Nuts and cream when nothing else satisfies my appetite, and it's surprising how sustained and strong a small saucerful will make one feel for hours." Name given by Postum Co., Battle Creek, Mich.

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matter that is being widely discussed is how Panama can replace the revenue which the Republic will lose if goods from the United States are allowed to enter the canal zone free of duty, which amounts to their entrance into Panama, because smuggling cannot be prevented.

The Navy Department will establish a branch of the United States Naval Observatory at Tutuila, in the Samoan Islands. J. C. Hammond and Gustave Harrison, astronomers, will open the new station for observation. Tutuila is in latitude 15 degrees south, longitude 168 degrees west. It is recognized by scientists as an ideal location for the branch observatory. Navigators have imperfect knowledge of the heavens in the South Seas, and information to be collected at Tutuila will add much to the world's store of astronomical knowledge.

The Democratic National Convention met in St. Louis last week, and after much labor adopted a platform which advocates tariff and a number of other reforms, all of which are considered "sane and safe" by the most conservative Democratic leaders, but which is silent on the money question. They placed Judge A. B. Parker, of New York, in nomination for President, and H. C. Davis, of West Virginia, in nomination for Vice-President. Judge Parker, in a telegram to the convention, however, declared the "gold standard at present to be an irrevocable policy of the United States."

There is now much talk of peace between India and Tibet. The British Government already has indicated its willingness to withdraw her punitive expedition as soon as it can obtain from the Tibetans promises of yielding the points which were at issue between India and Tibet before the expedition crossed the border of the latter country. These are pledges of freedom of trade between the two countries and official recognition of the right of the British Government's representative to exercise his functions in Tibet. The British are now satisfied, from their own experience, that there is no danger to be apprehended of Russian encroachments on India by way of Tibet, in view of the tremendous geographical obstacles.

The steam railroad mileage of the country continues to expand slowly. The amount of track laid during the first half of the year, as reported by the "Railway Age" of Chicago, is 1,937 miles, compared with 2,221 miles in the same period of 1903. This warrants the statement that the mileage constructed during the whole year will approximate 5,000, as against 5,786 in 1903. No New England state is constructing new steam road. The activity in building new road is largely confined to the Southwest, Missouri leading with 249 miles for one-half year, and Texas coming next with 234 miles. The far Northwest is singularly inactive—North Dakota reporting no new mileage, South Dakota only 10 miles, Montana only 25, Oregon only six and Washington 51.

Important discoveries in connection with cancer were announced at the annual meeting of the General Committee of the Cancer Research Fund, which met in London last week. Distinguished experts briefly summed up their year's work as follows: Civilization is not the

cause of cancer, which pervades animal as well as human life and attacks all its subjects at relatively the same age and periods. It is not an infectious disease and is not transmissible from one species to another. A cancer cell can re-acquire power of self-propagation. Cancer is not caused by a parasite. The malady is not on the increase. Radium has been found to exercise no curative effect. A serum has been discovered from which good results are hoped. The first authentic cases of cancer in animals were minutely described by experiments which had been made on fish and wild mice. No sign has yet been discovered by which medical men can surely recognize the presence of cancer.

Love is the center around which the world revolves; it gave Christ to the world, and it will give the world to Christ.

Select Excursions to Tolchester Beach, Chesapeake Bay.

On Wednesdays, July 20th, August 3d and 17th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run special low-rate excursions to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat, or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay, speaks for itself.

A special train will be run on the following schedule, and round-trip tickets will be sold at the rates quoted.

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" Sharon Hill, Pa.	7.15	1.50
" Moore, Pa.	7.20	1.35
" Ridley Park, Pa.	7.23	1.35
" Chester, Pa.	7.29	1.25
" Thurlow, Pa.	7.33	1.25
" Linwood, Pa.	7.37	1.20
" Wilmington, Del.	8.05	1.00
" Newport, Del.	8.13	.90
" Newark, Del.	8.28	.75
" Iron Hill, Md.	8.33	.75
" Elkton, Md.	8.39	.75
" North-East, Md.	8.49	.50
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The American Friend

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FOR THE AMERICAN FRIEND.

LIFE AND DEATH.

*Dawn, and the bounding sea,
Dawn, with its rapture free;
I stand on the cliffs by the wind-swept shore,
Where waken the waves o'er the drifted sands,
Caressing each dune with their foamy hands,—
This life I adore and its conqu'ring rear
Rolls out from the far-off, flashing gates
Of dawn on the wild blue sea,
Dawn, with its rapture free.*
*Night, and the moaning sea,
Night, and eternity;
I am borne in the dark to the water's edge,
My shroud is clutched by the hands of the tide—
The chill wind shrieks, and from far and wide
Comes the groan of the surge on each madden ledge;
But a Light shines clear, and I cease to fear
Night, and the endless sea,
Night, and eternity.*

—JOHN THEODORE TROTTER

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, SEVENTH MONTH 21, 1904.

No. 29.

THE KIND OF CONSECRATION NEEDED.

NO VERY far-reaching work gets done in our world without consecration. And what does consecration mean? It means putting one's life into one's work. It means a glowing spirit, a devoted personality, behind the deed or the service.

There are stories of painters who have mixed their own blood into their paint. They probably are fanciful tales, but the idea is worth something at any rate. Until the very *life-stuff* of the man goes into his task, until he grinds *himself* into paint, his work will be ordinary and will lack the mark of inspiration. What a splendid sight it is to see a young man, who has been drifting along with the flow of the current, and who has put no blood into his work, suddenly wake up and throw himself with passion into his daily task as though his life depended on doing it. Everybody discovers that something has happened. A new spirit has awakened. There is some power behind him. What is the explanation? He is in love. He has found an inspiration. He is working for the sake of somebody, and this passion of love gives him joy as he works to make a home and a livelihood. His whole self goes into his task, because his life has become consecrated by love. His face shines, his eye flashes, his step is quick. When he puts his hand to a task it moves, for there is a power working in him.

Such a consecration as that we need in all our lines of religious activity. There is need of the passion and devotion of a glowing love behind it all. How heavy and lumpy much of our service is. It drags along with hardly more zeal and zest than the tired day laborer shows, as he raises his pick with effort and lets the force of gravitation carry it down! No wonder there is little pulling down of strongholds.

We need to get a love which will melt down our lives and send the spirit of our entire personality into our work. Hear Paul: "I no longer live, but Christ lives in me, and the life I now live in the flesh, I live by the faith of the Son of God who *loved me and gave Himself for me*"; "The love of Christ constrains me"; "We are more than conquerors through Him that loved us"; "We henceforth live unto Him who loved us."

This is the passion, the devotion, the consecration,

which our young people need to put creative power into their work. It cannot be manufactured or blown up by temporary enthusiasm. It must come out of an actual face-to-face interview with the Lord, and it must rise as the deep ground-swell of the life under His mighty attraction. Then just as fast as this love for Him grows within, there will come with it a passionate love for human souls. The sense of brotherhood will rise and possess us. The consecration of the mother for her child, of the patriot for his country, of the martyr for his truth, will sweep over us in our devotion to those who need us. We shall stop playing at religion, and the glow and rapture of service will make our faces shine as we pour into the task of saving the world all we are and all we have—out of love.

TOWARD THE PEACE OF THE WORLD.

ENGLAND'S arbitration treaty with Germany has quite taken the world by surprise. The former nation has now signed treaties with three continental nations, agreeing to settle all questions of a legal or judicial character by peaceful methods. These countries are Italy, France, and finally Germany. Many of the leaders of thought in England have made unfavorable comment upon this last treaty. They suspect some deep scheme behind it, and intimate that the King and Emperor have formed some project which requires peace between England and Germany. But there is probably no occasion for such suspicion. King Edward is a peace-maker, and this is only another step in the direction in which he has been moving. He takes The Hague Court seriously and proposes to use it whenever occasion arises. Nobody questions that the treaty with France was made in perfectly good faith. There is no reason for concluding differently of this convention with the Emperor. It is a sign of the times. While two Eastern nations are exhibiting on such an awful scale the horrors and barbarity of war, its cost in money and life, its brutalizing effect, there could be no more fitting time for two great Protestant nations, born of the same stock, to agree that they will settle their disputes in a rational way, and help by their example to bring the world to a truce.

Unfortunately the spirit of peace is not just now

predominant in our country. Probably *the people* are more wisely and conscientiously in favor of peaceful methods than ever before, but there are ominous signs and ominous words afloat which show that those who shape our policy are not at heart lovers of peace. There is a steady and apparently irresistible push toward a mighty navy and a formidable army. The eager interest in advancing everything military is noticeable. We do not wish to make any capital out of the speeches of William Bryan, but he did strike his finger on a deep danger spot in his great appeal in the St. Louis Convention. Quoting the astonishing words of ex-Governor Black, of New York, he made a comment which those of all political faiths may do well to consider carefully. Here is the passage referred to, beginning with ex-Governor Black's words:

"The fate of nations is still decided by their wars. You may talk of orderly tribunals and learned referees. You may sing in your schools the gentle praises of the quiet life. You may strike from your books the last note of every martial anthem, and yet out in the smoke and thunder will always be the tramp of horses and the silent, rigid, upturned faces. Men may prophesy and women pray, but peace will come here to abide forever only when the dreams of childhood are the accepted charts to guide the destinies of men.

"Events are numberless and mighty, and no man can tell which wire runs around the world. The nation basking to-day in the quiet of contentment and repose may still be in a deadly circuit, and to-morrow writhing in the toils of war. This is the time when great figures must be kept in front. If the pressure is great the material to resist it must be granite and iron."

"This is an eulogy of war. This is a declaration that the time hoped for, prayed for, for perpetual peace, will never come, thus eulogizing the doctrine of brute force and giving denial to the hopes of the race.

"Friends of the South, are you trying to defeat the military idea? Let me tell you that not one of you, North, East or South, more fears the triumph of that idea than I do. If this is the doctrine that our nation is to stand for, it is retrogression, not progression; it is the lowering of the ideals of the nation; it is the turning backward to the age of force. More than that, it is a challenge to the Christian civilization of the world and nothing less."

These words of ex-Governor Black are words to make one pause. They look toward *perpetual war*, they flout prophecy and prayer, and call the vision of a peaceful world the dream of childhood. As for us, give us the babblings of babes and sucklings rather than the leaden eyesight of a politician who does not know what great moral currents are moving across the world, and who fails to estimate the power of ideals.

The meal unshared is food unblest;
Thou hoard'st in vain what love should spend.
Self-ease is pain; the only rest
Is labor for a worthy end. —Whittier.

FOR THE AMERICAN FRIEND.

WHAT TIME IS IT?

BY LINDLEY M. STEVENS.

Let us assume that fifty years ago the Society of Friends in America was bound by "a formal disuse of forms" to the hindrance of the free exercise of spiritual gifts. Assume, also, that, say thirty-five years ago, a movement began which included in its object the freeing of the Church from this form of formalism and bringing it to a place where we could enjoy the liberty of the Spirit.

To accomplish this it seemed necessary to neglect some of the old customs, while professing to retain all that was essential to a practice consistent with our distinguishing doctrines. In fact, we were told that by thus discarding some things and readjusting ourselves to the needs of the hour and place we could more consistently exemplify these doctrines to the world. In our new-found freedom we reached out into new-found fields. In our labors the gospel was our chief message. Our distinguishing doctrines were, theoretically, at least, understood by the pioneers of the modern movement, and it seemed unnecessary to say much about them among ourselves. Partly from reaction against the old method of emphasizing doctrinal views, and partly from the inevitable result of habit, we spoke of them less and less to those to whom we sought to deliver the gospel message.

To-day the active element in many of our individual meetings is composed almost wholly of people who had been born or become Friends since the birth of the modern movement. It is hardly proper to say, speaking of them as a class, that those who have come to us by request and from other Churches have become Friends by "convincement." The things which that term implied have had but a small part in their choice of a church home. They are, as a class, people of genuine Christian experience, of honest purpose and earnest effort. Too often, however, there is among them a feeling that anything which has come from the Friends of, say, fifty years ago, must necessarily be a hindrance to our progress as a Church.

Is such indiscriminate condemnation of the past and this lack of understanding of doctrine a result of the modern movement? We can scarcely escape an affirmative answer. But again, is not the individual Christian life of a large number of our members, and the very existence of many of our meetings, due to this same movement? Again, we believe an affirmative is the only answer. "Such as ye sow such also shall ye reap." Let us be as honest as we know how to be. The modern movement was, without doubt, a sowing to the Spirit. The wayside and stony ground, the thorns and shallow soil claimed some of the seed; but some fell into good ground and brought forth fruit.

But grain implies chaff. And what farmer, in thankfulness for his harvest, would insist on grinding and eating his wheat, chaff and all? True, he might argue, in these days, that his product thus ob-

tained was wonderfully like the food that his neighbors used each morning, and from which they were supposed to derive great benefit; but either careful inspection or continued use would reveal the husk.

There will always be differences of opinion between individuals and communities of Friends as to what practices are consistent with our principles; but we ought to stand agreed that some effort should always be put forth to make our practice agree with what we profess to believe. There are meetings where this effort for consistency is maintained; there are others where we seem almost to forget that we had obligations of a denominational character.

The conduct of a meeting for worship is by no means the whole field of observation if we would study the trend of the times; but a sustained method of conducting such a meeting is at once an obvious point of observation, and a sure indication of the spiritual and mental condition of the people composing it.

In not a few of our meetings all vocal service, except singing, is performed by one person. Singing is by a choir only, or as the choir leads. Visiting ministers are expected to arrange with the pastor as to what part they shall take in the service. Any attempts on the part of "old-fashioned" members to have an "open service" are frowned upon to the point of suppression. Strangers feel that a Friends' meeting is like a service in any other church. If they should say so, the pastor who has conducted the service of the Friends' meeting feels complimented. Young Friends are being reared under such influences that they express surprise that in some meetings people other than the pastor are allowed to take part "in the preaching service."

Not all meetings which count themselves progressive have reached the place just indicated, but any thoughtful man may see their trend. Where one has had opportunity to observe meetings pass from a conservatism of silence to the conservatism of a pre-arranged and fixed service, and sees others rapidly moving along the same road by which the first reached their present state, is it strange to suppose that the goal of the latter may be the same place? Some are held from it only by the presence and influence of older and so-called conservative Friends, who will soon be gone. If we are to preserve the free exercise of spiritual gifts in our meetings for worship, what is to be the limit of our progress? Did the modern movement free us from bondage to sell us into servitude? Already it is the so-called conservative Friend who is crying for the freedom of the Spirit. An exchange of so-called names may yet be in order.

A father once said to his son: "I'll be home at six o'clock." The small boy waited anxiously. Six o'clock, but no father! "Now," said he, "my papa is beginning to lie."

It may be only late afternoon in some of our meetings. In others the clock has "warned." In others the hour has struck. Where is the promised freedom of the Spirit which should come with our

new-found blessings? What time is it in your meeting?

Clinton Corners, N. Y.

FOR THE AMERICAN FRIEND.

THE HINDERING CAUSES.

BY LEVI T. PENNINGTON.

Never in the history of Christianity have the conditions that confronted the Christian Church emphasized more strongly than at present the importance of the words of the Master, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." To-day, on account of the lack of those actively engaged in the ministry of the word, many meetings are unable to hear the word preached, much promising work has to be laid down, many profitable and fruitful fields have to be given up, and much new territory that ought to be entered and occupied by the servants of God is allowed to remain in the possession of the enemy.

This dearth of ministers is by no means confined to the Society of Friends. In fact, there is hardly a denomination to-day but feels the same need of more men entering the ministry. But in some sections of Quakerdom this need is especially apparent.

One of the largest and strongest quarterly meetings, in days past, at least, in the largest yearly meeting in America, will serve as an illustration, though it is not by any means unique. In the eighteen years preceding 1889, in this quarterly meeting, twenty-one ministers were recorded; and of these are numbered some of the strongest men in the yearly meeting at the present time. "There were giants in those days." Since 1889, in this same quarterly meeting, not a single minister has been recorded, and during the present fiscal year three have been called in from other quarterly meetings to take the lead in the active service of the Lord in three of the meetings of this section from which ministers were formerly being sent out to conquer new fields for Christ.

Surely such conditions as these, existing in more than one former center of Quakerism and Christian power, should stir the Church to an earnest effort to learn what is the reason for this dearth of men who are willing to enter the active ministry. The harvest is plenteous but the laborers are few.

Let no one think that it is the intention to frame excuses for the young man who receives the call of God to enter the ministry and fails to do it. There can be no excuse for him. He is bound to obey the voice of God, whatever obstacles may be placed in his way. But if we can see some of the things that deter the young man from entering God's work, perhaps we may be able to eliminate them, and thus help to answer our own prayers for laborers in the harvest.

This dearth of ministers is not due to any lack of attractiveness in the ministry itself, for it has many attractions for the young man of fire and zeal and earnestness. So great are the privileges offered by the ministry that the wonder is that more young men do not sweep aside every obstacle and enter it at

whatever cost to themselves. And while the young man is inexcusable if he fails to follow the call of God to the ministry, equally inexcusable is the man, older or younger, who puts things in his way, or by any means impedes his progress.

Attractive as the ministry is to the young Christian man of ability, his failure to enter that calling is not due, in most instances, to lack of earnestness on his part merely. God does not call to this work men who are not earnest. And it is not the fear of hard work and hardship that deters. These things, with their heroic tintings, rather attract than repel the young man of spirit and earnestness.

But there are a few things that can be positively known as to the hindering causes, the causes that deter the young man from the ministry. And so far as these things can be removed the body of the Church is itself responsible for the lack of laborers in the vineyard of the Lord. One of the greatest of these causes is the lack of deep spiritual life in the meetings from which these ministers should come. Living children are not born of dead parents, and if there were more real life in the Church itself, and the individual meetings in which those live that are fitted for the ministry, there would be more entering the active work. Lack of proper encouragement is another powerful deterrent. It may be that the young man should have force of character enough to push out into the work of God in spite of all obstacles. But while humanity remains as it is, many splendid workers in embryo will never be developed without active encouragement.

Where the pastoral system has been adopted, many a pastor feels that he is expected to preach at every regular Sabbath service, and that the people will be disappointed if some young man occupies the time who perhaps speaks brokenly, and who has been in the world a shorter time than many members of the meeting have been in the service of God, and perhaps less time than the pastor has been in the ministry. Yet it certainly is the duty of the pastor to do all in his power to develop whatever gifts may be given to any of the members of the meeting over which God has set him to feed the flock. The pastor who fails to assist in the development of spiritual gifts, especially that of the public ministry of the word, is throwing away one of his most precious opportunities. He may live again in the life of a minister who shall far eclipse him at his best, if he will only be faithful to encourage, to push out into the work, if necessary, the young man who has received a gift from God, but is diffident about pushing himself forward and using that gift in the face of opposition or indifference.

And in meetings where the pastoral system has not been adopted, meetings that may be without ministers, too often the young man does not receive the encouragement that he should from those who are older and more experienced in the work of the Lord. These should certainly esteem it a privilege to foster, to develop, to strengthen the gift that they themselves may never have received, but which they can

make effective by the right kind of help and encouragement to the young man who is capable of speaking the word to the assembly of the people.

The financial question is one that has a very vital bearing on the dearth of ministers in the Society of Friends. Perhaps it should not, but it is facts, not ideals, that we need to consider. It will be held that the young man should not let lack of financial support on the part of the Church deter him from answering the call of God into the ministry. And this cannot be controverted. He should obey God. He should trust God for his financial as well as his spiritual needs; but it seems to the young man who is considering the call to the ministry that God has left the financial side of the question in the hands of finance committees that are sometimes very careless. It is not merely the paucity of the financial returns that deters, though it must be confessed that it is not always easy for a young man who can readily earn and is earning from \$1,200 to \$2,500 a year to enter the ministry at a salary ranging from \$500 or less in smaller meetings to a possible \$1,500 in the larger city churches, where the demands on his purse are correspondingly larger.

While the young man should not let the financial question deter him from entering the ministry when God calls, the Church should see to it that the financial question does not have a chance to deter him. The pastor, if he is the right kind of a pastor, works harder, all in the interest of the cause of Christ, than any one else in the community, and often for a smaller financial compensation than any one else in the community. The prosperous church that is accepting the services of a faithful and efficient pastor, capable of making his mark in the business or professional world, and paying him a mere pittance, grudgingly and irregularly, will certainly have something to answer for on the day that the members have one by one to give an account of their stewardship. There is much talk on the part of those who have been unaccustomed to supporting preachers financially, of a hireling ministry. But where there is one young man who enters the ministry with the idea of making money out of it, especially in the Society of Friends, there are one hundred who take up the active work of the Lord knowing that it will mean financial loss, financial hardships, and often privations for themselves and those they love more than life. Usually the minister who is preaching at a salary of \$1,000 is not receiving \$1,000 for preaching, but is paying \$1,000 for the privilege, as in most cases he could easily be earning \$2,000 or more in such a profession as that of the law. The church that can do it ought to choose as pastor, under the direction of God, the man best fitted for that place, and then pay him, with as much regularity as though he were working in a bank, as much money as he is capable of earning in any honest pursuit. Is not the work of the Lord at least as important as any other work? And is not the laborer as worthy of his hire? It is a shame when a capable man must retire from the ministry and enter business for himself, and

when asked his reasons for doing so must say that he had seven good reasons, his wife and six children, who had to be clothed and fed, and could not be on the meager pittance doled out to him by the church for which he was devoting the best years of his life.

But there is one thing that is harder for the young man to face than the meager salary, irregularly paid, even in meetings that pay their servants in the ministry most poorly. This is the attitude that many even in this day take toward the man that they consider among the "hireling ministry." They look upon him as an object of charity, and this is positively intolerable to the independent young man. It is hard enough for him to be counted a fool for Christ's sake, and to have constantly to face the statement, often from his own former business associates, that he has made a fool of himself by entering the ministry, where the probability is that he will starve to death. But when, in addition to being counted a fool for Christ's sake by those out of the church, he must be counted a pauper by those in the church who should "esteem him very highly in love for his works' sake," the young man's cup of bitterness is well nigh full. Is it strange that the young man of family should hesitate before he enters the ministry, knowing that these are among the things that it will mean?

Again let it be emphasized that the young man, when he hears the call of God to the ministry, should respond, whatever the cost, or whatever the barriers in the way, for the rewards far exceed the drawbacks in the work of God. But let those of us who have the power to aid see to it that the way into the active work and the way in it are made as plain and easy as possible, lest some whom God has called refuse to answer. Let us see to it that our meetings are meetings of life and power. Let us give proper help and encouragement to those whom God has blessed with special gifts. Let us put the financial question, when that comes before us, in such condition that it cannot deter the young man, and let us look upon the ministry as we should look upon those who become, in a peculiar sense, ambassadors for Christ.

Carthage, Ind.

THE LAW OF GROWTH.

BY GEORGE MATHESON.

"Jesus said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up; he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."—Mark 4: 26, 27, 28.

I propose to render these words of our Lord, "So is the kingdom of God," by the words, "Such is ever the course of Divine providence"; and if you give his rendering, which I think is our Lord's meaning, you will find a fresh light upon the whole subject. "Such is ever the course of Divine providence." Jesus says, "You do not need, in order to see my typical kingdom, to go back to the beginning of creation. You do not need, in order to see that king-

dom, to go forward to what you call the second advent. This kingdom is here." Let any man or woman among you study his or her own personal history, or physical history, and he will find that ever there is the same old, old story, the same rotation of three movements. The curtain rises, and you see a man, a solitary man, one great figure—not two, mind; I do not think He meant two, much less two hundred; you see one solitary man performing one solitary act in the great waste of the universe. Then the curtain falls; and when it rises again it seems all to have come to nothing. Living has become a thing of routine, a thing of convention. We sleep and rise night and day, as if there never had been a man. Then the curtain falls once more; and when it rises anew, later, there appears a wonder in heaven and earth; for behold the first morning has all come back with healing in its wings.

THE INDIVIDUAL AS PROCESS STARTER.

Now, let me try to work out this typical kingdom of Christ; I do not think it has been looked upon in this light. Our Lord says that every providence in your life and mine, physical and historical, begins with an individual man. We are rather startled by the anti-climax; it seems a small thing. We should have expected Him to say: "So is the kingdom of God as if a great mountain were cast into the sea." "So is the kingdom of God as if a foaming cataract were to descend from heaven." "So is the kingdom of God as if the car of Juggernaut were to move along, crushing every opposing force before it"; but a man, a biped of a few inches, to inaugurate any process whatever in the universe; it seems a marvelous thing. And yet, if you look attentively, I think you will find that our Lord is here speaking from experience, and that really all the movements of life, your individual and the historical life of the world, begin with an individual, one individual man, or woman, or child.

Suppose you take up a daily newspaper to-morrow morning, and read such words as these in the editor's summary: "We understand, by advices received from the borders of Persia, at the confluence of the old year and the new, a young man went out to look at the stars." Would you not say, "Since this Boer war came to an end, surely the news has become rather scanty, and there is nothing to fill the columns of the newspapers?" Yet this is the inauguration of something that is far greater than the Boer war, or any number of wars put together. It was the first act of the Old Testament drama, and Max Muller says it is absolutely historical. At the confluence of the old and new year of the world, a young man went out to look at the stars—that simple event! That young man was Abraham. He looked at the stars, and they lighted a match within him—the sense of God—and it went over into Egypt, it passed the Red Sea, it passed the desert, it passed the Jordan, it passed the cities of the plain, it passed through Babylonia, through Persia, through Greece, through Egypt again, through Syria, through Rome. And then it was lighted again at its own embers, they

were not dead—lighted by a torch that has never died.

Look again. There are two words in Greek for a man—*aner* and *anthropos*. *Aner* means a distinguished man; *anthropos* means an obscure, commonplace man. Would you believe it, the word here is *anthropos*, a commonplace, obscure man, who meant, at the time he was obscure and a nobody, to risk something—for that is what I take to be understood by casting seed into the ground—to risk something. And I put it to any one, looking back to any turning point, if you cannot trace it to some obscure individual that risked something?

Oh, our lives have all been fashioned by a single individual, by a man. What is that stopping the way of Pharaoh's daughter? "Oh, it is only a wretched child, taken out of the Nile River. I would advise your royal highness to have nothing to do with it. It comes from a disgraceful race, who keep the Sabbath, and everything else they can lay their hands on." "No," she says, "I will have something to do with it. I want to see what can be made of waifs and strays of society." And so she takes up this little child, all reeking from the pollution and ordure of the Nile River, and this nameless woman, for she has no place in the Pyramids, has done a deed the influence of which will last forever. You have got up the hill yourselves, do not be conceited. Remember the blood of Christ is behind you in the shape of mothers and sisters and nurses and teachers who have wrestled for you until the breaking of the day, and have refused to let you go until they have blessed you; and who have elected to remain down in the valley, in obscurity, that all the glory may be yours. And you, William Shakespeare, when you sit down to write your "Midsummer Night's Dream," remember the blood of Christ is behind you. Remember how somebody helped you to London when you were stranded at Stratford; remember how somebody, unknown to fame, made a hole in the wall through which you soared to liberty.

THE DANGER OF THE MIDDLE STAGE.

I come to the second stage. The second time the curtain rises it is a disappointment. It all seems to have come to nothing; to have become a thing of mere convention. We sleep and rise night and day. It is the routine of ordinary recurring duties, which seems to leave no room for a sunbeam from heaven or a revelation of any kind. Life has become a mere routine. For the kingdom of Christ, I am afraid of middle things. There are three stages. I am never afraid of number one or of number three, but I am afraid always of number two. I am not afraid of the beautiful, glorious morning; I am not afraid of the evening, the silent, majestic evening; but I am afraid of two o'clock. I am afraid of the time when the heart is low. I hear a great many people talk about the dangers of youth, about the heat and passion and excitement in the way of the young. I tell you I never knew any man go wrong in my life but that it was the loss of youth. It is the loss of youth that causes every man to go wrong. It is when the heat

subsides, the passion cools, when excitement is not there; it is when the heart is low that I tremble for a youth.

LIFE'S NEW MORNING.

All at once the resurrection comes. The first morning wakes anew. The seed springs up, we cannot tell how. Longfellow says, we shot an arrow into the air; it fell to earth. We said it was dead, buried, obliterated. Long years afterwards we found that arrow, all unbroken, under an oak tree. We breathed a song into vacant space: we said it was dead, evaporated: long years afterwards, we found that song, from beginning to close, in the heart of a friend where it had been simmering all the time, and coming to a climax.

Or to take a more common instance. You go out under the flaming gas lights. You see a face ghastly under these lights; it is a young girl; she is destitute. She has been trying all the doors of life in vain; she is starving, and she is going to put an end to it, going to drown herself. You give her a coin and a kind word, and she thinks she will not go to-night, she will try the doors once more. The next morning she has a dim remembrance of you and the coin, but she has an upward-springing tendency that she cannot explain, and she tries again; and by God's grace the only river she will ever go to is the river the streams whereof make glad the city of our God. My dear friends, when you sow your seed for Christ, I would not have you discouraged, although it seems to come to nothing and bear no fruit. Remember unconscious cerebration. You painted a picture some years ago. It was received with acclamation; it became the rage. And now it is sold, and everybody has forgotten. But do you think that those who have forgotten your picture are no longer influenced by it? If you walk along the ridge of a hill you will almost certainly forget the mountain pass by which you went up. What then? Are you not up? The road helped you, and left you, but it left you in glory; it left you basking in the sunbeams, and inhaling the freshness of the upper air. Many a one has heard a sermon that thrilled him. It has made him feel as if he would never forget it; and in a week he forgot not only the symbols and heads, but the very text and the name of the minister that preached it. What then? Has that minister's word been in vain? No; you have been lifted up the hill. It is the mountain pass that is gone; let it go. There is something remains, broader and truer, and that is the unconscious cerebration that is independent of all memory. There have been many romantic walks of our youth that are now built up in geography. You cannot even remember them; but still these walks are blooming in unconscious cerebration. The flowers are there still, the roots of the daisies are there still, and they are making the heart glad, you cannot tell how. I would say to you, do not be distressed though the seed you have sown for Christ should seem to have come to nothing. Sow that seed and fall asleep; not the sleep of recklessness, not the sleep of carelessness, not the sleep of despair that

has given up the game as lost; but that calm, shall I not say that careful sleep, which has lain like John on the bosom of the Master, which has cast all its care upon One whom it knows will bring it all right at last. Sleep through the days intervening; and one bright morning when you wake, you will go to the window, and look out, expecting to see only what yesterday you saw; and lo, you start back with a cry of glad surprise, for the arrow that you shot into the air is lying unbroken at the foot of a tree; and the song which you breathed into vacant space is simmering in the heart of a friend. And in the place where the thorn grew, the fir tree is springing; and in the place where the briar grew, the myrtle is springing. In the barren sweep of desolation the wilderness is breaking forth into singing, and the desert is rejoicing and blossoming as the rose, and over the vast field of yesterdays the kingdom of God has come.—“The Watchman” (Boston).

The International Lesson.

THIRD QUARTER.

LESSON V.

SEVENTH MONTH 31, 1904.

OMRI AND AHAB.

1 Kings 16: 23-33.

GOLDEN TEXT.—Righteousness exalteth a nation, but sin is a reproach to any people.—Prov. 14: 34.

DAILY READINGS.

Second-day, Seventh mo. 25.—Omri and Ahab. 1 King 16: 23-33.
Third-day, Seventh mo. 26.—Nadab's reign. 1 Kings 15: 25-31.
Fourth-day, Seventh mo. 27.—Baasha's reign. 1 Kings 15: 33 to 16: 7.
Fifth-day, Seventh mo. 28.—Elah and Zimri. 1 Kings 16: 8-22.
Sixth-day, Seventh mo. 29.—The majesty of God. Psa. 96.
Seventh-day, Seventh mo. 30.—The righteous and the ungodly. Psa. 1.
First-day, Seventh mo. 31.—The true God. Acts 17: 22-31.

Time.—Omri came to the throne 887 B. C. and reigned 12 years—six years in Tirzah and six in Samaria. Ahab came to the throne, according to the revised chronology, 876 B.C., and reigned 22 years.

Contemporary Rulers.—In Judah, Asa; in Syria, Benhadad II.; in Moab, Mesha; in Tyre and Sidon, Ethbaal (Ithobal).

Prophets.—Azariah and Hanani in Judah; Jehu, sometimes in Israel and sometimes in Judah; Elijah in Israel.

While Judah under Asa was growing stronger and better, Israel under Nadab and Baasha, Elah and Zimri was leaving the true religion and was torn by civil war. At length Omri, a general, was able, by means of the army, to seize the throne of Israel. Though little is told about him, it is clear that he was an able man.

23. “In the thirty and first year of Asa.” B.C. 876. “Tirzah.” Rehoboam's capital, a few miles north of Shechem.

24. “The hill Samaria.” This is the first historic mention of the place. The hill was about 300 or 400 feet high and admirably suited for defense. Samaria remained the capital of Israel until the captivity. “Shemer.” Samaria is derived from this name. “Two talents of silver.” About \$4,000 nominally, but really very much more, as money had then a far

greater purchasing power than now—possibly \$400,000 would come nearer the actual value.

25. “Wrought evil.” “Did that which was evil.” Revised Version. In what Omri's wickedness especially consisted we are not informed. There is a reference in Micah (6: 16) which says: “The statutes of Omri are kept,” which would seem to imply that some evil religious practices were introduced or enjoined. This is strengthened by the fact that he brought about a marriage between his son Ahab and Jezebel, the daughter of the King of Tyre.

26. “In the way of Jeroboam.” Compare 1 Kings 15: 26; 34; 16: 19. “Provoke the Lord . . . to anger.” To indignation against the sins.

27. “The book of the chronicles of the kings of Israel.” Not the “Chronicles” in the Bible, but the official records kept by the kings of Israel, and which were one of the sources used by the compiler of the books of Kings in the Bible. Omri conquered Moab, he fought successfully against Syria, and maintained his position. Compare 2 Kings 3: 4.

28. “Slept with his fathers.” Died, a common expression. (1 Kings 2: 10; 11: 43; 14: 20.)

29. “Thirty and eight years.” 876 B. C. Ahab's sister, Athaliah, was married to Jehoram, son of Jehoshaphat, King of Judah.

30. “Above all that were before him.” Ahab has come down in history as the most wicked of the kings of Israel. Omri was worse than those who preceded him, but Ahab was worse even than Omri. The special evil which Ahab wrought was the introduction of the Phenician Baal worship—perhaps the worst worship of antiquity.

31. “He took to wife.” She was the source of his most evil acts. “Jezebel.” Probably the same name as Isabel. “Zidonians.” Inhabitants of Sidon and Tyre. “Baal.” Probably there were local “Baals”; in this case it was Melkarth, the chief god of Tyre. The rites with which this god was worshipped were evil and licentious in the extreme. It was not unnatural that Ahab should yield to his able wife and her father, whose friendship he was anxious to retain.

32. “An altar for Baal,” etc. Jezebel might reasonably ask for a place where she might worship her gods. “The house of Baal.” Probably a temple of considerable size, for we hear later of 450 priests. (1 Kings 18: 19.) “In Samaria.” The new capital which Omri had founded and built.

33. “And Ahab made the Asherah.” Revised Version. The Authorised Version says, “A grove,” but modern scholars are agreed that the Hebrew word means wooden posts or pillars, which were carved, often to suggest licentious practices. These pillars were often set up in or near groves, which were convenient places in which to carry on the rites. There is a difference of opinion in regard to what god they appertained, but none in regard to the evil which they suggested and in whose honor they were raised. The totem poles of Alaska are analogous religious emblems. “Ahab did yet more to provoke the Lord.” Solomon had allowed his foreign wives

to have their worship; Jeroboam had made calves, but it was at least nominally a worship of Jehovah; but Ahab's worship was of the vile gods absolutely—it was idolatry pure and simple.

PRACTICAL THOUGHTS.

1. Expediency has proved the ruin of many.
2. One evil step may lead to terrible consequences.
3. Avoid all known sin.
4. An evil deed on our part may lead others into sin.
5. Asa's course shows that it is possible to overcome evil surroundings.
6. "I can do all things through Christ who strengtheneth me."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SEVENTH MONTH THIRTY-FIRST.

AN EVENING WITH BURMAH AND SIAM.

Isa. 35: 1-10.

Second-day, Seventh mo. 25.—Christ their head. Ps. 18: 43, 44.

Third-day, Seventh mo. 26.—He will conquer. Ps. 45: 3-7.

Fourth-day, Seventh mo. 27.—He will judge. Ps. 72: 2-11.

Fifth-day, Seventh mo. 28.—Above all kings. Ps. 89: 27-37.

Sixth-day, Seventh mo. 29.—A "root of Jesse." Isa. 11: 10-12.

Seventh-day, Seventh mo. 30.—His messenger. Isa. 52: 7-12.

In Burmah and Siam, as in other of these Eastern mission fields, Buddhism is one of the chief obstacles in the way of the acceptance of the gospel of Jesus Christ. Fifteen hundred years ago a Buddhist missionary came to Burmah from Ceylon, made a convert of the king and gave to the people a moral code which has many valuable precepts. Buddhism also gave them a religious literature and forms of speech capable of expressing religious ideas and a system of education, principally for instruction in their sacred writings. Yet "it is a significant fact that the tribes who were never won over to Buddhism are tenfold better prepared to receive the teachings of Christianity than were the Burmans, steeped in Buddhist philosophy."

A religion of self-righteousness and of self-concern—one that inculcates the ideal of personal attainment and credit, until at last Nirvana is reached, is hard to supplant with one of loving service, and of salvation by faith, and of an endless activity in joyful existence in the presence of One who offers Himself as Saviour and not merely as example. Yet among the Burmans the work grows, so that among its four or five millions of people there are perhaps a hundred thousand who name Christ as Lord, a very considerable part of whom are converts from Buddhism.

In North Burmah live the Shans, an ancient tribe related to the Chinese, among whom are three stations opened in the last decade of the nineteenth century, each beginning on absolutely virgin soil, yet each boasting within less than ten years from its foundation a native Christian church, supporting its own pastor, a growing mission school for the training of helpers, and a wide range of evangelistic work. Such re-

sults, however, were only possible because of years of preparation of native workers among the Shans, lower Burmah, preparation of Bible translations and choice hymns, and a wide knowledge of methods and plans for beginning work as soon as the later field was opened.

In Siam, with its ten million people, much the same spiritual conditions exist as in Burmah, and withal a fettering of custom, so that, after a most patient and respectful hearing, with every mark of interest, an audience will break up with the words, "What you say is excellent; it warms our hearts to hear it, but it is not the custom of this land."

Yet "Jesus Christ men" are being won among them, their very superstitions and the cruelties resulting therefrom sometimes driving the harassed victims to the mission stations for safety, where they often learn the better refuge of the "Rock of Ages."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 715 Arch Street, Philadelphia, Pa.]

THE WINONA LAKE CONFERENCE.

One hundred years ago the Church of Christ in America had no missionaries in the heathen lands. In 1806, the first missionary society on American soil was formed at a haystack near Williams College. In 1886 the Student Volunteer Movement was launched at Mt. Hermon, Mass. Later the need of an organization to develop the church into a missionary church which would properly back up the missionaries on the field was felt; and in July, 1902, the Young People's Missionary Movement was formed for that purpose. The Executive of the "Movement" is composed of the young people's secretaries of thirteen denominational missionary boards of America.

This "Movement" annually holds conferences for young people's leaders, one of which convened at Winona Lake, Ind., June 17th to 26th. One hundred and eight persons attended the conference, of whom three were Friends.

The regular daily program was as follows: At 9 a.m. the conference divided into two Bible classes. One of these studied different passages of the Bible devotionally, under W. J. Erdman, of Germantown, Pa.; the other, a normal Bible class, conducted by E. D. Soper, of Madison, N. J., studied the Passion Week of the life of Christ, each member making a harmony of the Gospels for this period for himself.

The next hour of the morning was devoted to a conference on practical methods of developing an interest in missions, led by Harry Wade Hicks, of Boston, assistant secretary of the A. B. C. F. M. At these conferences the following subjects were profitably discussed: The organization, preparation and duties of the missionary committee; the importance of missionary libraries, methods of securing them and of getting them read; tested methods of securing scriptural habits of giving; importance of and meth-

ods of conducting profitable missionary meetings; the growing importance of the mission study class and tested methods of organizing and conducting the same; the strategic importance of the Sunday School as a field for missionary training, and practical ways of using this opportunity; the work of city, district and State committees and other supervisory agencies; and the importance and promotion of prayer for missions.

During the last period of the morning two normal mission study classes were conducted. The foreign mission study class, led by E. H. Dutton, assistant secretary of the American Baptist Missionary Union, studied "Sunrise in the Sunrise Kingdom," a book written by John H. De Forest, of Japan, on that country, which is the book to be studied by the young people's societies this winter. The mission study class in home missions, under the leadership of Don O. Shelton, associate secretary of the Congregational Home Missionary Society, studied "Heroes of the Cross in America," a book now under preparation by Shelton, to be used by the young people's societies as a mission study text book during the winter of 1904-5.

An interesting and instructive exhibit of maps, charts, text books, tracts, etc., of practical value in arousing the missionary spirit, was open of afternoons.

Missionary addresses were the usual program of the evening. Among those who addressed the conference were the following: Bishop F. W. Warne, of India; J. Campbell White, formerly of Calcutta; G. F. Draper, of Japan; Grace C. Glenn, formerly of Japan; Robert E. Speer, of New York; Luther D. Wishard, of Chicago; W. M. Bell, of Dayton, O.; F. G. Coan, of Persia; Harry Monroe, superintendent of Pacific Garden Mission, Chicago; Fay Chi Ho and Kung Hsiang Hsi, the subjects of the book, "Two Heroes of Cathay," and F. D. Gamewell, the missionary in charge at the British Legation during the siege of Peking.

One was impressed with the fact that the conference was exceedingly practical and permeated with the Spirit of Christ.

It is the earnest prayer of the Friends who attended this conference that several of our denomination may attend these conferences, as they are held in different parts of the country.

J. WALDO WOODY.

Educational.

WHITTIER COLLEGE COMMENCEMENT.

Whittier College celebrated its first commencement Sixth month 15th. This event had been long anticipated. In order to accommodate the people a large tent, capable of holding 1,000 people, had been placed on the grounds. The exercises throughout the week attracted large audiences, and in connection with each there was a general expression of satisfaction.

A class of four had completed the college course and were given the degree of B.A.

The commencement address was delivered by Dr. Augustus T. Murray, of Stanford University. It was a thoughtful plea for the development of genuine and substantial character and a criticism of a prevailing tendency to worship bigness.

Following the commencement exercises, about 300 Friends and citizens sat down to a well-prepared banquet, after which there were several brief addresses, presenting various phases of educational work in a very interesting way.

Correspondence.

TO MEMBERS OF WESTERN YEARLY MEETING AND INTERESTED FRIENDS:

The Bible School and Christian Endeavor Assembly of Western Yearly Meeting will be held at Paoli, Ind., Eighth month 9th to 11th. Benjamin F. Trueblood, Mrs. Lamoreaux and other able workers will be present and take part in the program.

Friends at Paoli will give lodging and breakfast free to all visiting delegates.

In addition to the assembly this region has several natural wonders well worth the trip. Merengo Cave, a rival of the noted Wyandott, and but recently discovered, is only fifteen miles away. The French Lick and West Baden Springs, the most noted resort in the Middle West, is only ten miles away.

Those wishing entertainment should send their names to J. J. Copeland.

GEORGE H. MOORE.

Paoli, Ind.

TO THE AMERICAN FRIEND:

Having removed from Muscatine, Iowa, to this place on account of the great benefit to my wife's health, which she has experienced by a year's sojourn in this mountain climate, I wish to call the attention of any Friends who may be contemplating a like change, to this place, where there are many advantages for the new comer, both in city and surrounding country. Many having throat or lung troubles are greatly benefited by a change to this climate.

The city of Boulder, having a population of about eight thousand, is situated very close to the foothills of the Rocky Mountain range, with a beautiful mountain stream passing through it, thirty miles north of Denver, on the Colorado and Southern Railroad, with five trains daily each way. The State University is located here. My object in writing this is to call the attention of Friends to the fact that a monthly meeting of Friends has been established here; small as yet, but increasing in interest and numbers. This with two other monthly meetings, viz., Denver and Paonia, will make request to Iowa Yearly Meeting that a quarterly meeting be established, to be opened at this place in Ninth month next.

Is it not well for Friends making a change to seek a location where a meeting is already established?

I should be glad to correspond with any who may desire information I might be able to give.

JOHN FRY.

1723 Grove St., Boulder, Col., Seventh month 4th, 1904.

Editor THE AMERICAN FRIEND:

Noticing by the report of the Friends' African Industrial Mission that Arthur B. Chilson stated that the work of the mission, and especially their building would be very much facilitated if they had a molder and mortiser, and knowing the value of two such machines in ordinary house building, I felt a deep concern that I might help answer his and other prayers for them. Accordingly, I laid the matter before my employer, Tho. P. Egan, and he was kind enough to make the two machines for about half their real worth, and the committee was pleased to accept. The machines have been ordered, and will soon be shipped. But this puts an additional cost on the committee of \$300, and I told them I would take the responsibility of helping to raise it. T. P. Egan is not a member of our church, but when he is willing to give so much I thought we ought to be willing and able to supply the rest. I know you are asked for money every day, but cannot some who read this send a little to Emma D. Malone, 702 East Prospect Street, Cleveland Ohio, to help raise the \$300, trusting our Heavenly

Father will put it into your hearts to give for the success of the Friends' African Industrial Mission.

I remain, yours in the cause,
C. ARTHUR BEWLY.

839 Rockland Avenue, Cincinnati, Ohio.

Things of Interest Among Ourselves.

Thomas Newlin is well settled in Chicago, where he is enjoying his work in the university.

Alta Howard, a graduate of Friends' University, '04, will do pastoral work in Stanwood Monthly Meeting, near McLouth, Kansas, for a few weeks.

Since our last report the improvement noted in Dr. R. H. Thomas has not been maintained. Still it is hoped that a continued residence in the mountains may be beneficial.

Friendsville Quarterly Meeting, Wilmington Yearly Meeting, will hold their mid-summer gathering at Friendsville, Tenn., from the 21st to the 24th inst. A good program has been arranged.

Lydia Pearson, of Duck Creek Monthly Meeting, Ind., is laboring in North Carolina. Excellent reports come from her efforts in Rich Square. She is now visiting families in Randolph County.

Albert E. Wright, of Earlham, Iowa, has declined an invitation to remain there as pastor another year, feeling the necessity of seeking a warmer climate. He will probably go to California this fall.

Prof. Francis K. Jones, of Pacific College, with his wife and child, are at the home of his parents, Tonganoxie, Kansas. Their visit was hastened by the sickness of his mother, Mary Jones, who has been sick for several weeks. She is in a very critical condition.

The Bible School at Monkton Ridge, Vt., was reorganized the 10th inst. Alfred B. Miles was selected for superintendent, and eight new teachers were secured. James Renfrew and wife, of Bingham, Me., have been called to the meeting, and will move into the new "home for the minister" in the near future.

R. E. Herron, Clifton, Col., is an isolated Friend in the southwestern section of that State, who writes encouragingly about the locality, and desires other Friends to move into the community. Friends who feel drawn to that section of the country would do well to correspond with him.

Samuel Beeson writes from Middleton, Idaho, Seventh month 6th that "the name of Boise, Idaho, Monthly Meeting has been changed from Boise to New Hope. As the meeting is now held in the country, eighteen miles from Boise, we thought best to change the name. We have received into membership one or more persons at each meeting for six months."

New Garden Quarterly Meeting, held at Guilford College, the 9th inst., in its session on ministry and oversight, was at once introduced into a living concern to do more than simply exist. The call seemed to be "to grow," "to enlarge." So strong did this exercise become that the meeting adjourned to further consider the matter eight days later in Greensboro. The meeting for worship was more largely attended than usual, and the exhortations followed the line of the concern felt in the meeting on ministry and oversight. After dinner, in the shade of the trees, the business meeting proceeded with life and dispatch. The written reports from the various committees, on the different subjects requiring reports at the end of our church year, were considered, and directed to be condensed and forwarded to yearly meeting. The statistical and other reports were more nearly accurate than any before secured. The finances were reported to be in good shape. Love and life seemed to be the moving hopeful spring of the meeting. No ministers outside of the quarter were present. Six inside the quarter were.

The following items were culled from the Whittier, Cal., "Register" of the 8th inst.:

"The excavating for the addition to the college is about completed and work on the superstructure will begin soon. Contractor V. A. Reynolds, who will oversee the work, has ordered 10,000 feet of flooring."

"Levi D. Barr, of Los Angeles, well known to Whittier people, will deliver an address under the auspices of the Prohibition Alliance at the Free Methodist Church, Tuesday evening, July 12th, at 7.30 o'clock. His subject will be, "Five Fundamental Pillars of American Civilization."

On Fifth month 24th, Sylvester Jones and Charles C. Haworth went on horseback from Holguin to a place nine miles

out, where one of the Holguin members has a store in a village of 300 people. Their meeting that night was well attended for a rainy night, as it proved to be. Charles would like to continue work there. Sylvester Jones went on to where two young Friends, Noah K. Williams and Luther Hill, have started industrial work and are putting up a saw mill, and held a meeting with their people the next night—a rare opportunity for them. It is believed important to open regular mission work before very long at a place near by there, on the Cuban Central Railway.

The missionaries have opened regular work in the village of Auras, 1,500 people, on the railway connecting Gibara and Holguin, about midway between them. They had several times held religious services there before and found a receptive community. Now they have rented a house and will hold meetings etc., every two weeks, under charge, at present, of Charles C. Haworth, assisted by the other missionaries at Holguin. On Sixth month 17th, after pastoral visiting during the day by Charles and Orpha Haworth, their meeting in the evening, the second regular meeting there, was attended by two hundred people, respectful and attentive listeners to the preaching of the gospel. There are at least three other villages within four to eight miles of Auras that could well be served by the same missionaries if there were some stationed at Auras, and that field is ripe for harvest. More laborers are greatly needed.

THE COLORADO ASSEMBLY OF FRIENDS.

The Colorado Assembly of Friends opened Sixth month 23d. Representatives were present from each monthly meeting. We were much favored in having with us so many ministers—six being present on Sabbath—which is a rare occurrence for these far-away Western meetings. W. J. Hadley was present throughout, and gave much valuable information and gospel teaching, treating the following subjects: "Friends in History," "Peace," "Secret Societies," and "Baptism and Communion."

L. Maria Dean gave three very helpful Bible lessons on the "Tabernacle."

John Fry gave a very interesting lesson on the "Plan of the Ages."

On Fifth-day evening we were greatly favored with a lecture by Dr. Bailey, pastor of Plymouth Congregational Church of Denver. Subject, "Some of the Mysteries of Common Things."

On Sixth-day evening we listened with much interest to J. G. Kennedy, pastor of Boulevard United Presbyterian Church of Denver on "Comparative Study of the Four Gospels." The services of these brothers from sister churches were greatly appreciated.

Other subjects discussed were: "Social Life of the Church," L. E. Kenworthy; "Colorado as a Field for Friends," M. Z. Kirk; "How to Study the Bible," Lola Hobson; "Relation of the Pastor to the Church," George D. Weeks; "Relation of the Church to the Pastor," E. Jones.

On Sabbath morning W. P. S. Cattell gave a Sabbath School blackboard exercise, which was interesting to older ones as well as children. Following this occurred the regular meeting for worship, at which W. J. Hadley preached with great power. On Sabbath evening Ella Veeter, from California Yearly Meeting, preached.

This closed four days of very helpful and instructive meetings.

BORN.

FREEMAN.—To William A. and Mary C. Freeman, Sheffield Ala., Sixth month 3d, a son, Edgar Eldon.

PEMBERTON.—At Bellingham, Washington, Third month 22d 1904, to Wm. H. and Louie Pemberton, a son, Joseph.

DIED.

COATE.—Fourth month 28th, 1904, Fannie J. Coate, a valued elder in West Branch Quarterly Meeting, Indiana Yearly Meeting, aged nearly 62 years. She was the daughter of Elijah and Sarah Pemberton, who survive her.

HODGIN.—At her home in Richmond, Ind., Seventh month 5th, 1904, Amy Edna Hodgin, daughter of Elias M. and Rachel E. Hodgin, aged 24 years. She was a young woman of beautiful Christian character. She was a birthright member of Friends, and an active and useful member of the Christian Endeavor Society.

NEWBY.—Near Cambridge City, Ind., Sixth month 28th 1904, Mary B. Newby, aged nearly 90 years. She was a valued elder of Dublin Monthly Meeting, Ind.

Publisher's Department.

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Events and Comments.

Stephanus Johannes Paulus Kruger, better known as "Oom Paul," the last President of the South African Republic, died at Clarens, Switzerland, the 14th inst. The body will be buried in the Transvaal by the side of his wife.

The fourth instant was made memorable by the Hawthorne celebration in Salem and Concord. One hundred years ago, Seventh month 4th, Nathaniel Hawthorne was born in Salem, Mass. Many newspapers have devoted special issues to recounting his fame and estimating his genius. Bowdoin College, his alma

SICK DOCTOR.

Proper Food Put Him Right.

The food experience of a physician in his own case when worn and weak from sickness, and when needing nourishment the worst way, is valuable:

"An attack of grip so severe it came near making an end of me left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day, and for two weeks this was almost my only food; it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing I was quickly built back to normal health and strength.

"At the present time I am preparing a paper for two medical journals in which I mention my own case and speak particularly of Grape-Nuts, great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that Grape-Nuts more widely used by physicians will save many lives that are otherwise lost from lack of nourishment." Name given by Postum Co., Battle Creek, Mich.

Absolutely the most perfect food in the world. Trial of Grape-Nuts ten days proves.

There's a reason.

Look in package for the little book, "The Road to Wellville."

mater, also celebrated him during its commencement week.

England and Germany have now concluded an arbitration treaty similar to those already concluded by England with France, Italy and Spain. It will be remembered that the treaties of this character provide for the arbitration of questions of a legal nature, especially those relating to the interpretation of other treaties. They are excellent so far as they go, and that their general influence makes for peace and fair dealing cannot be doubted.

The formal election for the President of the Republic of Mexico took place the 11th inst. The Electors announced the election of Porfirio Diaz as President and Ramon Corral as Vice-President. Corral will, in the near future, be the real President, for President Diaz is aging rapidly and is feeling the strain of office. He intends to retire in reality, though he will nominally be President. In doing this he will be relieved of the arduous duties of office, and will at the same time satisfy the people.

No settlement of the questions pending between the Republic of Panama and the authorities of the canal zone has been reached. The Panama Government is firm in the belief that the only correct interpretation of the treaty is that until the canal is constructed all parts of the Isthmus are under the direct jurisdiction of Panama. However, the fact that the relations between the Panama Government and Major General Davis, Governor of the canal zone, are very cordial, leads the people of the Republic to hope that the questions at issue will be satisfactorily settled.

The Southern planters will heartily rejoice if it shall prove true that an ant has been discovered in Guatemala which is the mortal enemy of the boll weevil. Just when the cotton growers have despaired of discovering any means of checking the ravages of the bug that has wrought such immense injury to the crops in Texas and elsewhere, O. F. Cook, of the Department of Agriculture, discovers the possibilities of the Guatemalan ant, which may, if he does the same work in Texas that he does in Central America, entirely wipe out the cotton pest and save the growers millions upon millions of dollars.

The French Chamber has adjourned for the summer holidays, and will not meet again until Tenth month. The existence of the government is consequently assured until that date. Even M. Clemenceau, however, who is the leader of the bloc, has expressed the conviction that the Ministry must fall as soon as the Chamber reassembles. The explanation is that the Ministry has pledged itself on repeated occasions to introduce, the first thing next session, a long-promised scheme of income tax. In the inner circles of parliamentary life it is universally recognized that no income tax is possible in France, as it would supply too easy an electoral platform to the aggressive demagogues, who would constantly be proposing higher and higher rates of progressive taxation of incomes until all capital would be driven out of the country.

The fears expressed in regard to the Russian harvest are confirmed by reports from various provinces. The harvest in

Bessarabia is almost a complete failure. The price of stock has risen, and, in consequence of the decline in wages and the number of laborers who have gone to seek work outside of the province, the residents of the communes of Bacheuri and Ismailsk have petitioned the Governor to allow them to postpone payment of taxes. Many of the corn cultivators are reduced almost to beggary. In the province of Kieff the Governor has instructed the local authorities to take all possible precautions against famine. Frosts have seriously injured the crops. Fruit and vegetables in Kharhoff Province suffered severely from frost and rain. In the western Province of Moghileff many peasants are begging, and the official journal of the province complains of a large increase in theft.

A LA CARTE DINING CAR SERVICE ON THE PENNSYLVANIA RAILROAD.

To still further accommodate its patrons, the Pennsylvania Railroad Company has established the a la carte system of dining car service for breakfast and luncheon on several of its most popular trains.

A la carte breakfast is served on the Federal Express leaving Philadelphia at 6.35 a.m. daily for Washington, and on the Cleveland and Cincinnati Express leaving New York at 8.25 p.m. daily for Pittsburg.

A la carte luncheon is served on trains leaving Philadelphia for New York at 11.00 a.m. weekdays, 12.35 p.m. Sundays only, and 1.00 p.m. weekdays; on train leaving New York for Philadelphia at 12.55 p.m. weekdays; on train leaving Pittsburg for Philadelphia at 12.01 p.m. daily, and on the coach section of train leaving New York at 1.55 p.m. daily for Pittsburg and the West.

A la carte breakfast and luncheon are served on the Manhattan Limited leaving Pittsburg at 3.35 a.m. daily for New York.

All dinners on Pennsylvania Railroad dining cars, and all other meals, except those mentioned above, are table d'hôte.

GREATLY REDUCED RATES TO SAN FRANCISCO, CAL., AND RETURN VIA SOUTHERN RAILWAY.

On August 15th to September 9th, inclusive, special excursion tickets, with stop-over privileges, will be sold to San Francisco via Southern Railway, account Triennial Conclave Knights Templar and Sovereign Grand Lodge, I. O. O. F., at very low rates; tickets good to return until October 23d, 1904. Round-trip rate from Philadelphia, \$66.75; proportionate low rates from other points.

In addition to the Standard Pullman Drawing-room Sleeping-cars, operated daily, the Southern Railway operates on fast trains, tri-weekly, high-class, personally-conducted Pullman vestibuled excursion Sleeping-cars between Washington, Los Angeles and San Francisco, without change, via Atlanta, New Orleans and El Paso, in which the double berth rate is only \$8.50.

Excursion Sleeping-cars leave Washington at 9.00 p.m. on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will furnish all information.

While there are indications that the movement in favor of a "sane and safe" observance of the Fourth is meeting with some success, however, the casualties reported this year from the various cities of the country still make a formidable showing. The Chicago "Tribune," which prepares an annual list of deaths and accidents occurring on Independence Day, calculates that 52 persons were killed and 3,049 injured this year.

More than 45,000 employees in the great packing houses of Chicago, Kansas City, Omaha and other places struck, the 12th inst. The strikers ask that a uniform scale of 18½ cents per hour be paid for unskilled labor. They say this is not a request for an increase of wages, but a protest against a decrease. On the other hand, the employers state that "we consider the demand of the union for an advance in wages of unskilled labor entirely unwarranted by industrial conditions. We could not concede it, and

A BACK LICK

Settled the Case with Her.

Many great discoveries have been made by accident, and things better than gold mines have been found in this way; for example, when even the accidental discovery that coffee is the real cause of one's sickness proves of most tremendous value because it locates the cause, and the person has then a chance to get well.

"For over 25 years," says a Missouri woman, "I suffered untold agonies in my stomach, and even the best physicians disagreed as to the cause without giving me any permanent help, different ones saying it was gastritis, indigestion, neuralgia, etc., so I dragged along from year to year, always half sick, until finally I gave up all hopes of ever being well again.

"When taking dinner with a friend one day she said she had a new drink which turned out to be Postum, and I liked it so well I told her I thought I would stop coffee for awhile and use it, which I did.

"So for three months we had Postum in place of coffee without ever having one of my old spells, but was always healthy and vigorous instead.

"Husband kept saying he was convinced it was coffee that caused those spells, but even then I wouldn't believe it until one day we got out of Postum, and as we lived two miles from town I thought to use the coffee we had in the house.

"The result of a week's use of coffee again was that I had another terrible spell of agony and distress, proving that it was the coffee and nothing else. That settled it, and I said good-bye to coffee forever, and since then Postum alone has been our hot meal-time drink.

"My friends all say I am looking worlds better and my complexion is much improved. All the other members of our family have been benefited, too, by Postum in place of the old drink, coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial of Postum in place of coffee or tea is the wise thing for every coffee drinker. Such a trial tells the exact truth often where coffee is not suspected.

Look in each package for the famous little book, "The Road to Wellville."

proposed to submit the question to arbitration, which the union declined to do." This strike, if prolonged, will probably cause an increase in the price of beef, and may eventually end in a meat famine.

Secretary of State Hay has been decorated by President Loubet, of France, with the Grand Cross of the Legion of Honor, in recognition of the services rendered by Secretary Hay in the last six years toward the maintenance of the peace of the world. The Secretary of State, who has hitherto declined all propositions of this nature, felt that he could not refuse so signal an honor from the great European Republic, considering the motive which prompted it. He thereupon sent to the French Embassy a note expressing his grateful appreciation of the offer, which he accepted, subject to the approval of Congress.

Silas C. Swallow, of Harrisburg, Pa., was selected as the candidate for President, and George W. Carroll, of Beaumont, Texas, as candidate for Vice-President by the recent National Prohibition Convention, which met in Indianapolis. Dr. Swallow has long been connected with Prohibition and Prohibitionists. Several years ago he became prominent as the writer of articles exposing Pennsylvania politicians, and soon afterward he himself became a candidate for office on the Prohibition ticket. He polled over 100,000 votes for State Treasurer in 1897, and the year following he ran for Governor, and again polled a vote of over 100,000. The platform adopted by the convention contains, in addition to its expression of unalterable hostility to the liquor traffic, several planks which are held in some quarters to betoken a broadening policy. These new planks declare in favor of placing the tariff question in the hands of a commission, of the election of the United States Senators by the people, of the honest administration of the civil service laws, and of the recognition of the fact that the right of suffrage should depend upon the mental and moral qualifications of the citizen.

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We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

WANTED.—A Friend for a principal at Hesper Academy. D. L. DAVIS, President of the Trustees, Eudora, Douglas Co., Kansas.

Select Excursions to Tolchester Beach, Chesapeake Bay.

On Wednesdays, July 20th, August 3d and 17th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run special low-rate excursions to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat, or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay speaks for itself.

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subscriptions, five or more copies to one address, weekly edition, 12 cents each per quarter; semi-monthly, 6 cents each per quarter; monthly, 3 cents each per quarter.

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The Committee appointed by the Five Year Meeting to arrange Statistical Blanks for all the Yearly Meetings has completed its work and the blanks are ready for distribution.

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We also have Blank Certificates for Removal and Membership. Price, 50 cents per hundred.

New Monthly Meeting Record Books

The Five Year Meeting appointed Rufus M. Jones and P. W. Raidabaugh a committee to prepare a Record Book for Monthly Meetings. The committee consulted with Daniel Lawrence, of Spiceland, Ind., and adopted largely his plan for a Record.

This Record is arranged for the recording of the membership, both active and associate, and is very complete—a great improvement on the old Record.

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Surplus, belonging to Insurance Account

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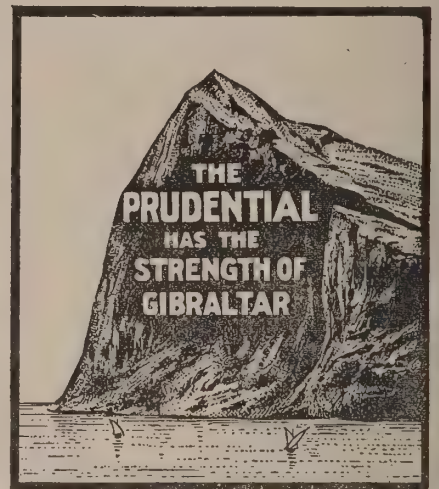
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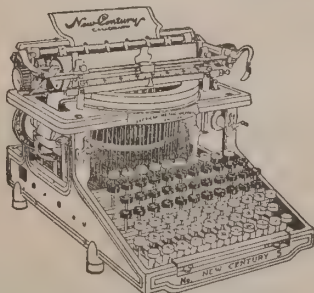
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The American Friend

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CONSECRATION.

*"Truer, clearer, lovelier, dearer,
Be my thought, O Christ, of Thee!
Break the narrow bonds that limit
All my earth-born, sin-bound spirit
To the breadth of Thine, divine.
Not my thought, but Thy creation,
Be the image purely Thine;
Deep within my spirit's shrine
Make the secret revelation—
Reproduce Thy life in mine.*

*"Deeper, surer, higher, purer,
Be my thought, O Christ, of Thee!
Not my earthly, crude conception,
But the holy, true reception
Of Thy spirit's teaching high.
May He heighten, clear, enlighten,
Every thought intensify!
Till I Thee transfigured see
Oh reveal Thy life in me!"*

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Don't Blame Nature, but Investigate.

Many claim they are nervous "by nature," when it is really only because they are slaves to the coffee or tea habit, and this is easily proved by cutting out the coffee or tea for ten days and using well-boiled Postum Food Coffee instead—then comes the change.

"I seemed endowed by nature with a nervous constitution," says a lady of Knoxville, Tenn., "and, although I felt tea and coffee were bad for me, the force of habit was so strong I just couldn't give them up.

"Some one suggested that I try cereal coffee, but I remembered what insipid drinks we used under that name during the Civil War, and so, without ever looking into the subject or realizing what progress science has made in this direction, I just wouldn't give Postum a trial, until finally the W. C. T. U. in our city started an exchange where there were so many calls for Postum it was served regularly, and many were thus induced to try it, myself among the number. How delighted I was to find it so agreeable, delicious and satisfying. As I had suffered from nervous prostration, a change from tea and coffee was imperative, but all these troubles disappeared after I had used the Postum faithfully for a few weeks.

"A sister and a son-in-law were converted to Postum at the same time, and now we all enjoy it as well as we ever did coffee, but instead of making us nervous like coffee, we enjoy steady nerves, sleep sound and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, any one who cuts off coffee altogether and uses well-boiled Postum in its place will be greatly benefited after a few days, and the return to health is a joyful journey.

There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."

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GEORGE M. HICKS.

Fair faith and hope be thine fore'er, my child;

By wintry blast or sunny favor tried,
And in thy nature's depths of depths abide

Love's perfect purity, serene and mild!
Nor scar thee storms of sin nor tempests wild!

The Lord Jehovah, faithful, still will chide

Each idle jest; nor any human tide
Shall stay thy work, by Satan's touch beguiled.

Thy loving Lord will lead thee to all truth,

Will guide each footstep, and will hold thy hand,

Nor let thee slip nor falter on the way.
Then praise Him all thy days, and let thy youth

His glory show, thy age His love command.

Then knowest thou for aye eternal day!

IN EXTENUATION.

I know I orter 'pologize foh movin' kin' o' slow,

Dis arlow is full of duties, whah we's livin' hyah below,

An' I's mo' den half suspicious dat I an' a-doin' mine;

But I feels so kin' o' triflin, when de sun begins to shine.

I knows dat I's likely to be criticised severe

Foh sittin' here smilin' when I orter shed a tear;

A watchin' of dem golden hours a marchin' down de line—

But I feels so kin' o' triflin, when de sun begins to shine.

I tries to do my duty, but I fin's, twix' me an' you

Dat de mo' you does yoh duty, why, de mo' you has to do.

An' I's dreamin' 'bout de daisies, an' de roses on de vine

Cause I feels so kin' o' triflin' when de sun begins to shine.

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"The Life of the Spirit," VII. By Dugald Macfadyen, M.A.

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, SEVENTH MONTH 28, 1904.

No. 30.

THE HEART OF THE MESSAGE.

IN THE Klondike gold fields, on the very outposts of civilization, there are many young fellows who have run away from home and left behind them broken-hearted mothers. These boys have plunged into the wild life of the camp, the excitement of "prospecting," the fever of gambling, and the freedom of a lawless society. But for some reason they are not happy. As soon as they let themselves think, or whenever they are alone and a silence comes over them, the mind travels back to the old home. They condemn their own lives and are conscious that they have spoiled the happiness of the home where their early lives were passed in innocence and joy. In the memory of one sad face, they do not enjoy being outcasts.

Some day a letter comes into camp and the receiver of it recognizes the handwriting, only grown more trembly. He quietly slips out of the crowd of boisterous men and sits on the bank of a little brook, and now he opens the letter from home. There is very little news in it—a few items about the changes in the neighborhood, the record of a few recent graves. Then he comes to the heart of the letter. Not a word about his own waywardness. No scolding for his crooked life. No threats of disinheritance. Just plain, simple words about her love for the boy whom she bore—trembly words which burn into his very soul the suffering and anguish which he is causing that forsaken mother. As he comes to the end of it, it is as though a little window were opened for him to look down into the very heart of his mother, and he feels for the first time in years the warm tears running down his cheeks and a swelling at his throat. The man in him has been reached. He loathes the old life and resolves to start anew.

No type of earth can image the yearning love of God, but *something* like this mother's heart is the heart of Him who brought us into life and ordained us to be conformed to the likeness of His Son. Letters have come to us from Him telling of His large, divine purposes for us—pleadings and tender calls. Last of all came among us the very express image of His person—One who showed the Father, until those who heard His words and saw His deeds *knew* that they had found an open Door to the Life and

nature of the infinite God. Some few glimpses He has given us of home, some news of the scenery and circumstance of those who live with Him and behold His face. But the real heart of the message is like that other which touched the boy's heart in the Klondike—only deeper, wider, more appealing. From first to last the Gospel tells of a Father's yearning love—that *we might be made sons*. The last chapter of it ought to melt any man who is spoiling his life in sin and who is clutching the swine-husks in his lean hands. It is the unparalleled story of what sin costs the heart of the Father. The veil is torn away and in the darkness one may see the sacrifice and suffering for sin—not sin in the abstract, but yours and mine. *God cares*. It makes a difference to Him. How much He cares, how much difference it makes to Him, any one may read at the cross. It is not an empty picture, no passing drama. It is an eternal fact—a *letter from home to every wanderer forever*. Love follows and watches and suffers. He who sees what this means for him may well cry:

"My Saviour! not deserted!"
"Deserted! who hath dreamt that when the cross in darkness rested,
Upon the Victim's hidden face no love was manifested?
What frantic hands outstretched have e'er the atoning drops averted?
What tears have washed them from the soul, that *one* should be deserted?"

This story of redeeming love is as fresh as when the first eye witness told it. We need it now as much as in the days when the first messengers proclaimed it as the power of God unto salvation. "The All-powerful is the All-loving too." The soul that feels it and knows it and that grasps its meaning will have his cheek wet and will feel the swelling at the throat as he cries out, "My Lord and my God."

A PLEA FOR MORALITY.

WE SOMETIMES hear very earnest and well-meaning Christians speak of "mere morality" as though it was a rather poor article, and so in fact it is. But is "mere religion" any better? There is an anecdote told of a minister who asked an elder what he thought of the sermon which the former had just preached. "Oh," replied the elder, "it was *sound*." "And what else?" asked the minister. "That is all I can say for it," said the honest elder.

That is exactly the trouble with some persons' religion. They hold a fairly "sound" theory. They have had the proper "experiences." They profess well. Their testimony sounds strong to a stranger who does not know their life. But the real qualities which make a good life, the true moral fiber, are lacking. That is what the phrase "mere religion" means. It is "profession" without possession; it is theory without practice; it is "doctrine" without life. It is a very poor affair indeed—not a bit warmer or better than the rags of self-righteousness which is what is meant by "mere morality."

The country is being shocked almost every day by the moral break-down of some highly professing Christian. Somebody whom everybody trusted proves to be no better or cleaner or holier than the ordinary unprofessing neighbor. "See there! What does religion amount to? With all his odor of sanctity, that man lacks the common morality of a decent heathen. Without any religion we are just as good as he is." This is the natural comment. Every time there is a case of moral break-down of such a sort, it furnishes large capital to the scoffer and the sceptic. His comment is hard to answer. What is such "religion" good for? It isn't good for anything. It isn't religion at all. "Mere religion" is not religion. Religion includes infinitely more than theory and doctrine, altogether more than "experiences" and "testimony"; *it is the set of the entire life toward divine ends and purposes*. "Put ye on the armor of light" . . . "put on the Lord Jesus Christ and make no provision for the flesh," is Paul's way of telling what religion is. It is the formation of a morally victorious life.

Friends have had the reputation of being just the same inside as they appeared outside, of making practice square with doctrine. But we cannot hope to drift along calmly on such a reputation. We have had enough startling revelations of human weakness and hollowness among us to make us reflect. The cut of the coat, the use of thee and thou, the solemn demeanor, do not of themselves make "saints." Never was the need greater for men and women clad in "the armor of light," with the moral fiber clear through to the core. There are many social evils of an alarming sort about us. All these things are "catching." By an unconscious imitation a man tends to do himself what he sees others doing or what the newspaper reports about others. Before he realizes he is sliding to a lower level. It is the old story; he looks toward Sodom, pitches his tent toward Sodom, and wakes up to find himself in Sodom. There can be no safe compromising with these things

—no playing with fire. We must have a revival of moral life and a raising of moral standards. We have had much holiness preaching. Now we want holiness practice. We want home discipline and constant inculcation of the truth that no man or woman is safe until there is formed a sound mind, a clean heart and a good will.

FOR THE AMERICAN FRIEND.

IDEALS IN LIFE.*

BY AUGUSTUS T. MURRAY.

This occasion is a happy one. We are met, in a sense, to celebrate the coming of age of this institution. Whittier College to-day sends forth her pioneer class, and we rejoice with her and with them over the accomplishment of long-cherished hopes and ambitions. This institution now passes another milestone on her course and takes her place among the honorable sisterhood of American colleges. It is a position of honor and of grave responsibility; for it is to our colleges that we look, in no small degree, to save the State from dangers which menace it, and to keep the standard of American manhood and womanhood high above the mean, the petty and the commonplace.

It is one of our boasts, as Americans, that our common people are at once saner and more alert than is the case in most lands; that they have a keener appreciation of what is going on about them, a more intelligent interest in public affairs; that they desire to advance in the world themselves, and are determined that their children shall; and more than this, they feel that the opportunity to advance is theirs by inalienable right. All this is no idle boast; it is true; it is one of the richest fruits of democracy. We have, indeed, a goodly heritage; and any one who has lived for a time on the continent of Europe can appreciate it to the full.

As a nation we do not enjoy the entire respect of older countries. They stand amazed at our phenomenal development; they look with wonder, not untouched with envy, upon our material prosperity; and they have in recent years come to have a wholesome regard for our strength; but with it all there is often a certain scorn, a sense of their own superiority, a contempt for our crudenesses, our provinciality. But, despite this, we go our way serenely, increasing in wealth and in strength each year, blundering often, sinning even against the light, it may be, wasting our resources, mismanaging our affairs, but still with the utmost confidence that all will be well in the end.

These two facts regarding our American civilization are worthy of serious consideration. It is right that we should recognize the blessings and the privileges to which we are heirs; it is also right—nay, it is our duty—to look with calm and unflinching view at the shortcomings, the blunders, the vices, of our

* Commencement address at Whittier College, Sixth month, 1904.

national life. These are many indeed; not all peculiar to us, for human nature is essentially the same the world over, but none the less characteristic and deserving of notice; and it is well that in thinking of the future of this college, of the duty it is to perform, and the place it is to fill, we should consider them. The picture I draw is not meant to seem unduly dark; but I naturally lay stress on those tendencies which this institution should seek to combat.

We then, as a people who in less than a century and a half of national existence have grown from insignificance to greatness, who possess resources so vast as to seem practically limitless, find ourselves only too apt to take bigness as a standard of measurement, a basis of value. This is, of course, not true of all Americans; but we are speaking now of the average man, of the one who would be taken by a foreigner as representative of our people. Taking such a man as a type, we should unquestionably find that this standard of value is his prevailing one. To him the fact that we have become a great nation is itself a proof that our institutions are right in themselves, and that they have been rightly ordered. The business man who has amassed a large fortune is to him a successful man, although this fortune may have been amassed at the cost of the sacrifice of all or nearly all that makes life worth the living. So, too, in national affairs many of our people not only desire bigness; they demand it. Let us have a strong army is their cry; let our navies cover the seas; let our flag wave over distant lands, to show the world that we are indeed great. These things not all of our people desire, but our typical man of the people would probably be found to favor them all. So in our social organization, those who have the greatest wealth, and can make the greatest, and often the most vulgar display, are only too frequently accounted the leaders, and their follies and absurdities, their excesses even, are copied and imitated, as though they merited imitation, and not rather the contempt of all sane minds. Again, in politics, he is accounted successful, who has arisen, by whatever means to a position of influence, and so on.

These things force themselves upon our attention. They are not imaginary. Those of us who are still young have seen vast changes in our American ideals. We have seen our country emerge from its former isolation and take its place side by side with the nations of Europe as a world power. We have seen American armies in Cuba, in Porto Rico, in the Philippines, and in China. We have seen the creation of a navy, great now, and presumably to be vastly increased in the near future. New and alien lands have been added to our republic, some of them without force, but, unhappily, in the case of the Philippines, by actual conquest. Never shall I forget the emotions I felt when I saw a band of forty or fifty students from our own university leave to join the army of invasion, or when, a few weeks later, I saw from the heights of San Francisco a fleet of transports sail westward, bearing that army to a land seven thousand miles from our shores.

It is no part of my purpose to discuss again the merits or the demerits of the war with Spain, or to reopen the mazy question of the Philippines. Whether or not that war was honorable or even justifiable; whether or not the popular view that it was a struggle unselfishly taken up on behalf of a suffering people in a neighboring land can still be held; it is now a matter of history, and its attendant outburst of militarism is something to be reckoned with. Whether one holds that we were right or wrong in the conquest of the Philippines, we have established ourselves as masters of those distant islands, and have suppressed by force of arms those who, failing to recognize our benevolent purposes, regarded us as alien usurpers. It was a strange spectacle, a sad chapter in our history, one which our best citizens wish had never been written; but written it has been, and the results of the Philippine war are again not fictions, but facts to be reckoned with. Omitting, then, all discussion of old questions, concerning which all my hearers doubtless have their own opinions, we must nevertheless note that the events of the last six years have done much to foster the spirit of militarism, and that they tend to illustrate in its baldness the triumph of might. We have long wanted a canal across the isthmus of Panama, and now, because we are strong and the Republic of Colombia is weak, we are to have a canal all our own. True, this is putting the matter bluntly; yet who will deny that, if Colombia had been strong and we weak, recent events on the isthmus could never have transpired. Again, in laying stress upon the fact that we have won the Philippines by force of arms, and having in mind the devastation of those fair islands during the years of the war, the dreadful loss of life, and the barbarities of which we have read, and which we must perforce believe, in part, at least—in all this I recognize that we are giving but one side of the picture. There is another and a brighter side. Cuba is a better land to live in than it was. American energy and American intelligence have done much to stamp out the dreaded fever, and Colonel Waring's life was not laid down in vain. So, too, in the Philippines, sanitary engineers and schools have followed in the path of our armies, and the evil is not altogether unbalanced by good. But what we are concerned with is the indisputable fact that to many of our people might has come to stand above right, and that in our case, as always, war has brought evils in its train. Who shall measure the harm wrought by the stimulus given by this war to men's baser passions? Who shall say how far the war is to blame for an apparently increasing disregard of life and of law in our own land? And not only a contempt for law and a disregard of human life, but now and again an outburst of veritable savagery—the burning of negroes at the stake, and that not in the South alone, where race prejudice is strongest, while in at least one recorded instance excursion trains were run to accommodate spectators. Man is by nature a savage, some say; in war he is even bidden to be such; and the man of war, whose trade is killing, glorified though he has

been by orators and poets—yes, by Christian ministers—cannot easily clear himself of responsibility for the savagery which breaks out now and again in our own land.

This, then, we must regard as an ominous sign of the times, as a distinct menace to our republic, the inordinate desire for national greatness, expressed in the spirit of militarism and the triumph of brute force.

Another aspect of this love of bigness, to which I wish to call your attention, is the prevailing tendency to gauge all things by purely commercial standards. We are not by any means a nation of shop-keepers, to use Napoleon's famous phrase, but we are, I fear, a nation of money-getters; and our average American is prone to regard the man who gets money the fastest, or who gets the most money, as the most successful man. It is, of course, in one way an expression of the struggle for existence. The young man, in choosing a profession, chooses not alone according to his individual preference. He looks also to the matter of financial returns; and in a sense he must do so, particularly if he have others dependent upon him. But many choose with reference only to financial returns. To them all the walks of life are simply so many avenues for money-getting. Medicine, law, politics, engineering, teaching—yes, the ministry—simply ways in which the almighty dollar may be won! This is bad in itself; but think of its results. What shall we say of the practitioner who enters the field of medicine with no ideals save these, to whom his profession offers no opportunities for doing good? And what of the lawyer? One may state fearlessly that the hundreds of young men of low ideals who rush into the profession of law, and who are guided in their practice by the desire to make money, and by this alone, do more to foster crime and violence than any other agency at work in our land. They bring disgrace upon a noble profession, and make what should be one of the greatest safeguards of the community little better than an ally of the criminal. And what is to be said of journalism, a profession to which our young men and young women are flocking by hundreds and thousands? What the press might be we know. What it is, we see all too clearly, when men of ability, actuated by a desire to make money, pander to the basest instincts of the community, and make many of our great journals unfit to be seen in our homes. These are not light matters. They show to what the greed for gain has brought us; and it is our shame that the editors of such journals can say in their defence that they but give the public what it wants.

Another side of this same commercial spirit is seen in the unwillingness shown by so many to engage in any disinterested work for the State, for the Church, for any high end. Returns that can be measured in dollars and cents are looked for, and the patient student toiling in his laboratory or his study, spending time and energy in the search for truth—the man who devotes his life to high and unselfish ends—is often counted a failure.

Our people are lovers of success. They do not always rightly gauge success; they do not always look to the means by which it has been won; but they love it for itself. So our young men and young women are energetic, ambitious; they enter upon life's struggle with a desire, a determination to succeed; and this is well. But not rarely the vision is clouded and success is purchased by ignoble means. That office may be won the young man surrenders high principle and buys with money or with promises the support of the corrupt and the corruptible. That wealth may be won he uses public office to further private ends. In law he defends a known criminal and seeks to defeat the ends of justice, in order to win a reputation as a clever pleader and so be in a position to demand large fees. In business he stoops to take advantage of another and to sell him land or stock or what not, known to be worthless. Even in our colleges, in manly sports engaged in by manly fellows, it requires constant alertness on the part of those having these matters in charge, to see that all is indeed manly, straightforward and open. So fierce is the thirst for victory in inter-collegiate contests, so strongly does the team feel that its college demands a victory, that now and again unworthy means are taken to secure it. I have myself more than once seen manifest attempts to injure an opponent on the football field, have even seen a throng of college men, as their team appeared to be losing, call out to their men to do, this very thing, cowardly and unmanly as it is.

I speak of these things, which happily are not universal, because they show tendencies in our American life the very existence of which makes it clear that low ideals prevail among us. I might appeal to the daily press, and ask if there has been a week during this past winter in which we have not read of some glaring instance of dishonesty on the part of some public official or of one holding some other position of trust. For this we Americans must blush. Our public officials—national, State, county and municipal—are in hundreds, perhaps in thousands, of instances corrupt. They have no ideals; they but seek gain; and office is to them a means of getting gain.

My friends, these facts suffice to show how great is the opportunity and how great the responsibility which confront our schools and colleges. If many of our people seem to follow low ideals, seem to lack ideals, it is for our schools and colleges to work—silently, persistently, surely, until the mass is leavened. Upon them rests the high duty of leading the young men and young women of our land to rise above these besetting tendencies of American life, and to cherish high ideals of living in whatever sphere.

The general average of intelligence in our land is high. Our democratic institutions, faultily as they are administered, are justified by their fruits. They tend to create men, not machines; and despite blundering in the conduct of our affairs, we none the less fearlessly assert that the underlying principles of our government are right. Our faith in democracy is

firm. Firm, too, is our faith in our school system. This, too, may have its faults. It may, in this locality or that, be administered by men who are incompetent or corrupt; but again we justify it by its fruits. Few, indeed, are the regions in the length and breadth of our land, where a boy or girl grows up without, at least, elementary instruction. Small, indeed, is the percentage of native-born Americans who are illiterate; and we count by millions those who, at State expense, have gone through our high schools, and are ready for college, or for entering with well-trained and well-equipped minds upon business or technical careers. More than that, in many States, especially in our Western States, universities, maintained and equipped by the State, afford facilities for higher education to all who are ready and who care to make use of them. Side by side with these stand similar institutions supported by private endowments, some of which again offer unlimited opportunities without tuition charges.

Great, indeed, is our opportunity. I have spoken of certain influences which Andrew D. White once characterized as a tide of barbarism. To counteract these our colleges stand as bulwarks of civilization, sending forth each year among thousands and tens of thousands of men and women stimulating, elevating, civilizing influences. In the midst of this material age we preach the doctrine of idealism. Not wealth, not power, not influence, is the goal of life, but right living. Material prosperity, purchased by the sacrifice of one's ideals, is but dust and ashes, as many a so-called successful man has come to know. And what is true of the individual is true of the nation. Conquest never yet imparted lasting greatness. It is the development, the training of men that does so. We recognize changed conditions, and that our own country can never return to its former isolation; but, while new occasions teach new duties, the duty of national, as of individual, righteousness changes not nor fades away.

To you, then, young men and young women of Whittier College, especially to those of you who this day receive your diplomas, I bring this message: Cherish your ideals. However rude the shocks you may meet in the larger world which you enter after leaving college, hold fast to the principles of right living, of high-mindedness, which have been taught you here. Fear not to be optimists, but rather rejoice in your faith in God and in humanity. You have been trained to take your stand with those who are combatting the influences which make for unrighteousness, and to let yours make for righteousness. Your alma mater has the right to demand this of you; you owe it to her to show yourselves not unworthy of the diplomas handed you this day.

And more than this: the college not only imparts to one high ideals. It gives him, also, a special training for life's work. This does not consist in a fund of information, an accumulation of facts, many of which your memories are bound to lose, but in a training of the whole man. You have, I trust, learned to think; you have trained yourselves to see clearly, to

reason surely; you are in a position to face life's problems and life's duties bravely and unflinchingly. Cherish, I beg of you, honesty of the intellect, as you cherish honesty of life. Then will your training serve you well, wherever you may be placed. You will know how to distinguish the genuine from the sham, the true from the false. There is no royal road to success, as there is no royal road to learning. The college-bred man or woman begins anew on leaving college, and begins, it may be, at the bottom. Hard, painstaking work, and nothing else, brings success; and it should be one of the results of your training that you know this, and are ready to accept it. Carry with you, my friends, as among the richest gifts your college can give you, a sense of the beauty and the nobility of life, high ideals of scholarship, of citizenship, and of conduct, and a readiness of mind to turn with energy to the work before you, however humble that work may be. You will not be led astray by our American love of bigness. You will not use the purely commercial standard of value. Right will ever in your eyes come before might and honor before profit.

In another sense, too, life will be richer for you than for those who have not had these advantages. Besides the special training they impart you have gained from your scientific studies a deeper appreciation of the awe and mystery of universe. The stars and the wild flowers, the mountains and the sea, should mean more to you; for you will see more in them than the untrained eye can see. May they be to you not merely so many illustrations of the mysterious workings of natural laws, but also manifestations of the power and glory of God. And from your literary studies you have gained that which, rightly used, will be a priceless possession—the love of good books. He who has this dwells in the society of the great souls of earth, and communes with them as with familiar friends. Of this friendship no circumstances of life can rob you, not occupation, not isolation, not poverty. Let it never be said of you that absorption in the routine business of life, in the getting of money, makes you dead to the influence of the things of the spirit. Be lovers of the beautiful in art, in nature, and in literature, as you are lovers of the true. For, while we recognize that a disinterested love of truth is the foundation stone of all true culture, the Greeks have taught us what it is to be lovers of the true and of the beautiful as well.

These considerations are general ones. Let me say now that this institution has especial opportunities, especial responsibilities. It is situated in the far West; and in the larger and more liberal life of the West there are peculiar dangers. We rejoice in this freer life; we believe that it tends to develop stronger types of manhood and womanhood; but its very largeness and freedom and vigor give rise to habits of thought and action which need guiding, need tempering. Here in this great State, so fair a spot in which to live, do we not see abundant signs of this? Is there not a deplorable lack of respect for tradition, only too often a lack of respect for law? Is there not a lack

of high-mindedness on the part of men in public life? Is it not abundantly evident that this absorption in material things, of which I have spoken, makes our people callous to the gentler, the higher, aspects of life?

Against these things Whittier College will take a firm stand, and from her will go out influences which will make for the development of higher standards. For the college which merely imparts instruction, even though it be of the highest type, fails to perform its duty. It is not knowledge that saves; it is character; and the function of the college is to train men and women for the highest duties of citizenship.

Nor is this all. There is in the case of this institution an added reason why high standards should prevail. It stands not only for the intellectual life, for a high idealism. It represents also the ideals of Quakerism. For this reason it has its own peculiar work to do. This is not a limitation. It will preach a love of truth and a fearlessness in the search for truth; it will seek to train men and women to fill with honor the various callings of life; it will take upon itself the duties of the college. But it will, also, teach reverence, sobriety of life, simplicity and sincerity. As a branch of the Christian Church we have for centuries borne our testimony to the enduring value of these things; we have protested in what may well seem, in this day, exaggerated ways against their opposites; and our testimony is now as much called for as it ever was.

From the Atlantic to the Pacific, from New England to California and from Oregon to North Carolina, stretches a chain of educational institutions, founded and maintained by our society, and bearing evidence to its loyal devotion to the cause of learning. My young friends, these institutions have one and all been founded upon the spirit of self-sacrifice. Others have labored, earnestly and prayerfully; you enter into the fruits of their labor. Let this be to you an added incentive to high and unselfish living.

As a Church the Society of Friends has wrought much; as a Church it has still work to do. Let us confidently hope, let us pray, that the highest ideals of Quakerism may ever prevail in this place. And what, my friends, are these? Surely they are ideals of spirituality and simplicity. Rightly understood these are our chiefest characteristics; these are the things whereby our fathers wrought so nobly for God and for humanity. Not by formalism of dress, or conduct, or language, but by spirituality in religion and by simplicity in living. Cherish these things, young men and women; they are our sacred heritage. So will your labors, too, be blest and bear fruit.

The victories of patience are not rewarded with monumental marble nor recorded in the temple of fame. But sweeter and gentler natures are her monoliths. Souls that have been cleansed by the washing of tears, hopes made pure as a dream of God, faith unsullied and a crown that shall never fade, are some of the things that lowly patience builds.—“United Presbyterian.”

FOR THE AMERICAN FRIEND.

LICENSE AND LIQUOR LAWS IN 1706.

BY JACOB LINDLEY SPICER.

The following interesting information was culled from an old book, entitled “A Collection of Authentick useful Precedents in all Cases, which do properly concern, or are relating to the Office of a Justice of the Peace.” Printed in London in 1706.

This book was owned by one who in 1750 wrote on the title page:

“Know all men by these presents that I am of Oyster Bay in Queens, on N. York Island.” “Ejus Manus Scriptoria.”

A LICENSE TO KEEP AN ALEHOUSE.

“Thomas Putt Kt. and Will Bragge Esq.; Two Justices of the Peace of our Sovereign Lady, the Queens Majestie, In her Highnesses County of D.— send greeting to Our Lord God everlasting. Know ye. That we the said Justices, of good and credible report, to us made by divers credible and honest Persons, &c. That J. W. of &c. is a man meet to keep a common Ale-house in the House where he now dwelleth, have licensed, allowed, and admitted, and by these Presents do license, allow and admit the said J. W. to keep a common Alehouse or Tippling house at L.— for one whole year next ensuing the date hereof. So that the said J. W. suffer not, any unlawful Games to be used in his said House, nor any evil Rule or Order to be kept within the same, during the time of his said License, for the using of which License, accordingly, we have bound the said J. W. in 10£ and two other Sufficient Surities in 100s. a-piece by Recognizance to the Queen’s Majesties use. In witness whereof we have hereunto set our Hands and Seals, dated &c.”

If an Alehouse keeper suffer any person to remain and continue “Drinking and Tippling, contrary to the form of the statute” “The Constable or Church warden” was to levy 10 shillings for the use of the Poor in the Parish or take and sell Chattels for the amount. “Hereof fail not at your Perils.”

If any one were To become Drunk, the Church warden must levy and collect 5 shillings for use of the Poor of the Parish. If he had spent all his money the offender was put in the stocks for six hours.

For the second offence the Drinker was fined “10£ with Conditions to be from henceforth of Good Behavior” or be taken to “Goal.”

For Conviction for selling without a license the offender was fined 20 shillings.

For second Conviction He was imprisoned for one month “To be dealt with as an idle, lewd, and disorderly Person.”

For the third Conviction he was to be put into the “House of Correction” until released by “Order of the justices of the General Sessions in the County.”

The sale of “Ale Beer Cyder and Perry” was allowed. To sell less than One full Ale quart of the best Beer for one peny” 20 shillings was forfeited for the use of the poor: or it was taken “By way of

Distress of the Goods and Chattels. Within six days Appraise and sell the said Distress and deliver over the Surplusage or Remainder" to the offender.

If he could neither pay nor have sufficient chattels, he was to remain in Goal until it was paid.

The Alehouse keeper was required not to allow "Carding Dicing or Bowling." Allow no person to stay more than one day or night but such as he will answer for and have forthcoming, if occasion require.

"He shall keep one or more Beds in his House as also Man's meat and Horse Meat."

He could sell "Two small quarts of Beer or ale for a penny" and must keep "Both sorts, and also Bread for the Poor and such others as will buy the same."

He may be compelled by the "Ruler Constable or other officer" to keep those who travel.

In London the alehouse keeper must not "Suffer to remain in her House (not being her ordinary Household Servant or Lodger) upon any Sabbath Day, or day of Humiliation, or publick Thanksgiving." The true "Name and Sirname" had to be given to officers if she were not personally responsible. There could be no "Tippling or Drinking" after "Nine of the Clock in the Night-time."

"Rogues, Vagabonds, Sturdy Beggars, masterless Men, or other notorious Offenders" were not to be allowed upon the premises at night.

No "Other person could sell or utter any Beer or Ale or other Victual, by deputation."

"She shall keep the true Assize and Measure of her Pots Bread and otherwise."

"You are to be and stand suppressed if you suffer any Drink by you sold, to be drunk in any Silver Cup or Other Silver Plate, and your License to be then and from thenceforth void."

Poughkeepsie, N. Y.

A BIT OF HISTORY.

"If thy enemy hunger, feed him."

Stephen and Abigail Hathaway were Friends of good standing who dwelt during the last quarter of the eighteenth century in a comfortable homestead in Southeastern Massachusetts, on the right bank of the Acushnet River, nearly opposite the site whereon, at a later date, the city of New Bedford was builded. Here they lived, loved and labored, and, under the good hand and blessing of the Lord, brought up a family of twelve or thirteen sons and daughters.

In temperament this Friend and his wife were quite dissimilar, the one character the complement of the other. Stephen Hathaway was of a gentle, quiet nature, given to retirement and meditation, often seeking strength and guidance by communion with his Saviour. He was somewhat ascetic in tendency; it was his habit, even during the cold, snowy nights of winter, to walk barefoot around the house-yard before retiring to bed. He conscientiously avoided excess in eating. Withal he was so affectionate and approachable that his children and grandchildren clustered

around him, loving him dearly. Friends of that era and region were an austere sect, and of one of Stephen Hathaway's peculiarities they spoke gravely, as if it were counted a vagary pardonable only in one so spiritually-minded; he was given to the singing of hymns! Even at the last, on his deathbed, he asked that one of his granddaughters should sing to him.

Abigail Hathaway, the wife, was a typical New England woman, a true mother in Israel, quick of discernment, prompt in action, managing Church and domestic affairs, we may be sure, with equal energy and discretion. Small leisure found this busy housewife to fondle or pet her children; yet she would cheerfully have laid down her life for them, and by her consistent, Christian walk, and robust, practical piety, she influenced their whole lives for good.

The ties that bind England and America together have become so well knit during the years that have elapsed since the period of which we write, that we can afford to look back with what Secretary Hay terms "the cold and luminous eyes of history," and to recall without embarrassment an incident which occurred during the stormy days of the Revolutionary War, and in which our Friends were directly concerned. One morning, during the prevalence of this conflict, a messenger, breathless with haste, broke in upon the peaceful quiet of the farm house. He reported that a company of the British had landed further down the bay and were coming up the river bank, their trail marked by desolation, as from burning dwelling-houses, barns and haystacks the black smoke ascended.

The spirit of Abigail Hathaway rose equal to the emergency. "Stephen," said she, "do thou take the children and one of the maids, and the chest of silver, and go hide in the woods. I will stay here and meet the soldiers." Stephen, doubtless, may have entered some mild protest against this arrangement, but upon this point family tradition is non-committal. There was short time for parley or discussion. The father, with the little ones, soon departed, wending their way into the seldom-traversed recesses of the wood, leaving the wife free to address herself to the business in hand. Though domestic slavery was at that time dying out among Friends of New England, there was still in every substantial household a retinue of helpers and dependents.

By direction of the mistress, the deep Dutch oven, built out on the side of the house, was speedily heated, and long, well-seasoned logs were rolled into the wide fireplace. Great loaves of wheaten and rye bread were prepared and put in the oven to bake, on the crane hooks over the fire were swung iron pots containing hams, shoulders and pork and beans. A dish of steaming cornmeal mush was stirred up. The contented cackle of the fowls in the yard was changed to cries of dismay as one after another of their number was captured and decapitated; the savory smell of chickens in process of roasting on spits before the fire was soon added to the other appetizing odors. Long tables were spread, butter, milk and cream were

brought in from the spring house. The family might have to put up with scant rations for weeks afterwards, but with the preservation of the home itself at stake this was no time for false economy.

These preparations were barely accomplished when up rode the red-coat captain, a little in advance of his company, to make a preliminary inspection before authorizing the usual looting and burning. In the doorway, ready to meet him, stood the dame, in snowy cap and kerchief, stiffly-starched apron and scant russet gown, quite calm and unperturbed. She greeted the British officer courteously, told him that she had been apprised of his coming, and, knowing that both he and his men must be hungry and tired, she had had prepared the best meal that she could on so short a notice. She now invited them in to partake of it, while their jaded horses were being rubbed down and fed in the barn. It is not in the nature of the average Englishman of our own or any past time to resist such an appeal made at once to his heart and to his stomach, nor, after so hospitable a reception, to permit depredations upon the property. The captain, his officers and his men, and his horses ate, drank, and rested, then rode on their way, leaving the homestead unscathed by fire or sword. For many years thereafter "the old Hathaway place on the head of the River Road" stood as a landmark and memorial of the Christian tact and courage with which Abigail Hathaway met and overcame an enemy.

There is a sequel to this story, by which it is pleasantly linked to our own day. Among the younger daughters of the household there was one who bore the name of Alice. There are certain letters still extant, though yellow and fragile with age; through these may be traced the brief life-story of this young girl, though even the missives themselves seem almost to shrink from too inquisitive a scrutiny. She was wooed and won by Asa Russell, an esteemed minister of the Society. He was already a widower, with two or three "little motherless and lonely lambs" to be cared for. Alice Hathaway's wedded life was a brief one; but so dear was she to her husband that even after her death the image of his girl-wife in a dream brought comfort to his sorrowing heart. She left no children of her own, but in the family her memory was cherished, and the name of Alice, handed down from generation to generation, has been borne by some one of the descendants from that day to this.

Here followeth the sequel: On February 25th, 1902, occurred the launching of the German Emperor's yacht, "Meteor," from an American shipyard in New York harbor. At this ceremony, gracefully officiating, stood Alice Lee Roosevelt, daughter of our honored President, Theodore Roosevelt, and, on her mother's side, fifth in lineal descent from the intrepid Quakeress, Abigail Hathaway; beside her stood Heinrich, Prince of Prussia, himself the grandson of Queen Victoria and fourth in direct descent from George III. of England, of the Revolutionary period. Let us hope that the fair Alice of to-day, with the

readiness of resource and the courage of her great-grandmother, may also inherit the peace-loving spirit of her Friendly forbears; that she may be of the number "through whose efforts and struggles the world is helped onward, and humanity moves to a higher level and a brighter day."—K., in "The Friend" (London).

New York.

OREGON YEARLY MEETING.

Oregon Yearly Meeting convened at Newberg, Seventh month 5th to 10th, inclusive. The first meeting on ministry and oversight was held on the afternoon of the 4th, but the first public session was on the following morning at ten o'clock.

From first to last the meetings seemed under a special overshadowing of the Spirit. Harmony and love prevailed, and from time to time in the various meetings special blessings came to many lives.

We were greatly favored in having with us in the ministry our aged friend, Amos M. Kenworthy, with a minute from San Jose, California; John Frederick Hanson, with a minute from Mt. Vernon, S. D., and Walter Vail, a member of Philadelphia Yearly Meeting. All of these ministers—Amos M. Kenworthy, with his earnestness for rightness with God and righteousness among men; John F. Hanson, with his wide experience and his careful presentation of the subjects of temperance, peace, education, and the fundamental principles of Christianity and doctrines of our Church, and Walter Vail, with his earnest zeal for temperance and peace and Christian living—gave great service in the various meetings of the yearly meeting.

In addition to the ministers already mentioned, and the ministers of the yearly meeting, we were especially favored this year in having with us some ministers who have, during the year, settled in Oregon. These are Elwood Knight, of Rosedale; H. Elmer Pemberton, of Scott's Mills, and Mary Geer, of Marion. Anna Z. Strange, a minister from Boise, who has never before had the privilege of attending the yearly meeting, and Edwin and Myra Smith, who are workers in the Mission at Portland, rendered valuable help in many of the meetings.

There were present, too, for the first time, Levi Lewis and family, and Mylo P. Elliott and family, who have recently settled at Newberg; also John Gilbert and wife and two daughters, from Indiana; Allen J. Pemberton and wife, Albert Mendenhall and wife, Robert VanHorn and wife and Lewis Carpenter, from Iowa. In one of the business sessions the names of the visiting Friends were read and the visitors asked to stand; then the entire meeting rose and sang together, "Blest be the tie that binds our hearts in Christian love." The presence and the testimonies of all these Friends gave help and inspiration to the meeting.

All the departments of work seemed to present unusual features of interest this year. The interest in Missions was increased by the presence and inter-

esting talks of Silas R. Moon, who is at the head of the Mission work in Kaak Village, Alaska, and also by the presence and words of Malinda Newby Smith, who spent last year at the Mission. During the missionary session, Anna Belle Gardner, a young lady from Portland Meeting, who has for a number of years been deeply interested in missionary work, came forward and publicly gave herself to the Church and to the Lord for mission work in Alaska. She will go within a few days with Silas Moon, when he returns to that field. The scene of her consecration was most impressive.

The temperance session was very encouraging. The recent victory in Oregon in favor of local and county option gives courage and hope.

At the session considering the subject of peace, John F. Hanson gave a stirring address. The great field open in the Pacific Northwest, and the many calls for help which come, always give spirit to the sessions for Sabbath School, literature and evangelistic work.

Great interest was shown in educational work, and the reports which came in from Pacific College were full of encouragement. The spirit of personal sacrifice and self-denial which has made possible the existence of Pacific College, still continues and gives hope and assurance for the future. Great work has already been accomplished, and great things are yet possible. The spirited report given by Prof. Kelsey, the representative from Pacific College at the Indianapolis Convention, was well received. Walter Miles, a student of the College, after having won the State contest and the contest of the Pacific States, then represented the Pacific States at Indianapolis, where he won first place in what may be rightly said to have been the "greatest oratorical contest of its kind ever held."

Perhaps never in the history of Oregon Yearly Meeting has there been a more hopeful yearly meeting held. The Lord was very near unto His people. The messages which came from various Friends and from the yearly meetings were helpful, and while we feel with others it would be desirable to shorten the epistles, yet Oregon Yearly Meeting is always glad to receive these messages of love and encouragement. The meeting adjourned to meet next year at the same place, Seventh month 11th, 1905.

HENRY EDWIN MCGREW.

Holiness is religious principle put into motion. It is the love of God sent forth into circulation, on the feet, and with the hands of love to men. It is faith gone to work. It is charity coined into actions, and devotion breathing benedictions on human suffering, while it goes up in intercession to the Father of all piety.—F. D. Huntington.

The inquirer after holiness should associate with those whose intelligence will instruct him; whose example will guide him; whose conversation will inspire him; whose cautions will warn him.—J. A. James.

The International Lesson.

THIRD QUARTER.

LESSON VI.

EIGHTH MONTH 7, 1904.

GOD TAKING CARE OF ELIJAH.

1 Kings 17: 1-16.

GOLDEN TEXT.—He careth for you.—1 Pet. 5: 7.

DAILY READINGS.

Second-day, Eighth mo. 1.—God taking care of Elijah. 1 Kings 17: 1-7.
Third-day, Eighth mo. 2.—Caring for Elijah. 1 Kings 17: 8-16.
Fourth-day, Eighth mo. 3.—Sorrow and joy. 1 Kings 17: 17-24.
Fifth-day, Eighth mo. 4.—Power of prayer. Jas. 5: 13-20.
Sixth-day, Eighth mo. 5.—Kept by God. Psa. 37: 12-24.
Seventh-day, Eighth mo. 6.—God's care for the faithful. Isa. 33: 13-17.
First-day, Eighth mo. 7.—God's judgments. Amos 4: 6-13.

Time.—Some time during Ahab's reign, 876-853 B.C.

Place.—Samaria, the capital of Israel; the brook Cherith emptying into the Jordan, probably from the east; but it has not been identified; Zarephath, a town between Tyre and Sidon.

Rulers.—Ahab, king of Israel (see last lesson); Asa, king of Judah; Benhadad II., king of Syria; Ethbaal, king of Tyre and Sidon; Mesha, king of Moab.

I. "Elijah, the Tishbite." This is the first mention of him. The Septuagint has it, "of Tishbeh of Gilead," and this seems the most likely. Nothing is known of Tishbeh. His parents, in striking contrast to the usual custom, are not mentioned. Gilead was east of the Jordan; it was a wild country, and its inhabitants were strong, hardy and, perhaps, semi-civilized, similar to the old Scotch Highlanders, as compared with the Lowlanders. "Inhabitants." "Sojourners." Revised Version. It is possible that he had gone to sojourn in Gilead, but the Septuagint Version, as above, is more satisfactory. "Said unto Ahab." It would seem that his appearance was a sudden one. This would be in accordance with the character of the times. "Before whom I stand." Equivalent to "whose servant I am." "But according to my word." "As God shall proclaim through me." "The chief purpose of this prediction of Elijah's is to demonstrate that the God whose servant Elijah is is the sole ruler of nature, against whose will no power in heaven or earth can prevail."

2. "And the word of the Lord came." A special message to Elijah himself. How it came is not related.

3. "Get thee hence." That is, from Samaria, where Ahab was. "Eastward." Toward the Jordan and Gilead. This would be familiar ground to him, and where he could easily conceal himself. "The brook." The course of the stream. This would be dry in summer.

4. "Ravens." As there are no vowels in Hebrew, the consonants might mean Arabs or something else. Thus, in English "nt," by supplying a vowel, could read ant, not, nut, net. There is, however, no need to minimize the miracle. There is no reason why we should not believe that it was the ravens who fed Elijah.

7. "After a while." It is not stated how long, but

probably less than a year. Ahab, meanwhile, was searching for him (1 Kings 18: 10).

8. Again there comes a special message.

9. "Zarephath." A city or town about nine miles south of Zidon. This was the Sarepta of the New Testament, where Christ met the Syro-Phenician woman (Luke 4: 26; Matt. 15: 21-28). "Widow woman." An old-fashioned expression. The great enemy of Baal worship would not have been expected to take refuge within the dominions of its great upholder.

10. "Gathering sticks." For her fire. "Water." To give water to a thirsty person is considered in the East a prime duty. Compare John 4: 7.

11. The woman readily starts to comply with the request for water.

12. "As the Lord thy God liveth." This implies that she recognized him as an Israelite. "I have not a cake." This was probably a flat cake of unleavened bread, thin and about ten inches in diameter. "Barrel." In all probability an earthenware jar. "Oil." Olive oil, eaten with bread, as we use butter. "Cruse." A small jar, or bottle, of earthenware also. "Two sticks." Just as we should say "a couple," meaning a very few. "Dress." Make it ready to eat. "Eat it and die." It was the last food they had; she did not see where any more was to come from.

13. "Do as thou hast said." Make the cake, but bring it to me that I may eat it. This was a severe trial of her faith, as there would not be enough for the three.

14. The prophet did not keep her in suspense long. "For thus saith the Lord, the God of Israel." Whether these words confirmed the faith of the heathen woman or not we are not informed; but it is likely that she had faith that the God of the stranger would confirm the stranger's words. "The barrel of meal shall not waste," etc. This was the reward for the ready and complete faith of the woman. Whatever might happen to others, her supply was sure as long as want prevailed in the country.

15. Believing the word of the prophet, she went and carried out his words, though apparently she was giving him the very last of her food. "Many days." Literally, "for some time." The Hebrews used "days" as an indefinite term. "She and he and her house." This implies that Elijah took up his abode with the widow and her son, and this fact is confirmed by the following account (see verse 19).

16. A repetition of the wonderful fact.

PRACTICAL THOUGHTS.

1. Elijah gave prompt obedience to the word of the Lord.
2. Faith is sure to receive its reward.
3. God cares for His children.

A man's country is not a certain area of land—of mountains, rivers and woods—but it is principle; and patriotism is loyalty to that principle.—George William Curtis.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR EIGHTH MONTH SEVENTH.

GOD'S GUIDING HAND IN OUR LIVES.

1 Chron. 29: 10-12; Luke 12: 1-7.

(Experience Meeting.)

Second-day, Eighth mo. 1.—Jacob's guide. Gen. 28: 10-15.

Third-day, Eighth mo. 2.—Israel's guide. Ex. 13: 17-22.

Fourth-day, Eighth mo. 3.—Angel guides. Ex. 23: 20-23.

Fifth-day, Eighth mo. 4.—David's guide. Ps. 25: 8-12.

Sixth-day, Eighth mo. 5.—Paul's guide. Rom. 1: 7-13.

Seventh-day, Eighth mo. 6.—Our Guide. John 14: 5, 6.

There is none of us who would deny God's guidance as a matter of promise and of hope; but do we accept or realize the extent of its application in the daily happenings of our lives? When Jesus spoke of the hairs of our heads being numbered, He meant that God really does care, and that He has full knowledge of our needs and our weaknesses, even in the details of life. And He does not take vacations, leaving us at times to shift for ourselves; nor does He wait for the times of stress and emergency when by some striking intervention He may make us know and acknowledge Him as guide.

The voice that says: "This is the way; walk ye in it," may be a very gentle voice; and if we do not heed we will soon fail to hear. The hesitating witness for Christ who wants to be fairly "pushed off the bench" by impulse, needs to learn the gladness of a freely-given offering and the blessedness of a ready acceptance of God-given opportunity.

Though there be as guide the angel that led Israel, or the Lord Himself, who is "with us always," the question is first and last one of our own wills. Paul desired always to do God's will, and therefore he had it as guide continually. We remember his marvelous "leadings," but we have to think but a moment to know how small a part of his life was lived in their actual fulfillment. It was for the most part that every-day purpose of a consecrated mind to do the duty lying nearest.

But geographical nearness was not for Paul, nor is it to be for us, the limits or sole condition of guidance. His knowledge of Macedonia and Rome quickened his love and desire toward them. Peter had no call within himself that sent him down to Cæsarea, but grace had opened his ear to hear the request of the centurion's embassy. It is one of the anomalies of our ideas of guidance that, as Friends, we have attached much importance to the impression of the individual as to service in some locality, while the voluntary, united expression of the thought of those residing there, that such service would be helpful, has been viewed with distrust and even disfavor.

There are many forms of guidance, and the only true honoring of God is to recognize Him in them all, whether the methods seem to us unusual and impressive, or whether we have simply entered the open door of service in obedience to a fixed purpose to serve at all times and in all ways that we may.

Correspondence.

MISSION LITERATURE.

The plea of May M. Jones in THE AMERICAN FRIEND of 7th instant for a much larger and better literature in the Spanish language is a most interesting one.

The fact is clearly brought out that there exists in that tongue but a very limited number of books of high character, and that the greater part of them are misleading, dangerous, or frivolous, so that converted people are often led astray by them.

What hope is there that a fitting literature will ever be supplied to them? And is not the situation even worse in this respect in many of the countries in which missions are established? What worthy books or periodicals are there in India, China, Japan, Turkey or Africa, and how many even in Russia, Germany and France which would be wholly acceptable to us?

In order to supply this evident need, what gigantic efforts must be made. Translators of skill and thorough education must cause thousands of authors to speak in other tongues. Money must be poured out like water in the printing and distribution of these works. Private enterprise can hardly be expected to enter a field like this, for the demand must for a long time, if not always, be a limited one, and the purchasers usually possessed of small means.

Besides these there is need of periodicals. Some mission stations issue papers of a most useful character, and which have been of great use in spreading the gospel. But how limited in their size and circulation beside the publications which are all around them, of an opposite class. Truly, it is by divine help only that the convert in such surroundings can hope to retain his faith. Having already so great an advantage, the efforts of evil are multiplied against the believer who is striving to be faithful.

Does not this view of the struggle make it seem a comparatively hopeless one? Is there no better solution of the problem? It is proverbial that when the mountain refused to come to Mahomet, Mahomet went to the mountain.

Is not the only lasting success to be attained by teaching the English language? There is no other to be compared with it in richness of good books and periodicals, and they are constantly pouring from millions of presses in countless profusion. One is bewildered even in attempting to enumerate the classes to which they belong. Translation of any considerable fraction of these is wholly impossible, but all of them are at once available to the child who has learned the language. This is no serious task. The English traveler finds it quite easy to go all over the world with none but his own, and those who talk with and for him are evidently not of the wisest or most studious, always.

We are told there is a very great desire among other nations to learn to speak and understand it. They see many reasons why it will be of value to them, and they come to our missions asking to be taught and willing to pay for the teaching.

By this means it would seem that with the same expense the gospel may be carried to a greater number and more effectively than in any other way and with greater probability of permanent results. Each one of these thus taught will be a center of influence spreading the knowledge of that which has been learned. In this teaching, of course, the lessons will be full of Christianity. The first and principal reading will be the Bible. The exercises will be largely of a similar tendency and the pupil will at length be well equipped and with abundant resources for growth and progress. Some missions are already working in this way. The United States Government by thousands of teachers whom it is sending out to our island possessions is teaching, first of all, the English language in order that we may become a homogeneous and united people. Is not this the most practical method, and if we are to have any permanent success must it not be adopted?

Were we of those who "sit in darkness" what would be our greatest desire? Knowing something of these vast mental treasures would any effort be too great that we might possess the key which would unlock them all for us?

It is true that this means cannot well be used for the instruction and conversion of adults, and that efforts must not be made for them, but even these will often be more effectually reached through their children, who know perfectly their own language, and have also learned the English and the gospel of Christ.

HENRY H. SWIFT.

Things of Interest Among Ourselves.

Sarah P. Morrison is again settled in Richmond, Ind.

Friends of Martha Newby will be pleased to know that her health was so much restored as to enable her to attend practically all the sessions of Oregon Yearly Meeting.

Nine adults and three children were received recently in the meeting at Matamoros, Mex. An equal number of adults and eleven children were received in Victoria.

Lydia Pike and Leona Longstreth left Matamoros for the North immediately after the close of school. Lydia Pike expects to return the 1st of Ninth month.

President Edwin McGrew and his family reached their Oregon home after nearly a year's absence, on the 30th of Sixth month. He was again chosen clerk of Oregon Yearly Meeting.

Jane Blair, an esteemed and valued Friend at Newberg, Ore., was unable to attend the yearly meeting. She is lying critically ill at her home. She was much missed in the meeting, for formerly she was always present and was one of the most competent and devoted members.

Sandwich Quarterly Meeting was held at West Falmouth, Mass., the 14th instant. John M. Watson and Albert Bailey attended, with minutes. Other Friends who are spending the summer in the meeting were very helpful in service and company. John M. Watson will remain for a time in Sandwich.

Through the solicitation of E. Collins, "Pilgrim's Progress" and a number of booklets, printed in Spanish, have been sent by the American Tract Society to May M. Jones, the missionary at Gibara, Cuba, who contributed the article on the need for Spanish Christian literature which appeared in a recent number of THE AMERICAN FRIEND.

At Fairmount Monthly Meeting, Indiana, held the 13th instant, Enos Harvey, who has served as pastor in the meeting for eight years, was chosen to continue in that relation for another year from Tenth month 1st, 1904. The meeting is strong and aggressive, and under the guidance and strength of her Lord means to occupy faithfully her field and opportunities for service.

Shawnee Quarterly Meeting, held at Valley Queen, near Tryon, Okla., the 17th to 19th ult., was the largest ever held in that meeting. Some of the members drove fifty miles over very rough roads to attend. J. Edward Hartruck, who is laboring at Tecumseh, was the only visiting Friend. Unity and love were manifested throughout. On Sabbath afternoon G. N. Hartley, who has just returned from Jerusalem, gave a very interesting as well as an instructive account of the trip.

Seth H. Ellis, whose obituary appears in this issue, was master of the State Grange in Ohio for more than twenty years, and for many years he lectured before the Farmers' Institutes in different parts of the State. He had a wide and influential acquaintance with the legislators of the State, which gave him the opportunity to exercise a wise and beneficial force on its legislation. At the time of his death he was a member of the State Board of Agriculture and of the Board of Trustees of the State Experiment Station, and had held a place on the Board of Trustees of the State University. A few months ago, when the centennial of Miami Monthly Meeting was held, he contributed not a little to the success of the occasion, since he was the chairman of the Committee on Program and one of the presiding officers of the public meetings. His funeral was attended by many representative men from various parts of the State.

BORN.

BOWLES.—At Tokio, Japan, Sixth month 25th, 1904, to Gilbert and Minnie P. Bowles, a son, Gordon Townsend Bowles.

DIED.

ELLIS.—At his home in Waynesville, O., Sixth month 23d, 1904, Seth H. Ellis, in the 75th year of his age. He was a minister of Miami Monthly Meeting and a member whose words, both in ministry and counsel, were listened to with interest and deference.

JONES.—Suddenly, at South China, Maine, Seventh month 23d, 1904, Edwin Jones, in his 77th year. His constant exhortation for years has been "Press on with joy in this life." He was the youngest brother of Eli Jones and father of Rufus M. Jones.

Publisher's Department.

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Events and Comments.

The "meat strike" seems in a fair way to be settled by arbitration within a few days, but we go to press without a final agreement having been reached.

RACE DONE?

Not a Bit of It.

A man who thought his race was run made a food find that brought him back to perfect health.

"One year ago I was unable to perform any labor. In fact, I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had felt my stomach so weak it could not digest any food sufficient to keep me alive.

"There I was, just wasting away, growing thinner every day and weaker, really being snuffed out simply because I could not get any nourishment from food.

"Then my sister got after me to try Grape-Nuts food, which had done much good for her, and she finally persuaded me, and, although no other food had done me the least bit of good, my stomach handled the Grape-Nuts from the first, and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco, and, on my three meals of Grape-Nuts and cream every day, I am strong and vigorous and do fifteen hours' work.

"I believe the sickest person in the world could do as I do, eat three meals of nothing but Grape-Nuts and cream and soon be on their feet again in the flush of best health like me.

"Not only am I in perfect physical health again, but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts, for I want to see my friends well and strong.

"Just think that a year ago I was dying, but to-day, although I am over 55 years of age, most people take me to be less than 40, and I feel just as young as I look." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look for the little book, "The Road to Wellville," in each pkg.

In the House of Commons one day last week Colonial Secretary Lyttelton announced that the government intended next year to give the Transvaal representative institutions by substituting elected for nominated members of the Legislative Council.

Germany is suffering from a drought. All the rivers are unusually low, owing to the light rainfall this summer. The Elbe and the Saale are lowest since 1811. At Hamburg shippers have suspended operations to the upper Elbe, and the movement of freight in the Rhine above Cologne is much impeded. The drouth appears to have reached an acute stage in Silesia, where numerous dye works and factories have closed, owing to lack of water. Almost no rain has fallen for several months. The harvests have been much damaged. An enormous forest fire is raging near Osnabrueck.

Russia's bold acts in sending auxiliary naval vessels through the Dardanelles as merchantmen and then having them stand forth as men-of-war in the Red Sea has been severely denounced by many European papers. The steamship Malacca, an English vessel, was seized and taken to Suda Bay, Island of Crete, where the consuls of Russia and Great Britain jointly inspected the cargo for contraband of war. The Russian officials say that the action will not be repeated, and seem disposed to avoid unpleasant complications if possible. The matters of difference will probably be adjusted without any serious trouble.

"The worst fault of the American colony in Manila," writes William E. Curtis from that town, is "in criticising the government." Yet they come honestly by it. Criticism of the government is an American trait, and even an American institution. Another grave fault of the Americans over there is that they will not go to church. "Clergymen of all denominations, Protestant and Catholic, complain that the American population of Manila do not go to church, and that they neglect other religious duties which they are accustomed to observe at home." "Army officers," the ministers say, "are particularly indifferent, and few of them are ever seen at church, which is in striking contrast with the habits of the British in India, Egypt, Burma, Singapore and every other colony where the established church holds service."

Evidently the electric locomotive is soon to appear on the steam railroad for general use, as well as for hauling trains through tunnels and where smoke and cinders become particularly objectionable. According to a report published in New York last week, the New York Central Company is having several big electric locomotives constructed on plans prepared by a commission of railroad and electrical experts. These machines will weigh nearly 190,000 pounds each, and will possess an indicated horse power of from 2,200 to 2,800, or considerably more than the big steam locomotives, which haul the company's fast express trains. It is understood that while these huge electric motors will be available for any service on any part of the Central's system, they will be used at first on the Hudson River division, and presumably in hauling express trains, for they will have a possible speed of seventy-five miles an hour.

A POSTPONEMENT.

The manufacturing task of printing and binding the forthcoming Exposition number of the "World's Work" has proved to be so much greater than the publishers expected that it has been found necessary to postpone publication to Friday, August 5th, by which time it is expected that all the orders will be completed and the supply exhausted. This number contains considerably over 200 pictures and between 350 and 400 pages. (Doubleday, Page & Co., New York.)

TOLSTOY ON THE WAR.

The leading article in the "Living Age" for July 30th will be "Count Tolstoy on the War." This is the complete text of the ten-column letter in "The London Times," in which Count Tolstoy recently arraigned the Russian Government and the Czar with such vehemence that the Russian Council of State had under serious consideration the punishment of the author for his plain speaking. It is in the Count's most characteristic and scathing style.

PRESENT-DAY ATTITUDE TOWARD RELIGION.

Not a small portion of mankind in Benham accepted their religious doctrine on trust, as they did their drinking water. Either they were too busy to question what seemed authority, or that particular compartment of the brain where absorbing interest in the unseen germinates was empty. Some of the most pious never reasoned, and their docile worship constituted the cement in the walls of dogma. Again, there was a class—a growing class in Benham as elsewhere—composed of well-equipped, active-minded men who were polite to religion if they met her in the street, and would even go to church now and again to oblige a wife or preserve outward appearances, for they were still of the opinion that religion is good for the masses. But in their secret souls what did they believe?

Gordon belonged to still another class. Religious truth had an absorbing interest for him, but what was religious truth? Different sects—and they were manifold in Benham—told him different things, and each sect proclaimed its doctrine insistently as vital, if not to salvation, to the highest spiritual development. Like many a young man before him, he argued that all could not be right, and as a result he presently found himself a member of that secret society of able-bodied, able-minded male citizens—the largest class of all—who reasoned about religious doctrine somewhat in this way: That they were hopefully looking forward to the time when the controversial differences which divided the sects into rival camps should disappear; and that until then they and their successors whose number was sure to be legion would turn deaf ears to the clashing of the divines, and attend church in order to gain strength and inspiration to play their parts well in complex modern human society, ignoring all else but the spirit of Christian love.—From "The Undercurrent," by Robert Grant, in the August "Scribner's" (fiction number).

CHARLES WAGNER TO VISIT AMERICA.

The interesting announcement is made in "McClure's" for August that Charles Wagner, the author of "The Simple Life," is to visit this country in the fall, as follows:

"The thousands of Americans who have been reading 'The Simple Life' and 'By the Fireside' will be interested in the announcement that Charles Wagner is to make his first visit to the United States this autumn. He comes to see the people who have grasped so eagerly his doctrine of 'The Simple Life.' Of his reception he is assured in advance. He wants to see the President who wrote, 'I preach your gospel to my countrymen'; and he wants to study the life of these 'countrymen.'

"Among the interesting results of Mr. Wagner's trip will be the record of his impressions of America, which will appear in part in 'McClure's Magazine.' What the man who wrote and believes in 'The Simple Life' will think of our complex and strenuous existence cannot but interest us all."

A LEAVE-TAKING.

Forgive me, but I cannot rest;
My feet grow eager for the street;
The God of roads and stars knew best,
And wanted we should meet:—

But not to tarry, else why made.
Good friend, the endless road is fair;
Chequered his days with light and shade,
And cast them everywhere?

Why on each other's faces pore,
And die but midway of our kind;
While yet so much lies spread before,
So little, friend, behind?

Farewell! One pleasant halt it o'er;
One spell more hast thou on me cast;
I must go knock at every door
To find mine own at last.
—Christian Gauss, in August "Century."

The prophecy made by the ingenious novelist, H. G. Wells, of a great development of rapid transit by automobile over special highways prepared for high speed may in some degree be verified, if the plans recently broached for an "auto road" between New York and Chicago are put into effect. The proposed line would run through Binghamton, Buffalo, Cleveland, Toledo and South Bend, thus closely following the route of the Lake Shore Railway, though care would be taken to tap new territory. Merchants in the cities along the line are said to take an interest in the project.

Christianity is not an institution—it is the energy which creates institutions.—John Clifford.

FLORIDA FRUIT AND TRUCK LANDS ON SEABOARD AIR LINE RAILWAY.

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Select Excursions to Tolchester Beach, Chesapeake Bay.

On Wednesdays, August 3d and 17th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run special low-rate excursions to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat, or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay, speaks for itself.

A special train will be run on the following schedule, and round-trip tickets will be sold at the rates quoted.

	Time a. m.	Rate.
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“ Moore, Pa.	7.20	1.35
“ Ridley Park, Pa.	7.23	1.35
“ Chester, Pa.	7.29	1.25
“ Thurlow, Pa.	7.33	1.25
“ Linwood, Pa.	7.37	1.20
“ Wilmington, Del.	8.05	1.00
“ Newport, Del.	8.13	.90
“ Newark, Del.	8.28	.75
“ Iron Hill, Md.	8.33	.75
“ Elkton, Md.	8.39	.75
“ North-East, Md.	8.49	.50
“ Charlestown, Md.	8.53	.50

Returning, steamer will leave Tolchester Beach at 4.00 p.m.

Children between five and twelve years of age, half the above rates.

Let us not torment each other because we are not all alike, but believe that God knew best what He was doing in making us so different. So will the best harmony come out of seeming discords, the best affection out of differences, the best life out of struggle, and the best work will be done when each does his own work, and lets every one else do and be what God made him for.—James Freeman Clarke.

GREATLY REDUCED RATES TO SAN FRANCISCO, CAL., AND RETURN VIA SOUTHERN RAILWAY.

On August 15th to September 9th, inclusive, special excursion tickets, with stop-over privileges, will be sold to San Francisco via Southern Railway, account Triennial Conclave Knights Templar and Sovereign Grand Lodge, I. O. O. F., at very low rates; tickets good to return until October 23d, 1904. Round-trip rate from Philadelphia, \$66.75; proportionate low rates from other points.

In addition to the Standard Pullman Drawing-room Sleeping-cars, operated daily, the Southern Railway operates on fast trains, tri-weekly, high-class, personally-conducted Pullman vestibuled excursion Sleeping-cars between Washington, Los Angeles and San Francisco, without change, via Atlanta, New Orleans and El Paso, in which the double berth rate is only \$8.50.

Excursion Sleeping-cars leave Washington at 9.00 p.m. on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will furnish all information.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

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Nothing helps so much in the enjoyment of your vacation as a good map. It shows you the streams and lakes you can fish, the mountains you can climb, the places of interest you can visit and the roads you can wheel or tramp. The Lackawanna Railroad has just issued a set of colored maps on a large scale, showing the territory reached by its lines in New York, New Jersey and Pennsylvania. These maps give every highway, post office, trolley line and railroad, and are so bound that they can be conveniently carried in the pocket. They are invaluable to automobile tourists and travelers, and should be owned by every one who wishes to be informed on the geography of these three States. The entire set in a neat cover may be had by sending ten cents in stamps to T. W. Lee, General Passenger Agent, Lackawanna Railroad, New York city. The edition is limited. Write to-day.

"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 718 Arch St., Phila., Pa.

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The American Friend

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"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, EIGHTH MONTH 4, 1904.

No. 31.

NOTICE

The office of "THE AMERICAN FRIEND," has been moved from 718 Arch Street, to 1010 Arch Street, Philadelphia, Penna.

A HOUSE, BUT NOT A HOME.

[These beautiful lines were found among the papers of Lydia C. Cadbury, who deceased Seventh month 15th, 1904. The author is not known.—Ed.]

"Tell thou to my friends, when weeping,
They my words descry,
Here you find my body sleeping,
But it is not I!
Now in life immortal hovering,
Far away I roam,
This was but my house, my cov'ring,
'Tis no more my home.

"This was as the cage that bound me;
I the bird, have flown;
This was but the shell around me;
I the pearl, am gone!
Over me as o'er a treasure,
Had a spell been cast,
God has spoken at his pleasure,
I am free at last!

"Thanks and praise to Him be given
Who hath set me free,
Now forevermore in heaven
Shall my dwelling be,
There I stand his face beholding,
With the saints in light,
Present, future, past unfolding
In this mirror bright.

"Toiling through the plain I leave you,
I have journeyed on,
From your tents why should it grieve you,
Friends, to find me gone?
Let the house forsaken perish!
Let the shell decay!
Break the cage, destroy the garment,
I am far away!

"Call not this my death, I pray you, •
'Tis my life of life!
Goal of all my weary longings,
End of all my strife.
Think of God with love forever;
Know his name is love!
Come to Him, distrust Him never;
He rewards above.

"I behold each dauntless spirit,
All your ways I view;
Lo, the portion I inherit
Is reserved for you."

LEARNING TO LIVE IN A NEW WORLD.

OFTEN we sit and wonder, after a dear one has left us through the gate of death, how it would seem to go through and wake up on the other side! It is hard to imagine the life and scenery in a world entirely new. We always catch ourselves carrying our old

experiences into everything which we try to picture. Before we visit a new place we vaguely construct an image of it in the mind, built out of descriptions which we have heard, and filled in with our own memories of similar places. But when we actually arrive, we are apt to say, "This is entirely different from anything I imagined." If that is the case with earthly scenes, how certainly must it be so with that country from which no traveler has returned with reports, and of which "no sociable angel has breathed an early syllable."

What are the experiences of the newly-parted soul? Is it true, as a great poet sings, that the soul, once through the "blessed gate," sees

"In a fountain fresh,
All knowledge that the sons of flesh
Shall gather in the cycled times."

Does that vast world of the spirit, with its heights and depths, its lengths and its breadths, break upon the newcomer, from the land of rocks and hills and trees, all at once? Does he feel at home, and join immediately in the activities of the long-accustomed citizens of that city? Or does he, rather, slowly learn the riches of the new realm, and the manners of its inhabitants? Who can give the answer? No one feels himself a bold expert in this field. But is not there something to be learned from the newly-arrived in *this* world?

The room into which the baby is born is crammed with love. The hearts of father and mother are swelling with emotion. Love is there before he arrives; affection is ripe before he appears. He comes to an intimate circle all waiting for him, and his first cry stirs one of the deepest joys which this earth of ours ever gives a mortal to feel. He has indeed come to his own. Does the little new-born appreciate it all and tell how glad he is to be on these shores among such kindly people, and amid such happy scenes? Not at all. Love is something new and strange. He had not learned it in the other world where he was. It takes some time to discover how wonderful it is and to be able to contribute his part of love to the happy circle around him. He learns it because it is the very atmosphere into which he has come. Those who were there ahead of him teach it to him as fast as he is able to learn, until, like his own small circle, he, too, is ripe in love.

Think, too, how little the newcomer knows of the size of the world he has come into. His tiny body has formed itself in most narrow and contracted quarters. There was not a bit of wasted space. He has come from a world meant only for one, and he touched all the sides of his nutshell of a realm. Here he is now in a universe which has no limits. The room seems at first a whole world. But it is not. It is only one room in a larger house, and the house is only one house in a larger city, and the city is in a State, and the State is in a nation, and the nation is in a continent, and the continent is in a world, and the world is in a solar system, and the solar system is in an immeasurably spacious universe.

How impossible for those little blinking eyes, too weak for one glance at the sun, to take in all this. He must slowly spell out the wonders of his new home. Those who have learned ahead of him will teach him as fast as the mind can comprehend. There is no contrast greater than that between the first home of the unborn and the second home into which birth brings the minute life. But does any one suppose that the soul, freed from the limits and constraints of body altogether, will have less sweeping changes of life and scenery? Contrasts increase as we mount. The higher the life the higher correspondingly is the environment of it. Here we have infinities of space, there we shall find new kinds of infinity, now unimaginable. Here we learn the meaning of the "group-love" into which we are born, there we shall learn the inconceivably higher spiritual qualities of the realm, so near yet so unknown. One thing is sure, where much has to be guessed, when we *wake* there, and learn what we have come to, we shall be *satisfied*!

"STATE OF SOCIETY."

This is an interesting ancient Quaker phrase, which means, when translated into modern language, the moral and spiritual condition of the membership composing a monthly or quarterly or yearly meeting. In former times the "state of society" was supposed to be presented by the answers to the queries and in the communications which these answers called forth. The time devoted to the queries was known as a "consideration of the state of society." It was one of the most solemn parts of a business meeting, and always occupied the central place in the exercises of the yearly meeting. It is not our purpose now to discuss the question, whether this old-time "consideration of the state of society" really brought to light

the actual moral and spiritual condition of the meeting or not. Many have thought that it did not, and that the main value of the exercise was to be found in the solemn manner of the "consideration" and in the exhortations to which the occasions gave rise. Others would take a very different view; still others do not know enough about the ancient practice to have an opinion at all.

At any rate, in most of our yearly meetings the queries no longer receive formal, definite answers, and another method has been adopted to find out the moral and spiritual condition of the Church. Each monthly meeting reports once in the year to its quarterly meeting "on the spiritual condition of the membership, of the attendance upon public worship, of family devotions, of the conduct of the members to one another, and to the world, of *Christian work in which the members are engaged*, and of such other matters as may pertain to the affairs of the congregation." (Uniform Discipline, Part II., Chap. XII., Sec. 1, par. 8.) The quarterly meetings are to make a comprehensive summary of this information, which in turn is sent up to the yearly meeting. It is expected that these reports will be *read*, and that the members may see the state of the Church spread out in some detail. Then from these reports a summary will be made up to print in the minutes and preserve for future reference. This plan *ought* to give a clear and full account of the state and activities of the yearly meeting. *Does it succeed in doing it?* So far, it has not been a very great success, because it has not been treated as a matter of sufficient importance, and too little interest has been taken in it. It is a matter of vital importance and ought to be a *central exercise* of the yearly meeting, not an unimportant side issue, to be pushed off into a corner.

The value of this new method depends largely on the way in which the subordinate meetings make their reports. The trouble with the old answers to the queries was that they were too formal, cut and dried. They gave a very slight amount of actual information. They did not cover a very wide range of activities. They were uninteresting except to the expert in phraseology. These new reports are to touch all that concerns the life of the Church, they are to draw upon everything which is of interest to the membership. They are to contain concrete information, as that "a Bible School is being held in five school houses, and an evening meeting in three, in our monthly meeting," or "we are visiting all the homes in the limits of this meeting," or "we have made a special effort this year to reach all the young people in the neighborhood, with the result that fifteen have been

added to our meeting," and more of a similar sort. The remarks and addresses which are made during the consideration of the state of the Church ought, again, to be practical and vital. They ought to deal with live issues, and throw light on the work of the Church and its attitude. It should at least concern a yearly meeting as much to know its own condition and its own spiritual energy as it does to know about the working of its mission station in some foreign land, or the state of its educational institutions at which a few of its members are being educated. This subject needs much more attention than it now receives.

FOR THE AMERICAN FRIEND.

THE TRAGEDY OF JUDAS.

BY CHARLES M. WOODMAN.

"Judas, betrayest thou the Son of man with a kiss?" Luke 22: 48.

This question introduces us to the last scene but one in a series of pictures that may be called the Tragedy of Judas. No character in history has been assigned a lower place in the scale of humanity than this single man, Judas. Upon him has been heaped all the ignominy of the ages, and he has stood through the years of the Christian era as the very embodiment of that most awful sin, treachery. The traitor is the one whom common law gives over to the gallows, patriotism shoots in cold blood, and public opinion assigns to the lowest pit of hell. We can let the man alone who differs with us, we can honor the man who opposes us, but the man who is with us to our face, and against us when our back is turned, is the one above all others whom we loathe, whose very presence is an offense to an honest man. Brutus, who stoops to kiss the hand of Cæsar, and then stabs him in the back; Benedict Arnold, who assumes responsible positions in the salvation of his country, and then uses those places to give his country to the enemy, and Judas, who planted upon the face of his Master the kiss of friendship, and by that very act pointed Him out to His enemies, these men we think of as worthless wretches, whom by sufferance only we admit are members of the human family. By sufferance only? Ah, no! for have you not seen in your own life the very marks of the deceit that led these men to the culminating act which has disgraced them before the world for all time. The deception, the lie, the hypocrisy, the appearing to be or to do the thing that we are in reality not, or are not doing, is the hideous, heinous sin which we see in its full bloom in the lives of these men—Brutus, Arnold and Judas.

The Tragedy of Judas—Betrayest thou the Son of man with a kiss? These words reveal to us two things: first, Judas, his act and his heart, and, second, Christ and His heart. They speak to us of Judas' relation to Jesus, and of Jesus' relation to Judas. They are the culmination of certain feelings, traits of character, that for months now have been develop-

ing in the hearts of these two men. To state it baldly at the very start, they reveal the slipping, slipping down of the character of Judas, and the supreme effort of the Christ as He reaches down to raise him up. Let us look at it, first from the standpoint of Judas, and then from the standpoint of Christ.

"Judas, betrayest thou the Son of man with a kiss?" A supreme act of treachery is the verdict that we pass upon this deed. It is the use of an act of friendship to ruin a life. But had it no antecedents? Was there nothing back in the life of Judas that led him step by step to this the culminating act of the traitor? Was there ever a time in his relation to Jesus when he deserved the name of disciple? Was there ever a time when he was not the traitor that we see him to be in this act? Ah, yes, once he was true, once he was honest, once he was sincere. No great act of sin, though it seems to burst out like the eruption of a volcano, ever reveals itself without due warning. It seems sudden to the casual observer, but to him who knows the life of the individual the forces that are at work within can be plainly seen. The great tree in the forest under the blast of the wind falls with a crash to the ground, and we wonder how the wind could accomplish so mighty a feat. It seems strange to us, but to him who knows that in that tree the worms have been at work for years, until they have eaten out its very heart; to him who understands that the vitality of the tree has been sapped away little by little, the sudden fall is but the culmination of a process that has been going on it may be for years.

And so it was with Judas. His fall was like the mighty crash of a wooded giant that comes falling down suddenly in the midst of the forest, and all the ground around is shaken. This disciple, this apostle, who was so close to the very Christ Himself falls, even to the extent of betraying his Lord. How it must have shocked that little group of men who had mingled with him for so long! How it must have shocked the followers of Christ to see one from the inner circle thus prove false, and how even the enemies of the Christ were surprised to find one from the very midst of the disciples turn his back upon his Lord! But it did not shock Christ. He had seen the evil working in this man's nature, He had seen the character of this one being eaten into little by little, until He realized that the time would come when it would all culminate in the traitor's kiss.

Look at his history. The first act of this tragedy of Judas reveals his identity with the other disciples of the Christ. His identity with them in fellowship, in work, in power. Christ called him as He called the others, He sent him out to preach as He sent out the others. He gave to him the power over disease as He gave it to the other disciples.

As we pass from this to the second act of the tragedy, we note a change. Judas followed Christ as many if not all of the disciples at first followed Him, because he thought that Christ was the Messiah who was to set up an earthly kingdom. As his disciple he believed, of course, that when the kingdom

was established he with others would be given places of prominence. To rule, to have authority, was the ambition of his life, and he followed Christ for what he could get out of it.

In this he, like many others in that time, and in this time as well, was disappointed. He expected Christ would in due time assert His claims to the earthly kingdom. As long as the multitudes thronged Him Judas was all right; and we can imagine with what impatience he looked for the time when the Master would declare Himself, call to His standard all true patriots and cast the Romans out. But he didn't see it, it didn't come to pass, and little by little he saw that the people who had thronged Him were leaving. Was this one who promised to be the Messiah not going to set up the kingdom that Israel had looked for so long? It seemed that way, and Judas, who had come among this group of men in order that he might be one of the rulers in that kingdom that was going to be set up found that he had been disappointed, and as he put it to his own conscience, and really made himself believe it, "I have been deceived in following this man." Do you not see how the selfishness of his life, becoming disappointed, turned his professed love for Christ little by little to dislike, and so on to hate?

He had come to Christ for the chance to rule, for position, for wealth, for renown, and he had found it not. So now he makes the inward resolve which was the foreshadowing of that awful act, the kiss of betrayal. "I will remain among these men, I will still follow Him, but as He has trusted to me the care of the finances of this little group I will take every opportunity to lay my hands upon whatever I can."

See the character of the man revealed on that day that a feast was given to the Master. His feeling toward Him has so intensified itself now that he cannot bear to have any one show to him their true love, or give to Him the offering of an unselfish heart.

It is that scene in Bethany—Mary, out of a full heart of sympathy and love, breaks upon His feet the pound of precious ointment, and wipes His feet with the hair of her head. Judas stands there with a scowl upon his brow while she performs that act of love. He endures it as long as he can, and then with a snarl, in an undertone, he says, "Why was not that sold for money and the proceeds given to the poor? Why didn't the Master tell her to sell the ointment and give the money to those who needed it?" Then there came the after thought, which remained unexpressed: "Then the Master would have given me the money to distribute, and I would have put it in my own pocket. I will get out of Him all that I can now that He has disappointed me." Note with what rapidity that feeling which began simply as selfishness passed from a professed love to hate, and then to covetousness and theft. See how it culminates now in the act for which the name of Judas has become a by-word and a hissing. The very next day this feeling that he had in his heart, this feeling of opposition to the Master, drives him into the city, and with that burning desire for money still uppermost in his thoughts he

goes to the rulers and says, "How much will you give me if I will in some convenient time give Him over to your hands?" The bargain is made for thirty pieces of silver, and now he is ever on the watch for his opportunity. Into the upper room he goes with the other disciples to eat the feast, still posing as the follower of the Christ. But with what unerring aim the Master points out to him his guilt, and tells him to do quickly the thing that he has in hand. He leaves the room, out into the darkness he goes, he finds the rulers, asks for a band of soldiers, and goes out in the hunt for the man whom he professed to love. And whither? Into that place that was so well known to him as the Master's place of prayer, into that sacred place where the Master was wont to meet His Father in heaven, and pour out to Him the needs of His life, where He was wont to pour out His prayers for His disciples, His prayer for Judas. Here he leads that mob, and here, as he expected, he finds the man. Stepping up to Him in the darkness—the light could never bear a scene like that—he gives to Him the sign of a friendship's greeting and places upon His cheek the kiss of a traitor. Oh, Judas! with all the selfishness of your nature disappointed, with all its covetousness and theft, with all its deception, how could you ever come to the place where, under the guise of a friend, you could prove yourself the traitor? How could he do it? Could he answer you to-day, I seem to hear his words that fall upon us with a fearful warning. "This came not in a moment, it was the result of months of brooding. In my younger days I was selfish, I practised deceit, and though my fall seemed to come like a lightning flash it is in reality but the flowering of the plant that I allowed to take root in my life in the early days when I had every chance to make the most of myself. The kiss of the traitor is but the blossom of deceit and lying."

But do you think that Judas was thus left all alone to slip down the mountain side of character to the very lowest depths of humanity, to the very brink of hell? Very far from it. You may despise him for his deed as well you may. You may call him a coward, a traitor, and pour upon his head all the epithets of ignominy that you can think of, but you must not forget that that man had a soul, and you can never cease to marvel at the wonderful love of the very man whom he betrayed, a love that reached itself down to the very brink of hell itself, and sought to bring even this man up to the light. Watch the Christ as with consummate skill He seeks to touch the conscience of this disciple who has drifted so far away. He does not take him, as it were, by main force and drag him from his sin. God never treats us that way. We would leave our sin perhaps if He did, but we would love it still, and return to it as soon as we had the opportunity. He does not do this, for this would not save the man; but He attempts, with the skill of an artist, to touch the conscience of Judas, hoping that by the awakening of that within him which was rapidly becoming seared over with the intense passion of his sin He could thus save his soul. How did He

do it? In the first place, He allowed Judas to remain as a member of that inner circle of His followers in the hope that the power of His personality would in time crowd down the evil in the heart of Judas, that the good which was there might triumph. The other disciples who had this same love for temporal power in the first place, were won over to the Christ's way of looking at things by the power of that wonderful personality.

Would it not have the same effect upon Judas? Many people wonder how Christ could allow a man to remain in His company who was so wicked. It is not strange when you understand the heart of Christ, and realize that it is His wish to save even the vilest of men. It is not strange when you stop to think that Christ saved men then as He saves men now, not by laying down a set of rules, but by bringing the man into touch with the power of His Person. This is why He kept Judas in the apostolic company, because He wanted to save him.

But now as He sees that the power of His personality fails to keep the man from sinking lower and lower in the scale of character, and as He sees that the evil in his heart is taking positive form in an attempt to take His life, He takes one more step; He doesn't thrust him out as you and I would, but He brings him closer to Him. In that upper room, as they were gathering around the table to eat the pass-over supper, let us remember that the place to the left of the host was the position of honor. Christ was the host that night, and we have good reason to believe that in the place to his left there sat, not John, not Peter, not James, or Andrew, but none other than Judas himself. And why was he there in that place of highest honor? Was he not given that place that Christ might show to him by this act which would speak louder than words that there was a place for him still in the heart of the Master if he would but take it? Thus Christ tried to win him.

But again not only did Christ try to win him in this last hour by this act of signal honor, but by giving him an opportunity to turn from his sin he showed the longing of the Christ heart to save. In the midst of the feast, as a profound hush fell over that little group, and these solemn words fell from the Master's lips, "One of you shall betray Me," what a look of consternation comes over the faces of that company of men as they look into each other's startled faces, and say, with an agony of soul, "Is it I?" Why did He say that? To lay bare to the heart of Judas the awfulness of his sin in the midst of surroundings so sacred that their very presence would perhaps lead him to say, "O Lord, I had it in my heart to betray Thee, but I crave Thy forgiveness." That was the opportunity Christ gave him, but it produced no effect; it did not awaken his conscience.

And now comes the final effort of the Christ as He longs to reach the soul of this wayward disciple, who seems to be slipping from his grasp. He takes the op—that is, the bitter herbs—and a portion of the paschal lamb, and as a supreme act of hospitality hands it to Judas as the guest of honor. Will it reach

his heart? It ought, but to all intents and purposes it failed. The soul of Judas is wrapped in a cloud of hate. Then the Master, in the expression of a desire to be alone with those who are true to Him, after He has tried every means in his power to save this man, turns to him, and says, "That thou doest, do quickly," and Judas, rising from the table, goes out into the night, and his soul goes out into the night that is darker than the darkest midnight.

As we meditate upon these scenes in the upper room, we say that surely the Christ has done all that men or angels or God Himself could do to win and save this man. So we think, but not so the Christ, for even now He will not let this man go until his conscience is touched. Pass with me to that final meeting between Judas and Christ in the garden, that final scene that was enacted in the presence of the frightened disciples, and the howling mob at Judas' heels. Under the cover of night, and in the darkness of his soul into which no ray of light has yet flashed, this cowardly, deceitful disciple, by an act which speaks always of the deepest friendship, planted upon the cheek of Christ that traitorous kiss. What would you and I have done had we been in Christ's place? Would our heart have gone out after the heart of the man that had thus betrayed us? That is what Christ's heart did, and He made the final effort to reach the conscience of this man. There falls from His lips those words that, like an arrow swift and penetrating, breaks through the crust of his nature, and strikes the still living spark of conscience that smoulders in his bosom. Judas, betrayest thou the Son of man with a kiss? Then that conscience bursts into flame, a flame that burns and burns and burns unceasingly.

Judas now slips into the background; the rulers want no more of him. He drops out of sight to watch the progress of events, and to hear the ring of that call of conscience that grows louder and louder as the minutes and the hours go by. There flashes into his mind now all the words and the deeds of Christ which were poured out upon him that he might turn from his sin. He sees the meaning of them all now that it is too late, and he realizes that even to the last the Jesus whom he so wickedly betrayed was striving to save him from the sin. Then there springs up in his soul the reality of the deed that he has committed. "I have sinned in that I have betrayed innocent blood." "I have sinned, I have sinned, I have betrayed innocent blood." He turns to the leaders to try to get help to remedy the wrong, but their sneering answer only deepens the intensity of the thrust of conscience. "What is that to us? See thou to that." "I have sinned, I have sinned," he cries, and taking the thirty pieces of silver that have burned in his hands like the sting of serpents he dashes them upon the temple floor and rushes out into the night. Out into the night with that cry still ringing in his ears, out into the night, in the still hush that comes before the dawn, we might have seen him as he wanders off alone seeking to get away from that awful sound that rings louder and ever louder in his soul. He finds no relief, and then this cowardly life ends

itself in that act of supreme cowardice—suicide. Judas hangs himself, with that call of conscience still ringing in his soul. He hangs himself at the dawn of the day, but his soul comes not to the light that is waiting still to receive it. We say he received the due reward of his deed, but here is the wonder that passes even our comprehension. That light that was breaking over the city should have spoken to him of the light that was still burning in the heart of the Christ for him. That light of love which Judas realized now had burned so brightly for him in those last hours in the upper room, that light of love that had made such a struggle to save him as he stood upon the very brink of hell. Oh, why did he not realize that that light was burning even now, that its flame was even intensified as the Christ approached the cross? The light of love that burned so radiantly in the upper room, and again in a very lightning flash in the midst of the darkness of the garden, in that question, "Judas, betrayest thou the Son of man with a kiss?" that love burned for Judas in an ever-increasing power until it flashed out in glory upon the cross of Calvary. Would that Judas had turned his eyes to see it! Would that he had turned to embrace it in contrition and forgiveness! Then would his end have been, not that of a coward, but he would have found peace at the feet of his true Lord and Christ.

As we stand before this awful tragedy of Judas, and note the steps by which he passed down and down and down and out into the darkness, there is but one thing to say: The traitor's kiss is simply the flowering of the plant of a deceptive life. We loathe the traitor's kiss, but how prone we are to love the lie and foster in our hearts the practice of deceit. We loathe the cowardice of Judas, but how many of us have not dodged behind the convenient lie and the deception to hide our wrong deed!

As we stand before this tragedy of Judas, and see how the hand of the Christ reached out and down and down to the very lowest depths to save this man, there breaks upon our vision the reality of one great truth. Each time I sin, each time I practice the deception or the lie, the hand of the Christ reaches out to me in just as real a sense as it reached out to save Judas. I may not see it. Judas didn't until the very last. But I may ever know that the light of love is always burning in the heart of Christ, and waiting, waiting for me to turn from a life of deceit and lying and hypocrisy to the life that is true, noble, honest and sincere.

THIS ONE THING.

BY J. R. MILLER.

There is a great deal of waste in all lines of living, because men scatter their energies over too wide a field. Instead of doing one thing well, they do a dozen things poorly.

"One thing I do," said St. Paul. There is incalculable power in such concentration. No man is great enough to do everything. "To each one his work" is the divine law. There is some one thing which each one can do better than anything else, and

that is God's plan for that man's life. The reason many men fail in life is because they go from calling to calling, not staying at anything long enough to master it. The secret of success, on the other hand, is in choosing one's calling wisely and then giving one's whole energy to it, persistently, unweariedly. He who does this may fail again and again, but he is never discouraged and at last succeeds.

"Blest is the man of high ideals,
Who fails to-day, to-morrow, and for days to come,
But never lowers his standards, nor surrenders to defeat,
Till hand and foot, till eye and ear,
Till vocal chord and tongue,
Till mind and heart are disciplined,
And all abilities of body and of soul
Are marshalled by the will
And move onward to the drumbeat of perfection."

Our Lord's own life is the best illustration we can find of this concentration of all the energies in one purpose. Christ came to do the Father's will. "I do always those things that please Him," was His life motto. "My meat is to do the will of Him that sent Me and to finish His work." He knew what that must mean to Him. The shadow of the cross fell athwart His path in the quietest days. He knew where the path was leading. But He never once turned aside. His purpose never weakened.

The "one thing" of every Christian life should be Christ's "one thing"—the will of God. This makes living very simple. We will have no question ever as to what we ought to do—it will all be plain for us—what God wills. This will cover not only the spiritual part of our life, but also what we call the secular part. Paul was running his race just as truly and as earnestly when he was making tents as when he was preaching. Jesus spent many years in the carpenter's shop, but He was doing His Father's will then as earnestly and as beautifully as when He was leaving the paschal Supper for the Mount of Olives with a hymn of praise on His lips.

This motto would lead us to put all our skill and strength into everything we do. If you send only a line to your friend, make that line sublime. Gather all the forces of your heart into every kindness you show. Do nothing negligently. An old painter of Sienna, after standing a long time in silent meditation before his canvas, with hands crossed meekly on his breast, and head bent reverently, turned away and said, "May God forgive me that I did not do it better." Some of us will stand one day before our finished life work and say with painful regret and bitter sorrow, "May God forgive me that I did not do it better."

Such an absorbing passion for Christ will bring all our life into full harmony with Christ. When we can truly say, "One thing I do," love for Christ filling our heart, all our life will soon be Christ's. A writer tells this story of a college student. A friend gave him a pure, inspiring, refining picture, and asked him to hang it up in his room and keep it there for a year. The young man cared more for worldly things for a good time, than for his studies. He was not as careful as he should have been about the kind of pleasure he sought. One day his friend called on him

and saw the picture on the wall, but all about it a strange group of low sporting and other questionable prints. The pure, holy picture seemed strangely out of place in such unhallowed company. Yet the young man himself did not appear to be conscious of anything unfitting in the surroundings.

Six months later, however, the friend was in the student's room again. There was the picture in its place on the wall, but all the sporting, gay and questionable prints were gone, and in their place hung other pictures—pure, refining and beautiful—all of them in harmony with the central picture. The visitor showed surprise and pleasure as he looked about the room and saw the change. "You see, I couldn't leave them up with that," the young man said. "The contrast was too dreadful. I didn't see it at first, but looking at your picture opened my eyes to their unfitness and I took them all down and burned them. Then I bought other pictures to put in their place, but they all had to be in harmony with the one in the center." So it is always when Christ is taken into the life and becomes the inspiration of all the springs of the life. Everything that is not in harmony with Christ must come down.

The final fruit of such a controlling purpose in the heart is a life full of holy, consecrated service. It was so in St. Paul's case. More and more as self died and Christ lived in him did love grow. Some men as they get more religious, become less beautiful in their spirit, less gentle, less kindly, less patient and charitable, less helpful. They seem to grow away from people as they try to live nearer to God. But it is not true religion, not the religion of Christ, that affects men in this way. Never did any other man get so near to people as Christ did. He lived among them, they trusted Him, they told Him everything, they were not afraid of Him. Whenever Christ enters a man truly and takes possession of him, one of the unmistakable marks of His being in the man is the new love that begins to appear in the man's life. The end of such a life is the losing of self in a life of untiring service of others.

Philadelphia, Pa.

ELEANOR HENLEY.

It is but fitting that a brief account of the beautiful life of Eleanor Lassiter Henley be given for the benefit of the many who have known and loved her. Her long, active life, so full of blessing to others, came to a close the 13th of Tenth month, 1903, after a brief illness, caused by paralysis. She had passed her 79th year, and had survived her husband, David V. Henley, almost ten years, he having passed away Eleventh month 1st, 1893. They were united in marriage in 1844. He was a birthright Friend, but she was reared by most worthy Methodist parents, and it was some years after her marriage before she became a "convinced Friend," she and her children uniting with Friends in 1862. They were then members of Back Creek Monthly Meeting, in Randolph County, N. C. In the spring of 1865 they removed to Guilford

County, and attached themselves to Deep River Monthly Meeting. The 16th of Fourth month, 1876, Eleanor was appointed to the station of elder, which place she filled acceptably until Fourth month, 1890, when she was recorded a minister. She spent much time and traveled many miles, visiting meetings, families, jails, almshouses and doing whatever the Lord directed.

Her life was largely spent in loving ministrations to others—at the bedside of the sick and suffering, comforting the dying and those in distress. Truly can it be said of her, as she "went about doing good," "she stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." She sought in every way possible to relieve the wants and needs of those less fortunate than herself. Proverbs 31: 10-31 is but a description of her life throughout.

She was strong in principle, pure and upright in her character, loving, kind and patient in disposition, industrious in habit, and ever true to her convictions of right. A loving and devoted wife, a loving, faithful and exemplary mother; teaching ever by precept and example what was pure and elevating to her children, who "arise up and call her blessed."

Her home was the home of all God's messengers who came that way, and many indeed who read this sketch, will remember her kind hospitality to them, her hands ministering kindly to their temporal needs while she sought to encourage them in their work for the Master.

Rearing a large family of children (thirteen, all of whom survive her), her life was naturally a very busy one, especially in the "earlier days," when all the family garments were manufactured by her own hands from the raw material, and there were few labor-saving conveniences available. Yet she found time to do good to others.

Her later years were less filled with care, and the last few years she could but yield to the loving ministration of her children.

With Paul she could say, "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

In the presence of several of her children, watching by her bedside, she passed to the rest prepared for "those who have washed their robes and made them white in the blood of the Lamb."

Man was meant to be an oak, not an acorn, but many are content to remain the mere embryos of unexpanded power. The difference between the acorn and the oak is growth. Vigor and fiber and sinewy usefulness come by growth. But if man is content to remain as God created him, then all maturity of power is impossible. God says to the seed, grow; to the intellect, grow; to the immortal soul, grow. Rise out of thy acorn life until under thy shadow the magna charta of empires may be traced, angels may meet with thee and thy leaves be for the healing of the nations.—"The United Presbyterian."

The International Lesson.

THIRD QUARTER.

LESSON VII.

EIGHTH MONTH 14, 1904.

OBADIAH AND ELIJAH.

1 Kings 18: 1-16.

GOLDEN TEXT.—I thy servant fear the Lord from my youth. 1 Kings 18: 12.

DAILY READINGS.

Second-day, Eighth mo. 8.—Obadiah and Elijah. 1 Kings 18: 1-6.

Third-day, Eighth mo. 9.—Obadiah and Elijah. 1 Kings 18: 7-19.

Fourth-day, Eighth mo. 10.—A grievous famine. Jer. 14: 1-9.

Fifth-day, Eighth mo. 11.—God's judgments. Joel 1: 1-20.

Sixth-day, Eighth mo. 12.—Famine of God's word. Amos 8: 11-14.

Seventh-day, Eighth mo. 13.—Sin causes calamities. Isa. 59: 1-15.

First-day, Eighth mo. 14.—Boldness against sin. Ezek. 3: 4-9.

Time.—Rather more than three years after Elijah's first appearance before Ahab; about 870 B.C.

Place.—Northwest from Jezreel, the city in the plain of Jezreel, and possibly on the slope of Mount Carmel.

Rulers.—Ahab, king of Israel, in the twelfth year of his reign; Jehosaphat, king of Israel, in the eighth year of his reign.

There is no parallel in Chronicles.

1. "In the third year." This shows that Elijah remained in the house of the widow at Zarephath something over two years. "Go shew thyself to Ahab." As the announcement of the drought had been made to Ahab (1 Kings 17: 1), it was fitting that the coming of rain should be told to Ahab also.

2. "Elijah went to shew himself unto Ahab." This was a great test of Elijah's faith, for Elijah knew perfectly well the character of Ahab and his queen, Jezebel. "And the famine was sore in Samaria." R. V. The country surrounding the capital city. It is not needful to suppose that the famine was a very extensive one; owing to the slender means of communication, a circumscribed famine might exist. This was no uncommon occurrence in India, but now, owing to the railroads, relief is easily and quickly brought from other districts.

3. "Obadiah." The name signifies the "servant of Jehovah." "Which was over the household." R. V. That is, he was the chamberlain, or major-domo. Ahab knew he was one whom he could trust, possibly because he knew he was a faithful servant of Jehovah. "Feared the Lord greatly." Reverenced the Lord.

4. "When Jezebel cut off the prophets of the Lord." The history of this effort to suppress the religion of Jehovah is not given, though it is alluded to in 1 Kings 19: 10, 14. Probably most of those who were slain were the "sons of the prophets," who attended the schools of the prophets. See 2 Kings 2: 3, 5, 7, which implies that the number was large. It was also probably a hundred of these whom Obadiah hid. "By fifty." This number would be more easily concealed than a hundred. The country is a limestone one, and caves are abundant in the hills. Witness the history of David.

5. "Fountains." Springs, or perennial streams. "Brooks." The streams which might or do dry up in summer, but in which there might be a little moisture, where there might be grass for the animals.

6. "Divided the land." Each agreed to take certain districts so the search might be more thorough and quicker. From the fact that Obadiah met Elijah, who was in the north, it would seem that Ahab took the southern part and Obadiah the northern.

7. "Is it thou, my lord Elijah?" Obadiah recognized him and accorded him at once the position of superiority by word and action. He would probably have known him from his dress (2 Kings 1: 7, 8).

8. "And he answered, it is I." R. V. Elijah wastes no words.

9. "Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab to slay me?" R. V. This fear is natural. He was to tell the king that Elijah, whom the king had diligently sought, had been found, and yet he could not but fear that Elijah would disappear as mysteriously as he had done before. In such a case Obadiah's life would be worth little.

10. "No nation, or kingdom." Of course he means no nation or kingdom within reach. The Orientals are still given to hyperbole and extravagant statements in order to be emphatic. Compare Gen. 7: 19; Deut. 2: 25. "He took an oath." The search had been a very thorough one, and, after it was fruitless, a formal attestation of the fact was made.

11. "Now thou sayest." Can I trust to finding thee after what has happened?

12. "The spirit of the Lord shall carry thee." In some supernatural manner. Compare Acts 8: 39; 2 Kings 2: 16; Matt. 4: 1. "He shall slay me." This was no idle fear; Ahab would have slain without hesitation if it pleased him so to do. "I thy servant fear the Lord from my youth." This shows that the worship of Jehovah had not died out in Israel. How fully Obadiah served the Lord is not told, whether his worship was whole-hearted may be doubted, but it is hard to judge fairly of those who are in circumstances widely different from our own, and whose opportunities for knowledge have been limited.

13. Obadiah relates an incident, already referred to, to prove his devotion to Jehovah. He seems to think that Elijah would believe nothing but evil of any member of Ahab's household.

15. "And Elijah said." He was ready to confirm with an oath what he said. "As the Lord of Hosts liveth." This was a peculiarly solemn title, and carried certainty with it. It probably means the "Lord of the universe." Compare 1 Kings 17: 1.

16. "So Obadiah went to meet Ahab." He had no doubt now that Elijah would come to meet Ahab.

Every man is lord of that which he leads; he is monarch of that which he masters, be it only an axe, a plane, or a plow. Better wield a hammer and do it well, than an empire and do it ill. The hand that is cunning is the hand that rules the world. Every man is a king over the kingdom he has conquered. Over no other dominion is he fitted to reign.—"The United Presbyterian."

Christian Endeavor

[Communications for this department should be addressed to
Indley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR EIGHTH MONTH FOURTEENTH.

OBEYING WHEN OBEDIENCE IS HARD.

Gen. 22: 1-8.

Second-day, Eighth mo. 8.—The first duty. Deut. 4: 1, 2, 6.

Third-day, Eighth mo. 9.—Our whole duty. Eccl. 12: 11-14.

Fourth-day, Eighth mo. 10.—It takes courage. Josh. 23: 1-8.

Fifth-day, Eighth mo. 11.—Is blessed. Ps. 106: 1-3.

Sixth-day, Eighth mo. 12.—Shows good sense. Ps. 111: 1-10.

Seventh-day, Eighth mo. 13.—Christ's obedience. Phil. 2: 1-8.

An obedience that takes note of hard and easy is in
o far imperfect. Obedience is doing the truth as
best we know it, and to stop to measure the quality is
n some degree to consider whether or not we shall
obey. When we begin to pity ourselves for the hard-
ships of obedience, we are getting ready to shirk those
hardships and are moving toward disobedience.

We know what a spoiled child is. He has had an
easy life; nothing hard has been required of him, and
nothing worthy has been developed within. Disap-
pointments and difficulties overwhelm at their first
hadowy approach, and the unlaunched bark goes to
decay on the sands of the shore to which fear binds
it. It is such failure that is real hardship.

The boldest journey ever made was that into the
shadows of Gethsemane and the gloom of Calvary,
and it was crowned with a glory that marks it out as
the pre-eminent achievement of all time. But it
never could have been accomplished—the way
through the tomb to the brightness beyond would
never have been known to us, if there had not been
One who had "learned obedience by the things
which He suffered," and hence could say, "Not
my will but thine." That was a hard obedi-
ence, but it was not with Jesus a question
of what was hard or easy, but of the will of
the Father. When that was known there was but the
one pathway to walk in, for with Him to know was
to do.

The pursuit of knowledge is fascinating, and the
world joins readily in it. Science, with its exactness
of definition and conclusion, claims to bring to men
to-day an understanding of the universe and its laws
such as has never been before. But exacting as is
science in these regards, it is lax in the requirement
of performance. "There is a learning which exhilar-
ates and pleases, but makes no appeal to the will;
there is a disposition to be interested in Truth as an
abstraction unrelated to the concrete duties of life."

Yet no one can know the heights and depths who
will not obey to the very letter the teachings that are
already known. He that willeth to do shall know,
and it is to them that obey—and to none besides—
that Christ has become the author of salvation.

Did any man at his death ever regret his conflicts
with himself, his victories over appetite, his scorn of
impure pleasure, or his sufferings for righteousness'
sake?—Channing.

Educational.

PENN COLLEGE—THE BIBLICAL DEPART- MENT.

BY DR. WILLIAM L. PEARSON.

It should be more generally known than it is, that
Penn College has, within a few years, developed its
Biblical instruction and Christian education to quite
an advanced degree.

First of all, the college curriculum contains, as a
basis of all its work, four well-constructed, compre-
hensive courses of study. In this it has long adhered
to the golden mean between the old curriculum of
two courses and the present custom of a number of
groups. Iowa colleges generally regard what is
known as the group system as lowering and narrow-
ing the standard of college education, which should
be liberal in quantity and quality. Among Western
colleges Penn has an enviable name "for honest,
thorough work, and for the character of its catalogue
statements, as well as for a clear comprehension of
the mission of a college."

As a second fundamental element for a Christian
college the English Bible is given a distinct place.
At Penn every student, except the Seniors, who take
Ethics and Theism, must take a regular course once a
week in the Scriptures. In addition to this there are
usually from nine to twelve voluntary Bible classes
and two mission study classes, with an unusual
amount of Christian work done by students in the
college and outside. Thus it is seen that Penn's in-
tellectual standard and Christian character are of
high order. These are both essential elements in the
fitness of an institution to teach morals, religion and
theology.

On such a basis the Biblical Department of Penn
College is established with three courses of study.
The Classical-Biblical is one of the four regular
courses in the college curriculum. Leading universi-
ties regard it as a liberal classical course, well defined
and complete. It has a liberal amount of mathe-
matics and more language, history and philosophy
than undergraduate classical courses usually have.
It contains, also, a year and two-thirds of regular Bib-
lical and theological instruction. One would hardly
find its equal as offering a liberal classical and Chris-
tian education, whether one feels called to the minis-
try or not. Those completing it receive the degree of
Bachelor of Arts.

The Graduate Course enables those who have com-
pleted the Classical-Biblical Course to extend the
work to almost three years in a Friends' college, in-
cluding all the most important branches of the ordi-
nary theological course. No Friend need go beyond
the Society to pursue his work in these lines, unless he
have some specialty in view. On completion of the
Graduate Course of one year the student is admitted
to the degree of Master of Arts.

The English-Biblical Course of two years is offered
to those who cannot complete a full college course.
It includes such parts of the Classical-Biblical Course

as may be taken by English students, with the privilege of special courses in the English Bible. As in the other courses of this department, thoroughness and breadth are sought. Besides the Biblical work liberal instruction is given in Literature, History, Psychology and Ethics, and students are encouraged to elect two years of Greek, with special attention given to New Testament Greek, and one year of Biology or Chemistry. •

These points in the instruction at Penn may be mentioned:

1. That the purpose of Biblical Department is to meet the demand now more felt in all the churches than ever before, particularly in the Society of Friends, for well-informed and spiritually-minded ministers, missionaries, Biblical school teachers and Christian workers. 2. The importance of thorough and advanced Biblical scholarship is emphasized as an essential part of Christian education. 3. Biblical scholarship must be accompanied by a liberal education unless the Christian teacher, who must speak with authority, is to be narrow, superficial and dogmatic about non-essentials. Among other things the New Testament teacher will, if possible, acquaint himself with his Greek Testament, and undergo rigid exegetical discipline. The Old Testament teacher should have a like training in the Hebrew Scriptures. One cannot fairly interpret the thought and history of any great people without the literary flavor to be obtained only through the medium of their original language. 4. Purely critical questions should occupy a small proportion of time towards the end of the course, that the student may come to understand the literary problems past and present. This should be with an open mind, free from the bias of both the old and the new tradition, that he may have a fair knowledge of the origin and value of the Holy Scriptures, and confidence in their credibility and divine authority. Throughout these courses the doctrines of the Society of Friends are seen to accord with Biblical and Christian truth. But special lessons from Robert Barclay and other Friendly authorities on the Source of Divine Truth, the Scriptures, the Guidance and Teaching of Holy Spirit, Worship, the Christian Ministry, also, well illustrate the vital character and catholic spirit of genuine Christianity.

It will have been seen that all the instruction in the Biblical Department is closely related to that of the whole curriculum and partly dependent upon it. Every professor of the college contributes very materially to this work. In particular Biblical students are encouraged to elect a year of Science—either Biology, Chemistry, Economics and Sociology, or Geology and Astronomy, and they are required to take Psychology, Ethics, the History of Philosophy and Theism.

The principal of the department gives courses in Biblical, Apostolic and Church History, the Life of Christ, Comparative Religion, Old Testament Literature, Old Testament Exegesis, New Testament Literature, New Testament Exegesis and Biblical Theology. Professor William Eugene Berry has recently been

elected and will teach the classes in Hebrew and class in New Testament Greek. He is a graduate of Penn College, having taken most of the Biblical Course, and has been a Semitic student of high standing at Harvard the past two years, being last year secretary of the Harvard Semitic Conference. He has been admitted to the degree of Master of Arts by both Penn College and Harvard University. He has given much attention to Semitic languages and history, to Greek and to Comparative Religion.

Correspondence.

FRIENDS OF WESTERN YEARLY MEETING.

Please remember this year will be our first report under the new Constitution and Discipline. Clerks and members of meetings on ministry and oversight will please notice method of reporting on state of the church as indicated on page 44 of Book of Discipline, including references from clause of that page. Blanks for membership statistics have been forwarded to all the meetings. See also page 90, Book of Discipline.

LEWIS E. STOUT, Clerk.

AN OPEN LETTER.

DEAR FRIEND: Shouldst thou know of any one affiliated with or interested in "The Society of Friends" intending to sojourn in Philadelphia the coming winter for educational or other purposes, if thou wilt kindly inform the committee of "The Monthly Meeting of Friends for the Western District" (known as Twelfth Street Friends) on attention to member and attenders they will esteem it a favor, and be glad to extend proper courtesies to them, to which end full information is desirable.

In behalf of the Committee on Schools and Colleges,

WILLIAM E. TATUM.

842 N. Forty-first St., Philadelphia.

Things of Interest Among Ourselves.

Curtis Aye, of Cayuga, Ind., will serve as pastor in the meeting at Watseka, Ill., the coming year.

Do any of our readers know where we can find a copy of "Ritualism Dethroned," by William B. Orvis?

Oscar Moon, pastor in the meeting, Knightstown, Ind., and Joseph O. Binford, attended the Bible Institute at Earlham College.

Luke Woodard and wife, Fountain City, visited relatives and attended meeting at Knightstown the 31st ult. His services were very acceptable.

Willis Bond, of Watseka, Ill., has accepted a call to Moorsville, Ind., to serve as pastor the coming year. He will begin the work about the first of Ninth month.

Lewis E. Stout, pastor in the meeting, Plainfield, Ind., stopped at Knightstown to visit relatives on his way to Richmond to attend the Biblical Institute at Earlham College.

Daisy Barr, who has served in the meeting at Greenfield Ind., for two and a half years, has declined to serve the meeting the coming year. She may engage in pastoral work elsewhere, but more probably will do evangelistic work.

Sandwich Quarterly Meeting, Mass., and New Bedford Monthly Meeting, in particular, have sustained a great loss in the removal, by death, of two well-known Friends, who occupied the position of elders in that meeting—Joshua L. Macomber, of Mattapoisett, and John B. Baylies, of New Bedford. Obituary notices appear in this issue.

Nerius M. Hodgins, pastor at Monrovia, Ind., preached at Bridgeport Meeting the 17th ult. He was former pastor in the meeting for three years. Herbert W. Reynolds, the present pastor, preached a temperance sermon the 24th, and a number of talks were made on the same subject in the evening. The meeting manifests a general interest in this subject. Bridgeport, Ind., Christian Endeavor Society held a successful social at the home of the president, Earnest Hawkins, the evening of the 19th ult.

John H. Dillingham was one of the speakers at the Union meeting held at West Falmouth, Mass., during "Old Home Week."

The monthly meeting, Knightstown, Ind., was held the 24th ult. F. W. Thomas preached a very acceptable sermon. Oliver Beeson was granted a minute for service in Michigan for two months. Francis Trueblood, of Bradon, Fla., who came as a delegate to the Prohibition Convention at Indianapolis, was also present. He attended the tent meeting at Spiceland, Ind., the evening of the 24th, also the 25th.

Melville D. Hawkins attended the recent State Christian Endeavor Convention at Fort Wayne, Ind., as the delegate from the Christian Endeavor Society at Bridgeport, Ind., and on the evening of the 3d ult. gave a full report of the convention, occupying the hour following the regular Endeavor meeting. His report was inspiring and well received. He is a graduate of Central Academy, Plainfield, Ind.

The Friends' Christian Endeavor Society of Millbrook, N. Y., invited the Methodist and Reformed churches to meet with them in a union Peace meeting the evening of the 17th ult. A large audience gathered, filling the house. The ministers of all the churches spoke strongly for Peace. The subject taken by the Methodist Episcopal pastor was "The Prince of Peace," while the Reformed pastor dwelt upon the negative side of "In Time of Peace Prepare for War." One of the Friends' ministers engaged in prayer. Another spoke of Christ's example and precepts for Peace, and a third was leader of the meeting, and spoke of the progress of the cause of Peace in recent years. He also presented the petition proposed by the United Society Christian Endeavor to be sent to Congress, looking to the establishment of a congress of nations for the consideration of international questions.

An interesting situation is revealed by the following letter: Iowa Monthly Meeting, Oklahoma, was held at the Iowa Indian Mission, near Perkins Post Office, the 2d instant. The statistics for the past year showed a gain of fifty members, with twenty-three received that day. This is a very small part of what might be. We have a great field before us. It is impossible to comprehend what might be accomplished for Christ and the Friends. There are several calls now for series of meetings, which is very uncommon for this country. If Friends care to become established, if they care to extend their borders, they must be alive to these openings. There is not a better chance for our denomination than here in Oklahoma; not a place where there are better results for the labor put forth and capital expended. Laborers are feeling a concern about this field, and are offering to come, but we are not financially able to say to them, Come. We are impressed with the belief that God has the means somewhere in His treasury to assist in this work. We have earnestly prayed that the needed amount may be found." Albert Benson, superintendent of E. and P. Work, Agra, Okla.

The 249 students who have taken more or less work, some as much as one and a half to two full years, in the Biblical Department in Penn College, represent seventeen Christian denominations. About one-fourth of them are ministers of the Gospel, and one-third of these are non-Friends. Many are teachers, a number are pastors, and others are home and foreign missionaries, not only preaching the Gospel, but establishing the schools, benevolent institutions and useful industries so essential to Christian civilization, making known to the infidel, suffering pagans the most effective and helpful agencies of Christianity. Noteworthy are a number of recent graduates, and a few others, of high educational standing, of whom several have been appointed to important missionary posts in Jamaica, Mexico and Japan. One is at the head of the Friends' Tokyo mission, and three are fortifying a stronghold at Gibara, Cuba, and will occupy a field for Friends, including several towns and cities. One is a missionary in Alaska, and one in Argentine Republic. Six others have gone to foreign fields, while others are preparing to respond to the call to India, Africa and other fields. One is a college president, and another is a college president and a minister highly esteemed East and West; one is a valued minister and professor of history in another college; two are professors of literature in other colleges; one is professor of Latin in another college; one is professor of biology in a college. In all, sixteen have been or are professors, and three others instructors, in colleges. One was two years a valued secretary of the Young Women's Christian Association, and two young women are secretaries in large cities. Several have been successful secretaries of Young Men's Christian Associations; one is evangelistic superintendent of a yearly meeting; one is evangelistic superin-

tendent of a large quarterly meeting; one is a social secretary for some 2,000 girls in a large English manufacturing establishment; one is traveling secretary for the Intercollegiate Prohibition Association, organizing the work among colleges and universities East and West; one is general missionary of the American Sunday School Union; two are superintendents of schools in cities; several have been holders of scholarships in Eastern colleges and universities; one is a superior student in Semitic languages at Harvard University, and secretary of the Harvard Semitic Club. A large number are teachers. Nearly all have been graduated within a few years. And the Biblical Department will, next year, have promising classes of students. Among them are young ministers and workers, devoted and successful in the Master's service, and others are coming forward for the home and foreign fields. The excellent courses of study in the Biblical Department have been much improved, offering unusual opportunity for biblical and theological instruction.

BORN.

JONES.—To Rufus M. and Elizabeth B. Jones, Haverford, Pa., Seventh month 27th, 1904, a daughter, Mary Hoxie.

REYNOLDS.—Born to Herbert W. and Fanny O. Reynolds, Bridgeport, Ind., Sixth month 15th, 1904, a son, John Ozment.

MARRIED.

HUNT—WOODARD.—At the home of the bride's parents, in Fountain City, Ind., Alice, daughter of Luke and Elvira T. Woodard, to Purviance Hunt, of Arba, Ind.

SMITH—NEWBY.—Near Springbrook, Ore., Seventh month 3d, 1904, Harlan Smith, of Newberg Meeting, and Malinda Newby, of Springbrook Meeting. Their home will be Newberg.

TERRELL—SMITH.—At Newberg, Seventh month 12th, 1904, Harry A. Terrell and Stella M. Smith.

DIED.

BAYLIES.—At his home in New Bedford, Mass., Seventh month 25th, 1904, John B. Baylies, in his 82d year. He was an ardent member of Friends.

DAVIS.—At Denver, Col., Sixth month 27th, 1904, Roxana A. Davis, aged 49 years and 5 months. She was born in North Carolina and removed to Kansas in 1862 with her widowed mother, Adella H. Davis, who survives her. She was converted in childhood and spent the period of her youth in securing an education and in special training for teaching. She gave twenty-nine years to public school teaching in Kansas and Colorado, being president of the Denver Teachers' Association at the time of her death. She was through all her adult life engaged earnestly in Bible School work either as teacher or superintendent. She had in large measure the gift of comradeship with her pupils and with all young people with whom she came in contact, and many a youth has turned to a nobler life by reason of her kindly appreciation of his possibilities. She was throughout her life a Friend. She was ever a joyful and busy Christian and fell asleep in the triumph of her faith.

HARRISON.—At his home in Winber, Pa., Sixth month 29th, 1904, Joseph Harrison, aged 73 years. The deceased was a valued member and minister in the Society of Friends.

HENLEY.—At her home, near Westminster, Guilford County, N. C., on the 13th of Tenth month, 1903, Eleanor Henley, aged nearly 80 years.

JONES.—At Friends' Mission, Gibara, Cuba, Seventh month 14th, 1904, Margaret Helen Jones, the infant daughter of Sylvester and May M. Jones. She was buried in the beautiful city cemetery amid gorgeous foliage and flowering trees, her spirit being transplanted to God's heavenly garden.

KENWORTHY.—At her home in Earlham, Iowa, Sixth month 2d, 1904, Eliza Gregg Kenworthy, in her 81st year. She was a member of Bear Creek Quarterly Meeting, and died as she had lived, faithful to her Saviour.

MACOMBER.—At Mattapoisett, Mass., Seventh month 23d, 1904, Joshua L. Macomber, in his 76th year. The deceased was a valued member in his home meeting; also served as a member of the committee of the Friends School, Providence, R. I., for a number of years.

NEWSOM.—At her home, near Garden Grove, Cal., Fifth month 30th, 1904, Christiana Newsom, in her 60th year. She was an esteemed member of Alamitos Friends' Meeting. She waited with great longing for the coming of the messenger and entered into the joy of her Lord.

Publisher's Department.

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Events and Comments.

Virginia has begun to enlarge and remodel her old capital building in Richmond. Two wings are to be added, in harmony with the original architecture, and a broad stairway to the portico with its Ionic columns will be built.

WELL SPOKEN.

A Chat About Food.

"Speaking of food," says a Chicago woman, "I am 61 years of age and was an invalid more than fourteen years.

"Was five years in the Presbyterian Hospital on diet most of the time. Had an operation for a dilated stomach, a very serious operation performed by a famous physician.

"After the operation, of course, the doctors ordered Grape-Nuts as the most nourishing food, and easiest of digestion. That's how I know the stomach will digest Grape-Nuts when it will absolutely refuse all other kinds of food. It has also done wonders for me to brighten up and strengthen my nerves, and made me feel a desire to live, for I can enjoy life. What seems so strange to me is that I have never tired of this food since, but like it better all the time. I find it especially good in any kind of soup or broth.

"I have a sister who is an invalid from indigestion, and she has been greatly benefited by Grape-Nuts which she eats three times a day, and a bowl of milk and Grape-Nuts just before going to bed; in fact, she lives on this food, and I also have two nieces who used to be troubled with indigestion, but used Grape-Nuts with grand results, and so I could go on and name many others who have been helped in the same way." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts food is used by hospitals and physicians very largely, for no food known is so easy and perfect for complete digestion, while at the same time it is a concentrated form of nourishment of the highest grade and the stomach will handle it when everything else is refused.

"There's a reason."

Get the little book, "The Road to Wellville," in each package.

A report from Nagartse, Tibet, dated Seventh month 20th, says the Tibetan peace delegates met the British mission and professed a willingness to arrange peace if the commission would return to Gyantse. Colonel Younghusband replied that he could only make peace at Lassa, but that he was willing to discuss terms while proceeding there.

The "meat strike" has grown in complications during the past week, and some rioting has been reported. All hopes of an immediate settlement have been abandoned. The teamsters refused to join the strikers, however, and enough outside help has been secured to keep the packing houses running. Thus it looks as if a meat famine would be averted.

The massacre of two Roman Catholic missionaries at Ichang, in the Chinese province of Hupee, is an incident of much greater importance than it may seem at first sight, inasmuch as it happens at a moment when the relations between France and the Holy See are unusually strained, and thus makes a weighty factor in the situation, for France exercises a protectorate over all Catholic missions in the Far East, and it is her privilege to demand satisfaction for the murders just committed. Should the concordat be denounced, France would lose this protectorate, which is of great importance to her prestige and commerce in the East, and it would probably go to Germany, who is known to covet it.

The line of construction of the Panama Railroad, when it was built, about half a century ago, was one long graveyard. The workmen of the De Lesseps Company found the Panama climate scarcely less deadly. The Americans about to enter upon the construction of the ship canal have to reckon with the same climate. They have found, however, a way to render that climate, if not healthful, at least comparatively harmless, and that is by establishing and maintaining a policy of non-intercourse with the Panama mosquito. Governor-General Davis, of Panama, advises the Panama Canal Commission to purchase 100,000 yards of wire gauze for the houses and hospital along the canal zone. It is estimated that 10,000 lives can be saved by a judicious use of this material.

One of the most striking things seen by visitors to the Electrical Building at the Chicago Exposition in 1893 was a new process for welding steel by electricity. To see a steel rail turn white hot when it was dipped in a tub of water was certainly most spectacular. The new processes have been greatly developed since then, and Consul-General Mason of Berlin now sends an account of a new and cheaper method, which makes the welding of rails entirely practicable. The base of the new process is "thermite," made of pulverized aluminum and oxide of chromium, the chemical reaction of which furnishes the necessary heat at slight cost. There are now thirty miles of welded track in Berlin, and within the past few months the system has been introduced into about forty European cities. The advantage is that the jolting over joints, which is such a drawback to the pleasure of trolley riding, is quite eliminated, and with it much of the noise of the trolley cars. It is only a question of time when the practice will become general in this country.

The most interesting development connection with the war in the Far East during the past week was the sinking of the Knight Commander, a British steamer, carrying an American cargo from New York to Yokohama. This was accomplished by the Vladivostok fleet near the coast of Japan. Much of the cargo was materials which Russia defines as contraband of war, but the circumstance brings up a number of questions which are not yet settled. The British Government lost no time in forwarding to St. Petersburg an emphatic protest, with a demand for apology and reparation, for the sinking of the steamer. No government could have done less, and, unless it can be supposed that Russia is seeking a general war, may be expected that the demand will be complied with. The St. Petersburg Government will, doubtless, wish to receive an official report of the occurrence before making a final reply; but the protest is against any right of a belligerent to destroy neutral vessels at sea without adjudication, and in this all maritime nations will be united.

"My being a good musician saved my life the last time the levee gave way," said Mrs. Mississippi. "Why, how was that?" said Mrs. Boston. "Well, you see, my husband floated down the river on the stove"—"Well?" "I accompanied him on the piano."

The Use of Borden's

Eagle Brand Condensed Milk insures strong, healthy children, as reputable physicians testify. Those who use it find their babies are spared the dangerous disorders of infantile digestion; the children mature as they should in weight and health. Beware of unknown brands.

REDUCED RATES TO TORONTO.

Via Pennsylvania Railroad, Account Friends' General Conference.

On account of the Friends' General Conference to be held at Toronto, Ontario, August 10th to 19th, the Pennsylvania Railroad Company will sell round-trip tickets to Toronto and return from all stations on its lines, on August 9th, 10th and 11th, at reduced rates. Tickets will be good to return until August 31st, inclusive.

REDUCED RATES TO BOSTON.

Via Pennsylvania Railroad, Account G. A. R. National Encampment.

On account of the National Encampment, G. A. R., at Boston, Mass., August 15th to 20th, 1904, the Pennsylvania Railroad Company will sell excursion tickets to Boston, Mass., from all stations on its lines from August 13th to 15th, inclusive, at greatly reduced rates. These tickets will be good for return passage, to leave Boston not earlier than August 16th, nor later than August 20th inclusive, when executed by Joint Agent at Boston.

Upon deposit of ticket with Joint Agent, on or before August 20th, an payment of fifty cents, an extension of return limit may be secured to leave Boston to September 30th, inclusive.

MISUNDERSTOOD IRONY.

Stories are told of criminals that become persuaded of their own innocence by the eloquence of their lawyers, but it is not often that a jury is so persuaded without any such intention on the speaker's part. But a burglar was on trial in a country town, and the witty judge tried to relieve the dullness of the court by summing up after this fashion:

"I think it is only due to the prisoner to point out that in proceeding about his enterprise he at all events displayed remarkable consideration for the inmates of the house. For instance, rather than disturb the owner, an invalid lady, as you will have remarked, with commendable solicitude, he removed his boots and went about in his stockings, notwithstanding the inclemency of the weather. Further,

BUNCH TOGETHER.

Coffee has a Curious way of Finally Attacking Some Organ.

Ails that come from coffee are cumulative; that is, unless the coffee is taken away new troubles are continually appearing and the old ones get worse.

"To begin with," says a Kansan, "I was a slave to coffee just as thousands of others to-day; thought I could not live without drinking strong coffee every morning for breakfast, and I had sick headaches that kept me in bed several days every month. Could hardly keep my food on my stomach, but would vomit as long as I could throw anything up, and when I could get hot coffee to stay on my stomach I thought I was better.

"Well, two years ago this spring I was that sick with rheumatism I could not use my right arm to do anything, had heart trouble, was nervous. My nerves were all unstrung and my finger nails and tips were blue as if I had a chill all the time, and my face and hands yellow as a pumpkin. My doctor said it was heart disease and rheumatism, and my neighbors said I had Bright's Disease and was going to die.

"Well, I did not know what on earth was the matter, and every morning would drag myself out of bed and go to breakfast, not to eat anything, but to force down some more coffee. Then in a little while I would be so nervous, my heart would beat like everything.

"Finally one morning I told my husband I believed coffee was the cause of this trouble, and that I thought I would try Postum which I had seen advertised. He said, 'All right,' so we got Postum and although I did not like it at first I got right down to business, and made it according to directions; then it was fine, and the whole family got to using it, and I tell you it has worked wonders for me. Thanks to Postum in place of the poison, coffee, I now enjoy good health, have not been in bed with sick headache for two years, although I had it for 30 years before I began Postum and my nerves are now strong, and I have no trouble from my heart or from the rheumatism.

"I consider Postum a necessary article of food on my table. My friends who come here and taste my Postum say it is delicious." Name given by Postum Co., Battle Creek, Mich.

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Surplus and Undivided Profits, belonging to Stockholders

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instead of rushing with heedless rapacity into the pantry, he carefully removed the coal-scuttle and any other obstacles which, had he thoughtlessly collided with them, would have created a noise that must have aroused the jaded servants from their well-earned repose."

After proceeding in this strain for some little time, he dismissed the jury to consider their verdict, and was horror-struck when on their return into court they pronounced the acquittal of the prisoner!—Ex.

The first time, when at night I went about

Locking the doors and windows everywhere,

After she died, I seemed to lock her out
In the starred silence and the homeless air,

And leave her waiting in her gentle way
All through the night, till the disconsolate day,

Upon the threshold, while we slept, awake;

Such things the heart can bear and yet not break.

—W. D. Howells, in *Harper's Magazine*.

YEARLY MEETINGS IN 1904.

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We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 50. per line each insertion. No advertisement is accepted for less than 250. Cash with order.

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Via Pennsylvania Railroad, Account Biennial Encampment, Knights of Pythias.

On account of the Biennial Encampment, Knights of Pythias, at Louisville, Ky., August 16th to 29th, 1904, the Pennsylvania Railroad Company will sell excursion tickets to Louisville and return, from all stations on its lines, from August 12th to 15th, inclusive, at rate of single fare, plus \$1.00, for the round trip. These tickets will be good for return passage to leave Louisville not later than August 31st, when validated by Joint Agent at Louisville. Upon deposit of ticket with Joint Agent, not later than August 31st, and payment of 50 cents, an extension of return limit may be secured to leave Louisville to September 15th, inclusive.

WORLD'S FAIR EXCURSIONS.

Low-rate ten-day coach excursions via Pennsylvania Railroad, August 3d, 10th, 17th, 24th and 31st. Rate, \$18.50 from Philadelphia. Special train leaves Philadelphia 11.30 a.m.; arrives St. Louis 4.15 p.m. next day.

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The temperance people of this country, if they would get together, could elect the President of the United States and break off the partnership between the government and the saloon.—Nelson A. Miles.

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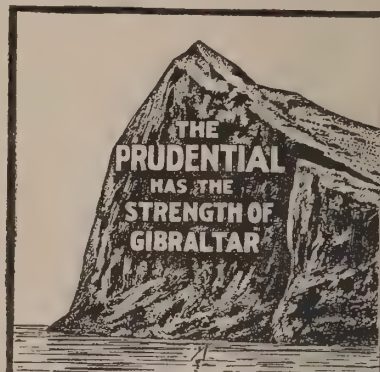
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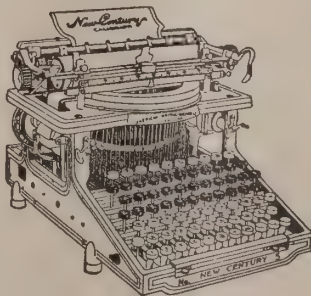
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A SILENT PILOT.

Nothing helps so much in the enjoyment of your vacation as a good map. It shows you the streams and lakes you can fish, the mountains you can climb, the places of interest you can visit and the roads you can wheel or tramp. The Lackawanna Railroad has just issued a set of colored maps on a large scale, showing the territory reached by its lines in New York, New Jersey and Pennsylvania. These maps give every highway, post office, trolley line and railroad, and are so bound that they can be conveniently carried in the pocket. They are invaluable to automobile tourists and travelers, and should be owned by every one who wishes to be informed on the geography of these three States. The entire set in a neat cover may be had by sending ten cents in stamps to T. W. Lee, General Passenger Agent, Lackawanna Railroad, New York city. The edition is limited. Write to-day.

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The American Friend

Vol. XI

EIGHTH MONTH 11, 1904

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*"Afresh I seek thee, lead me, once more I pray,
Even should it be against my will, thy way.
Let me not feel thee foreign any hour,
Or shrink from thee as an estranged power.
Through doubt, through faith, through bliss,
through stark dismay;
Through sunshine, wind, or snow, or fog, or
shower,
Draw me to thee who art my only day."*

*"Amidst my work open thine eyes on me,
That I may wake and laugh and know and see.
Then with healed heart afresh catch up the clue,
And singing drop into my work anew."*

*"More life I need ere I myself can be;
Sometimes, when the eternal tide ebbs low,
A moment weary of my life, I grow
Weary of my existence, self, I mean,—
Not of its plodding, not its wind and snow.
Then to thy knee, trusting I turn, and lean;
Thou wilt 'st I live, and I do will with thee."*

*Extract from "The Diary of an Old Soul"
by GEORGE MACDONALD.*

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A report from Chicago says that the Pullman shops, where 1,200 workmen have already been laid off, will soon be shut down and 6,000 men thrown out of employment indefinitely. The vice-president of the company, T. W. Wickes, says the step is forced upon the company. "The business of car building has been remarkably dull for many months. The railroad companies have been placing few orders for coaches with our company, or any other."

GOT IT.

Got Something Else, Too.

"I liked my coffee strong and I drank it strong," says a Pennsylvania woman, telling a good story, "and although I had headaches nearly every day I just wouldn't believe there was any connection between the two. I had weak and heavy spells and palpitation of the heart, too, and although husband told me he thought it was coffee that made me so poorly, and did not drink it himself, for he said it did not agree with him, yet I loved my coffee and thought I just couldn't do without it."

"One day a friend called at my home—that was a year ago. I spoke about how well she was looking and she said:

"Yes, and I feel well, too. It's because I am drinking Postum in place of ordinary coffee."

"I said, what is Postum?"

"Then she told me how it was a food-drink and how much better she felt since using it in place of coffee or tea, so I sent to the store and bought a package, and when it was made according to directions it was so good I have never bought a pound of coffee since. I began to improve immediately."

"I cannot begin to tell you how much better I feel since using Postum and leaving coffee alone. My health is better than it has been for years, and I cannot say enough in praise of this delicious food drink." Name given by Postum Co., Battle Creek, Mich.

Take away the destroyer and put a rebuilder to work and nature will do the rest. That's what you do when Postum takes coffee's place in your diet. "There's a reason."

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HE STAYED TO DINNER.

My little cousin James has always liked to be at our house very much, and ever since he was a tiny lad has used reasoning powers and invented ways and means to "get over to Aunt Susan's" which would do credit to a veteran. He has a fondness for staying to dinner.

When James was about five years old, one day he appeared at about dinner-time, accidentally, of course. We knew what they were to have for dinner at his home, so thought we would catch him in a trap out of which he could not squirm this time.

I said, "Why, James! It is almost dinner-time, and you'd better hurry home."

"Oh," said he, "I ain't very hungry." I remarked, "You are going to have fresh pork for dinner."

"I don't like fresh pork a bit," said James hopefully.

"But we are going to have fresh pork, too," I rejoined.

He paused a second in the act of removing his coat, and rolled his big eyes up at me, saying very solemnly and wishfully, "I like fresh pork over here."

That ended it. The day was carried, and, needless to say, he stayed to dinner. —C. E. World.

YOU NEVER CAN TELL.

You can never tell when you do an act

Just what the result will be;

But with every deed you are sowing a seed,

Though its harvest you may not see.

You can never tell what your thoughts will do

In bringing you hate or love,
For thoughts are things, and their airy wings

Are swifter than carrier doves.

They follow the law of the universe;

Each thing must create its kind.

And they speed o'er the track to bring you back

Whatever went out from your mind.

—Olive Leaf (London).

For gold is tried in the fire and acceptable men in the furnace of adversity.

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, EIGHTH MONTH 11, 1904.

No. 32.

THE SINS OF SAINTS.

WHAT a nuisance a single mosquito sometimes is! You have put screens on your windows. You think you have done everything to make your sleeping peaceful, and you lie down expecting an undisturbed rest. Just as you are sinking off into forgetfulness, there comes an ominous sound—not loud, to be sure, but full of disaster for sleep. In vain the sleeper strikes at his darting foe. Off he goes to a far corner of the room and waits so long that you decide that you must have succeeded in your aim. Alas, no. Once more the dismal sound arises close to your head, and once more the useless stroke is made. This visitor is equal to an all-night contest, and in the morning he will be sitting full of your blood in a quiet corner of the ceiling.

How did he get in? Where did he come from? He probably hatched out in your own cellar. It is worth knowing that these little beasts winter in almost everybody's cellar, and as each one is capable of producing about three hundred offspring the chances for summer annoyance are great. It is all right to have screens, but it is also a good thing to *watch for hatchlings from the inside!* Now all this is a parable with an application.

Many of us are pretty well screened against spiritual foes from without. Temptations which once assailed us no longer get in. We feel sure of ourselves in reference to the great catalogue of ordinary sins. Our life is well shut in away from the dangers which wrought havoc with us once.

The main danger now, however, is from the petty little things which have their birth within ourselves—little, persistent, inward faults which spoil our peace almost as much as outbreking, willful sins. One person would be a saint if it were not for his "moods" which make him disagreeable to his friends and a disturbing element wherever he appears, when the "mood" is on. He is "above" conscious sin, but he has these annoying hatchlings in his own cellar which mar his saintliness and lessen the value of his attainments. Another person just misses saintliness by being jealous of other "saints." This petty little beast comes out of his cellar and spoils his inward calm and affects all he does. He cannot bear to see others more holy than himself, and he suffers

when others are more appreciated than he is himself. No screens help him here. He must make the house absolutely clean within. Jealousy will tend to spoil any "saint," for it keeps hatching out more offspring.

Judging and misjudging are frequent sins of "saints." They hatch so easily! Before one knows it he has said or thought some harsh, unfair thing, until the spirit of judging grows upon him and keeps him from possessing that love without which no true saint can be. What a host of things can come up out of one's inward basement! The devil is said to go about like "a roaring lion." That makes it easy to hear him and be on the guard. These inward hatchlings are so noiseless and sly that they often rise up through our entire self before we are aware that they exist.

EDITORIAL NOTES.

WE want to call the attention of our readers to the opportunities which are open for American Friends at Woodbrooke, as announced in another column. Some American Friends have already enjoyed short courses in this delightful spot. The intermingling of English and American Friends in such ways is very desirable and will undoubtedly help the cause in both countries.

THE religious public is a good deal disturbed over the action of Bishop Potter, of New York, in "dedicating" the "Subway Tavern," which is a modified saloon, furnishing proper entertainment, wholesome foods and soft drinks in the front room, and intoxicants in the back room. It is a well-intentioned scheme to find a "substitute" for the saloon proper, but it has seemed to many, and it seems to us, a questionable substitute. There is no doubt at all that saloons will never be abolished until some substitute is found for them. They are at present the poor man's and the working man's club, and here the tired toiler finds the companionship which, alas, he fails to find at "home." There must be places provided where he will feel at home and where he can relax in a healthy way. But to set up a bar supplied with all the intoxicants makes the "substitute" too much like the original thing, and then to sanction it in the name of the church comes dangerously near telling

men that liquor drinking is to be recognized as a normal part of Christian life.

THE London meeting for sufferings took action against a firm of beer bottlers to restrain said firm from using the term "Quaker Beer" as a trademark. The meeting for sufferings has been defeated. The judge rules that there is no substantial grievance. He holds that Quakers are so well known and respected, that it is absurd to suppose that this trademark will cast any reflection upon them. Many Friends have expressed disappointment at the decision. There is no occasion for disappointment. Such things do not hurt us. In this country we have "Quaker Oats" and "Friends' Oats"; the "George Fox Cigar"; "Quaker Salve," and a periodical of fiction called "The Quaker." These things are annoying to us, of course, and we dislike to see these brands and trademarks, but in a way it is a public testimony of appreciation. The name is chosen because it is *believed* to stand for purity and honesty. It signifies to the public *good quality*. Now the only real harm or injury which can come to us would be to lose the *reality* for which this name stands. So long as we preserve the substance and maintain the quality which have made the genuine Quaker known we can endure the dislike of seeing the name used for advertising schemes. The real trouble would be to arrive at a condition when the name had no such significance!

FOR THE AMERICAN FRIEND.

PREACHING OUTSIDE OF THE PULPIT.

BY THEODORE L. CUYLER.

I became a preacher in order to bring God's message to my fellow-men, to awaken those who are careless, instruct those who are ignorant, comfort those who are in trouble, help those who are weak, and lead immortal souls to Jesus Christ; in short, my aim is to make bad people good, and good people better. To attract people to the house of God is of far less importance than to attract them to Christ; the making a good sermon is mainly of value that it makes a good man. A wise minister will not belittle his pulpit by neglecting to make full preparation for it, but at the same time he will recognize that he can spend only about three or four hours in that pulpit on only one day of the seven; and whether in the pulpit or out of it, he is everywhere Christ's ambassador.

The Bible is the best theological seminary, and in that he learns that his Divine Master delivered two popular discourses which the Holy Spirit has preserved for us; one of them was delivered on a mountain, and the other by the seaside. The great body of our Lord's instructions were in the form of personal conversations with individuals or with his little band

of disciples. That quiet evening talk with Nicodemus has shaped all Christian theology and moulded myriads of human characters, and will continue to until the end of time. The apostles pursued the same methods with their Master; and the book of the Acts is largely the record of personal labors for the conversion or the spiritual benefit of individuals. Paul preached public discourses when he had the opportunity; but I question whether his sublime discourse on Mars' Hill has ever brought as many souls to the Saviour as his brief talk with one poor awakening sinner in the person of Philippi. The danger with us ministers is that we look at our flock too much as a totality; the word "masses" is a misleading word. We preach on Sabbath to a congregation; but God's eye sees only individuals. Guilt is a thing appertaining to an individual conscience; and conversion is the turning of a single soul to Jesus. If we preach to a congregation for an hour or two on the Sabbath, it is a joyful thought to an earnest soul-winner that he can preach outside of his pulpit for more than a hundred hours during the week.

One of the unanswerable arguments for thorough pastoral visitation is that it brings a minister within arm's length of his parishioners. He needs this personal contact for his own benefit. A good library is a good thing; but there is a great difference between a lifeless book on your shelf and the vitalizing and fertilizing study of a book in boots; for every life is a biography. You and I, my dear brother, are helping to make these biographies. Our sermons are addressed to everybody; a conversation is addressed to a single soul. "Thou art the man" is the meaning of every loving appeal, every kind rebuke, and every personal invitation. A man may dodge a sermon; he cannot dodge a personal conversation conducted in a right spirit. A faithful sermon ought to set your people to thinking. In one mind it may suggest difficulties, and when that person meets you he may wish to have the difficulty explained; the door is thus opened for you to remove an obstacle, or to press home a needed truth. In another mind your sermon may have awakened a conviction of sin. The impression may fade away, or it may be deepened if it is followed up by a personal interview. Much of many a pastor's best work has been done in an "inquiry meeting"; but even when no method is used, there will be opportunities for every wide-awake pastor to find out who in his parish is an "anxious inquirer." You ought to have a fixed time in every week when persons can call on you; and if any one breaks into your study during your morning hours for spiritual direction, you ought to rejoice to throw aside books or sermon notes and give him the right of way. The man that wants you is the man that you want. It is an excellent method also to request your congregation to send a request to you if they desire an interview in their own homes. Remember how cordially the Master met every one who came to Him for light or for healing, and what a long journey he took in order to bring relief to one poor woman in the coasts of Canaan. In dealing with awakened souls nothing can

take the place of personal contact. To reach all such from the pulpit only is almost as absurd as it would be for a physician to write his prescriptions from a desk in a hospital instead of going from one bed to another to feel each pulse, and to examine each fever-coated tongue.

No pastor worthy of the name will need to be reminded how strong are the claims on him of the Lord's "shut-ins" whose faces are not seen in the sanctuary. Whosoever you neglect, never neglect the sick—especially those who are in the by-lanes of poverty. There is no more Christlike work than that, and none that will grip your people to you more strongly. The hours you spend in the ministrations of comfort to the sick and the sorrowing will often subject your nerves and your sympathetic sensibilities to a severe strain. The most-celebrated pulpit orator in America once said to me: "It consumes more of my nerve force to spend an hour with people who are in trouble than to prepare two sermons." That may be so; but is there any more Christly office in this old sobbing and suffering world than to "bind up the broken-hearted"? What your people want is the ministry of sympathy; and the rich often need it as truly as the wretched poor.

I have indicated some of the ways in which a faithful minister may preach outside of his Sabbath pulpit. There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a poor, manly, noble and unselfish life. "My pastor's discourses are not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him. Our people look at us when out of the pulpit to discover what we mean when in our pulpits. Piety is power. Your aim is to produce Christian character, and what argument so strong, so constant, so pervasive, so heart-reaching as the beautiful example of a life copied even imperfectly after Jesus Christ?

Brooklyn, N. Y.

FOR THE AMERICAN FRIEND.

JOY A CHRISTIAN DUTY.

BY JAMES E. C. SAWYER.

There is a deeply-rooted idea in the minds of many people that Christianity is a religion of gloom. More than one great thinker has called it the religion of sorrow, and poets, who delight in things bright and beautiful, sink into minor tones when they sing of religion. True it is that in a certain sense Christianity may legitimately be called the religion of sorrow. Its founder, the Lord Jesus Christ, was a man of sorrows and acquainted with grief. Its symbol is a cross, significant of suffering and shame. The condition of its service is, "If any man will come after Me, let him deny himself and take up his cross and follow Me." Its triumphant disciples are those who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Yet the

joy of the Lord, underlying the sorrow of the Christian life, and often bursting out with a radiance which changes the sky from dull gray to glowing brightness, ought never to be forgotten. We are so apt to emphasize the sorrow as to obscure the joy. The sorrow is only accidental and transient, while the joy is essential and permanent. Even sorrow itself becomes the hand-maiden of joy when one learns the duty of being glad, for then we rejoice in the Lord always, knowing that in every experience perfect wisdom and love are present to make all things work together for good.

Both in the Old Testament and in the New religion is described as joyous in its character. The Hebrew economy was jubilant in its arrangements for worship, calling into play the music of harp, viol, tabret, cymbal, stringed instruments and organ. There was joy in the daily service of the Temple, and at the great feasts, when all the people kept holiday; the land was filled with gladness from mountain top to valley. Thus the Hebrews recognized the duty of being glad and put it into practice.

The teaching of the New Testament is no less emphatic. The very message of Christianity is the Gospel, the good news of redeeming love. Christianity was introduced by a summons of joy: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." On the night of His betrayal, when the shadows of the approaching crucifixion fell thick and fast, Christ gathered His disciples around Him and told them of the blessed mystery of their union to Him, ending with the striking declaration, "These words have I spoken to you that My joy may be in you." The purpose of the Christian life, as revealed in the teaching of our Lord and His apostles, is to fill heart and life with the joy of Christ. When the believer realizes that truth he quickly apprehends the privilege and duty of being glad, and soon he walks in the sunshine of a joy which cannot be banished by the fog of human doubts or the clouds of earthly trials.

Cheerfulness is always an element of strength. The joy of the Lord is the strength of every true Christian. Joy is the law of the kingdom of heaven—in that kingdom light is sown for the righteous and gladness for the upright in heart. This joy is no transient feeling, born of the mood of the moment and clouded by the change of emotions, but a divinely-sustained principle based upon an abiding assurance. True it is that this joy has its times of rapture and ecstasy when heaven seems specially near and glimpses of the beatific vision are caught. Then the joy becomes unspeakable and full of glory. But these upliftings to the seventh heaven are rare and cannot be expected often, whereas the calm gladness of peace and communion ought to be the constant condition of the soul of every believer.

Gloomy Christians repel; sunny Christians attract. We are the world's Bible, and men judge the religion we profess by us who profess it. If we are dull and sad in our intercourse with our fellows, can we wonder at their blaming our religion? What we need to-

day in our Christian life is a baptism of gladness that shall send us on our way with shining faces and jubilant praise. Rejoicing in the Lord, we should recommend Christianity by the winsomeness of our words and deeds. In the worry and strain of our generation no more welcome strength could come to any life than the abiding gladness of faith in the Lord Jesus Christ. The surface of life may be troubled with a passing storm, but eternal peace will dwell in the heart. Our stream in the desert may be embittered by a Marah, but there will always be a sweetening tree at hand. We may be brought into our garden of Gethsemane, but there will always be an angel near to comfort and strengthen. Why, then, be sad? Should we not cast all gloom, born of doubt and fear, far from us, and live out full and happy lives in the sunshine of faith?

Williamstown, Mass.

FOR THE AMERICAN FRIEND.

"LET NO MAN DESPISE THEE." *

In his relation to the world, the servant of God stands in need of two very important qualifications—confidence in his apprehension of truth, and self-respect. In almost any calling in life these are to a certain extent needful. Without confidence in his calling a man is apt to fail; without self-respect he deserves to fail. In no sphere of action should one be more earnest in his search after truth than in the service of Jesus Christ; and in none should he be more sincere in its defense. Yet the danger of fanaticism on the one hand, and of extreme liberalism on the other, must be carefully avoided. Fanaticism cannot well consist with the clearest apprehension of truth, nor ultra-liberalism with its sincerest defense. The times are such as demand of every one wearing the badge of Christian profession a clear, definite testimony to the truth he has received; and the world looks to see this testimony backed up by a life in harmony with the truth professed. Every disciple is therefore, if he will but see it, placed upon his honor, and is duty bound to exhibit to the world the transforming power of the grace of God. A failure in this respect to measure up in some degree at least to what the world expects of the follower of Jesus Christ, not only fails to win men to Christ, but excites their contempt for His faithless disciple.

There are three considerations which should lead us to have a perfect confidence in our apprehension of Truth, and in consequence should inspire in us the highest degree of self-respect. The first of these is, that Truth is one as God is one. One man may have a clearer understanding of it than another; one may see some portion of Truth that another does not see; he may perceive some relation between fact and fact, between principle and principle, that to his neighbor is incomprehensible; yet it is the same Truth; and, as drops of water lose themselves in the ocean, so these different perceptions of what is true, when viewed from the standpoint of universal experience, are seen

to blend into one great ocean of truth, illimitable, unfathomable, eternal. Then, if I have caught some gleams of truth, as my profession in Christ affirms that I have, I am, to the extent of my apprehension of it, in touch with the Infinite. And because of such relation I may rest in perfect confidence that as I yield myself to the power of Truth it will make me free; and, so far as it reaches my life and transforms it, I am free. For Truth does transform the life as the light of the sun transforms the face of nature.

A second consideration is that Truth is the foundation of righteousness. The doctrines of Jesus Christ are a revelation of Truth, as He Himself is a revelation of God. The transformation wrought in man by the reception of Truth, in the light of which is seen his relation to God and his duty to his fellow-man, finds its proper and legitimate manifestation in holiness and righteousness—holiness as regards the moral condition of the heart and its attitude before God, righteousness as regards the outward life and conduct before men. That as men see and feel Truth to be Truth, and believe that it applies to them, it does produce a thirst for heart purity and a zeal for righteousness, is not only evident from the history of every religious movement, but also capable of demonstration in my own experience. So as I receive Truth a longing for purity is begotten within me, and I feel myself moved to a life of righteousness. Hence, as a follower of Christ, I am partaker of His life; I have experience of the same divine power that throbbed in Him; the righteousness of His daily walk is the pattern of mine. And because of this relationship with Him, I again feel myself in touch with the Divine and Infinite; and in my soul is begotten a confidence in the final supremacy of right.

The third consideration is the dignity of Truth, and, by consequence, the dignity of the call to promulgate it. As Truth is One, great and infinite, the foundation of righteousness, so it is noble and possesses a dignity all its own. In proportion to the extent of his vision of Truth is a man inspired to a life of true nobility; and as it enters into his ideal so will he make his deeds conform to its law, and his whole career will be a search for the realization in his own spirit of the beauty, purity and dignity revealed to him from the mount of vision. And as the vision becomes reality to him he will feel himself called to proclaim to his fellowman the truth he has discovered.

These considerations lead us to conclude that not only the minister of Christ, but every believer as well, should have the highest confidence in his vision of Truth, and that because of his espousal to its cause he is under obligation to maintain the highest possible degree of self-respect. There is danger, however, that we grow somewhat indifferent in these respects: hence the admonition of the apostle. He would incite us to an examination of ourselves. We should so demean ourselves that none shall find any occasion of stumbling in us. Our conduct toward men should be such that though they may cast out our names as evil, yet the Truth we declare shall find a response in their hearts.

* Synopsis of a sermon delivered at Onaway, Mich., by J. R. Hawkins.

A danger lies here that the disciple must guard against. In the effort to establish and maintain confidence in our vision of Truth we are apt to have the attention so diverted that we place confidence in our ability to see rather than in the thing seen. This attitude with respect to any truth is but a step short of fanaticism, and instead of winning men drives them away. On the other hand, the desire to avoid the charge of narrowness may lead to an extreme in the other direction. So, while having the utmost confidence in the Truth, because of the lack of sufficient courage to declare it, we are not made free.

Fanaticism has this in its favor, that it is always marked by courage and boldness; approbateness, on the other hand, has this against it, that it is always accompanied by moral laxity, violation of conscience and loss of self-respect. The world hates a fanatic, but despises one who truckles and cringes. The fanatic has this to his credit—he does not violate his conscience; and when all else is gone, he still has character left. The seeker after popularity has nothing left.

What is especially needed to-day is an awakening of conscience among professors so that there shall be a revival of Christian living. A reformation that will bring Christian practice up in line with Christian profession will do more to convince the world of Christ's power to save than all the anthems we can sing, or all the parties we can give, and would be far more acceptable to God. We need a revival of those strong, sturdy principles that made the Puritan, and the Quaker, and the Methodist, famous in the day of their power—principles that will lead a man to act as though he must give to God an account of his stewardship. A man guided by such principles the world may hate, but cannot despise.

To bring about such a reform as this should be our aim as a Church. "Let no man despise thee" applies to every member. Let us scrutinize every motive, every action, every affection, in the light of divine Truth; and if it will not bear the test, if there is in it the least bit of selfishness, or the least sign of world-pleasing or man-fearing, we should bring it into judgment and start from a new standpoint. Let us see to it that the world can have no cause or occasion to hold the Church in contempt because of our inconsistency. Souls are too precious to be trifled with. Time is too short to allow of anything. "Let no man despise thee," but assert thyself against the follies of thy own heart: and the world will be compelled to respect thee. "Let no man despise thee," but honor the Truth which hath found thee, and which thou hast beheld: and men will behold and honor thee. "Let no man despise thee," but control the citadel of thine own soul: and men will yield themselves unto thee; and thou shalt lead them on to a conquest like thine. Both thou and they shall reign in the palace of thine own self-hood far above the reproach of the vile, secure alike from the attack of the scorner and the mockery of the hypocrite.

FOR THE AMERICAN FRIEND.

A MODERN QUAKER.

BY AMELIA M. GUMMERE.

Few more delightful books are to be met with this season than the comely volume in which the letters and memoir of John Bellows are given to the public by his widow.* The book is the unconscious record of a type of character, as rare as it is delightful, and demonstrates in a most illuminating way how the conscientious Quaker may best adapt his Quakerism to the needs of modern times.

John Bellows came of good old Non-conformist stock, of Cornwall and Dorsetshire. Through the influence of their friends, the parents of the statesman, W. E. Forster, his own parents became Friends, his father being a schoolmaster of force and ability among that people. Apprenticed when only 14 to the printers' trade, John Bellows's talents had a natural means of outlet for the expression of his many philanthropic ideas, as the growth of his business placed large means and opportunity in his hands. At the age of 20 he says, "the realities of life" made him question the truths of Quakerism, and, after tending in the direction of the church ritual, it came to him, as it had done to Elizabeth Fry, to test the doctrines of Quakerism before throwing them over. He says: "I read Barclay's arguments especially, and with them the texts both of the Old and of the New Testaments which he cites, till, after many anxious days and nights, the light shone on them steadily and brightly, as the sun in a cloudless sky, and I was made as sure of the truth of what the world calls Quakerism as I was of my own existence." He also became convinced of the necessity for upholding the "minor testimonies," and he adopted the plain coat and speech as well.

From this time on, despite the demands of a growing business, John Bellows's life is one long record of public-spirited effort. He was in France, near Metz, on an errand of peace, during the Franco-Prussian war; in Russia, where, as companion to J. J. Neave, he went in 1892, in the effort to relieve the Stundists and discover the true facts of Russian persecution; and in 1896 he went to Armenia on a similar errand of relief. A second Russian visit was made in 1900, and on both occasions he visited Count Tolstoi. Their tender spirits were dipped into much sympathy, although he could not agree with those peculiar views of Tolstoi's to which Ambassador White has also taken exception, such as dispensing with all government, including the constabulary, and the communal ownership of property. But in many points, particularly that of the Quaker doctrine of the Inner Light, they were at one, and tears of joy ran down the Russian's face as they talked. John Bellows's love for little children and his charming naturalness is shown in his romps with the little Tolstoys, making him homesick for the "chases" with his own children, so charm-

*John Bellows: Letters and Memoir. Edited by his wife. London: Kegan, Paul & Co. New York: Henry Holt & Co.

ingly described in a letter to his intimate friend, Oliver Wendell Holmes, here too long to quote.

John Bellows's remarkable independence of conviction was a striking feature of his character. This, coupled with fearless courage and sincerity, led sometimes to his being misunderstood, as it had done with John Bright, and many more. He said himself, "Unity of spirit does not lie in holding the same views of things, or learning the same outward lessons; but in our loving and cherishing the truth in whatever direction it is made manifest to us." (p. 376.) He had keen sensibilities and a vivid imagination. The emotional effect of chiming bells when heard far from home, as in Russia, moved him to tears. His appreciation of the sufferings of cattle on the Atlantic transports so wrought upon him that this is given as his reason for becoming a vegetarian. Later on, even fish were declined. John Bellows drew people to him through the gift of personal charm, when his conversation, apparently without conscious effort, was maintained on high levels, which drew out in turn the best response. He could acknowledge a mistake with perfect candor, as in 1900, writing on another subject, he says, "Nearly forty years ago I made two serious mistakes—one in attacking John Bright, and the other in imagining that the Southern States of America were struggling for their proper rights. I have long since been sorry for these mistakes, and have said so."

In 1901 John Bellows was one of the delegation to present the address from the Quakers to King Edward VII. on his accession. In the summer of that year he and his wife visited America. At the Harvard commencement the honorary degree of A.M. was conferred upon him for his French dictionary and his essays on Roman antiquities in Britain. He renewed a lifelong friendship with Senator Hoar, and met the son of his old friend, Dr. Holmes, visiting Whittier's home and concluding the visit where it began, at the home of Joseph S. Elkinton, in Philadelphia, with whom he had worked in connection with the Doukhobors.

The length and variety of the list of John Bellows's publications will show how great were his intellectual activities. These did not prevent him, nevertheless, from active interest in political work in his own neighborhood, another point not dwelt upon in the volume under notice, but leading to misunderstandings, some of which in his life had caused temporary withdrawal from his work, as during the short period of his resignation from Friends; he was reinstated again when wiser counsels prevailed. Possibly the points on which John Bellows did not always agree with his fellows may teach a lesson to all good Quakers who have their individual notions of that elusive thing, "consistency." The book is wisely edited with taste and skill calculated to appeal to and interest a wider public than the limited number found among Friends. It is such books as these, with a literary flavor and a high spiritual "note" that are of service among us to-day. We cannot help regretting that the subject of the volume did not have a university education, with

which he must have become a leading archæologist and antiquary of his day. His intimate friend, Professor Max Müller, of Oxford, knew and appreciated his work, and another learned friend, Dr. Hübner, of Berlin, urged him to publish a monograph on the antiquities of Gloucester, which, however, he never found time for. One thing he was not—an artist; and it is rather a pity that the pen sketches were included. This brief notice cannot be better closed than with the words of Dr. Holmes to John Bellows in a letter written in 1891:

"We thanked God that there are such sweet, intelligent, receptive natures as yours, whose touch transfigures the common objects of life and throws an ideal atmosphere round them without destroying their nature."

SHALL WE HAVE A YEARLY MEETING?

BY W. M. PERRY.

[There is now under consideration a proposition to set off from Iowa Yearly Meeting a new yearly meeting in Nebraska. The proposition will be laid before the approaching Iowa Yearly Meeting. The following article from the "Nebraska Friend" will be read with interest. W. M. Perry was formerly clerk of Ohio Yearly Meeting.—Ed.]

There is one action of the Association that demands careful and prayerful consideration by Friends in Nebraska. I refer to the request made by the Association that the quarterly meetings consider the thought of asking that a yearly meeting be established in Nebraska. Such a request should not be made without a very careful consideration of the responsibilities to be assumed and carried by a yearly meeting. May we suggest that in all the quarterly meetings where the matter is to be considered the Friends come to a decision with a full realization of the added responsibility, but at the same time may it be decided with a hope, born of faith in our Master's leading, that our opportunities for the spread of His kingdom and the enlargement of the borders of our beloved church may be greatly enhanced by the establishment of a yearly meeting.

There are a few things which should have special bearing upon the conclusion to be reached:

1st. Is there a sufficient number of Friends to compose a yearly meeting? By an examination of the last minutes of Iowa Yearly Meeting we find there are five quarterly meetings which are considered in the Association, with a membership of 1,295. There are also three or more monthly meetings in Colorado which have been invited to join with us in this request, which at a conservative estimate should make at least 1,500 members. This would make a yearly meeting relative in size with each of the following yearly meetings: Canada, Oregon, Baltimore and California. I see also from statistics (of 1899) that California and Oregon have each only two quarterly meetings, Dublin and Canada three, and Baltimore and Wilmington four, while we, including the Colorado meetings, will have six quarterly meetings in

Nebraska. All of these Friends are practically isolated from yearly meeting on account of the distance to Oskaloosa.

2d. The reflex action upon a religious body from meeting together in an annual meeting is wonderful. All go down to their several fields of work with a renewed zeal, and acting under a special anointing of God that comes to a body of believers who have met in the name of their common Lord. Each is ready to do better service for the Master.

3d. One of the greatest blessings that comes to a body of people is when they feel the added responsibility that comes to them by undertaking, in the name of the Lord, a given task, or some great work, without the assistance and counsel of those on whom they have depended in other days. The latent talent, the progressive energy and the consecrated life of Friends in Nebraska need just such a responsibility.

4th. The establishment of a yearly meeting in Nebraska will bring directly to us, as nothing else can, the fact of our accountability for the salvation of the vast numbers of souls in this great Western field and their instruction in righteousness.

5th. Nothing has characterized Friends more than their loyalty to their educational institutions. We have especially admired the perfect loyalty of Iowa Yearly Meeting to Penn College. By her moral and financial support she has built up one of the strongest educational institutions in the West. In Nebraska we have a college that, with its equipment, is doing work second to none. Educational men have been surprised at the curriculum which it sustains. The classical and scientific courses suffer nothing by being compared with those in colleges of years of standing. The character of the work done by the seven professors last year is shown in the lives of the students who were under their care. The deep religious spirit, both with teacher and pupil, is very marked. The future of Friends in Nebraska largely clusters around the college. But every successful Friends' college must be nurtured and sustained by some yearly meeting. Nebraska Central College has a wide range of territory from which to draw students. Many of our young people will never get a college education unless they get it here. The life of the church and the college are identical. The college, to succeed, must have the loyal support of a yearly meeting to sustain it.

Has not the time come to take the initial steps for a yearly meeting in Nebraska?

FRIENDS JUDGED BY THEIR FRUITS.

[The following letter, addressed to the editor of "The Public Ledger" (Phila.), appeared in that paper Eighth month 2d, under the title, "The Society of Friends."—Ed.]

In common with a multitude of Philadelphians, I regard the Friends (or Quakers), as a religious body, the best type of Christianity in existence, and yet, it seems to me, they are passing away, like the Indians.

It is universally admitted that a nation exclusively of consistent Quakers could easily dispense with human law and lawyers, courts and judges, policemen's clubs and soldiers' bayonets, jails and penitentiaries, lunatic asylums and breweries, and, of course, gambling "joints" and other dens of iniquity would be totally unknown.

In short, the Friends teach and practice the Golden Rule, the fundamental principle of the religion of Jesus. This, together with their faith in the "spirit," or "inner light," make them conspicuous examples of what is termed the "beauty of holiness."

While all this is an admitted fact, the question follows, What would become of the thousands who live by preying on their fellow-men should, by some miracle, the Quakers secure control of, say, this one city? Fancy the situation: No dens of vice of any kind; no gamblers' hells; no rum holes or champagne clubs; no political machines or tricky politicians; no shyster lawyers or divorce courts; no policemen, or jails, or paupers; and, above all, no necessity of a "warrior bold" in the entire land.

I say, fancy such a condition! Should such a state of affairs prevail, what would become of a vast multitude of "toilers"—policemen, judges, petty magistrates, an army of lawyers, politicians for revenue only, newspaper reporters of the scavenger brand, and a horde of criminals of every grade who live by vice and who cling to the decent minority of our citizens like barnacles to a stranded ship in some far-off deserted port?

What would happen should this multitude be suddenly compelled to earn a living by doing a fair day's work for common wages? Why, anarchy (as we understand the phrase) would prevail sure!

But, "fortunately," there is seemingly no danger of virtue triumphing over vice—not on this planet, anyway. Quite the reverse, as the old monster, "vice," in its various forms, still "holds the fort," with every evidence of being powerful enough to defy any combination of Christians to dislodge it or unfasten its grip on the majority of mankind.

And now that the "old guard" of morality and the "Golden Rule" (the Friends) are passing away, slowly, but surely, where can we look for any organization to take its place as exemplars of the teachings of the Man of Nazareth? "By their fruits ye shall know them!" Judged by this incontrovertible standard of all things human or divine, the Friends lead all brands of religion on the lines laid down by Jesus, the Christ, who is regarded by millions as the eternal and animating spirit of the universe. If this be a fact that Jesus was and is the eternal and animating force of the universe, which is summed up in the word of God, then, in the name of justice, equity, reason and common understanding, why should such models of Christian ethics as the Quakers be permitted to pass away as an organization, while vice, in all its hideous forms, runs rampant throughout the universe?

JOHN FOSTER.

1634 Parrish St., Phila.

For THE AMERICAN FRIEND.

THE WOODBROOKE SETTLEMENT FOR RELIGIOUS AND SOCIAL STUDY.

The attention of members of the Society of Friends and others is earnestly called to the opportunity afforded for religious and social study at the above Settlement, which is under the care of a committee consisting of members of the Society of Friends of London Yearly Meeting.

The object of the Settlement is not that of a theological college, to train a special class for the work of ministry, but to provide for any who wish for it the means of better equipment, both intellectual and spiritual, for religious and social work of any kind.

The atmosphere of Woodbrooke is devotional, and the tone warmly Christian. The Bible and religious history are studied with reverence, and at the same time in a spirit of freedom from dogmatic fetters.

The Settlement is in the country, a few miles from Birmingham, and is in the center of much active religious and social work carried on by members of the Society of Friends.

The committee specially ask that the advantages to be gained by residence at Woodbrooke shall be carefully weighed by young men. The conclusion of a college career, or of a business engagement, may offer facilities for a brief residence in England. The fee is at present 25 shillings (or about \$6) weekly.

A Friend has generously placed at the disposal of the committee six scholarships of the value of £15 (or about \$75) per term, for the benefit of American students of both sexes (being members of any branch of the Society of Friends), to whom such assistance may be a matter of importance. Friends desiring to avail themselves of these scholarships should apply to the warden, giving as full information as possible, and adding the names of one or two Friends to whom the committee may refer.

The course of study is under the general direction of Dr. J. Rendel Harris, who is assisted by competent lecturers and tutors.

All particulars may be obtained by application to the warden, William Littleboy, Woodbrooke, Selly Oak, Nr. Birmingham, England.

The following is the program of lectures, etc., autumn term, 1904:

J. Rendel Harris, M.A., D.Litt. (director of studies).—"The Mystics" or "Early Christian Hymns," "The Library of Our Lord and His Apostles." Greek Testament (advanced).

Robert S. Franks, M.A., B.Litt.—"The Book of Job," "The Epistle to the Romans," "Comparative Religion," "The Life and Teaching of Augustine."

A. Neave Brayshaw, B.A., LL.B.—"The Early History of the Hebrews" (introductory to a course on the prophetic literature).

Herbert G. Wood, B.A.—"Church History, Second Century—The Church and the Empire." Greek Testament (elementary).

George Shann, M.A.—"The Spiritual Principle of Man's Knowledge and Conduct," "Scope and Method

of Economics, and the Promotion of Public Welfare by the State."

T. Bryan, M.A.—"Joseph Mazzini—His Social and Political Teaching."

The International Lesson.

THIRD QUARTER.

LESSON VIII.

EIGHTH MONTH 21, 1904.

ELIJAH ON MOUNT CARMEL.

1 Kings 18: 30-46.

GOLDEN TEXT.—If the Lord be God, follow him. 1 Kings 18: 21.

DAILY READINGS.

Second-day, Eighth mo. 15.—The challenge. 1 Kings 18: 17-29.

Third-day, Eighth mo. 16.—Elijah on Mt. Carmel. 1 Kings 18: 30-40.

Fourth-day, Eighth mo. 17.—The little cloud. 1 Kings 18: 41-46.

Fifth-day, Eighth mo. 18.—A solemn covenant. Deut. 30: 10-20.

Sixth-day, Eighth mo. 19.—Decide now! Josh. 24: 14-24.

Seventh-day, Eighth mo. 20.—Hold fast! 2 Tim. 1: 6-13.

First-day, Eighth mo. 21.—Reward of faithfulness. Rev. 3: 7-13.

Time.—Not long after the last lesson, about 870 B.C.

Place.—Mount Carmel, near its summit.

Rulers.—Ahab and Jezebel, king and queen of Israel; Jehoshaphat, king of Judah; Benhadad II., king of Syria.

Parallel account.—There is no parallel in Chronicles, but see Jas. 5: 17, 18.

The account of the whole scene on Mount Carmel should be read. 1 Kings 18: 17-46. "There could have been no scene in the land of Israel more strikingly suitable for the purpose than Mount Carmel. It is a ridge . . . which at the eastern extremity rises more than 1,600 feet above the sea, sinking down to 600 feet at the western extremity." Elijah's altar was reared almost certainly upon the high eastern extremity, from which a fine view both of the sea and of the plain of Esdraelon could be obtained. There are few more dramatic incidents in the Bible than that of Elijah upon Carmel.

30. "And Elijah said unto all the people." After all that had taken place as narrated in the preceding verses. "He repaired the altar of the Lord that was thrown down." R. V. This shows that there had been an altar to Jehovah here. It was probably one of those thrown down by order of Ahab and Jezebel (1 Kings 19: 10). This verse seems to be inconsistent with verse 32, and the difference is hard to explain satisfactorily.

31. "Twelve stones." One for each tribe of Israel. Compare Josh. 4: 5. "Israel shall be thy name." That is, the name of all the tribes taken together.

32. "Built an altar in the name of the Lord." An altar to Jehovah, the God of the Israelites, and in contradistinction to the altar which had been reared in honor of the false god, Baal. "As great as would contain too measures of seed." It is impossible to speak with any certainty of these measures, or the size of the trench. The fact about which there is no doubt is that the trench was large enough to contain enough water to do away with the suspicion of fraud.

33. "Put the wood in order." Compare Lev. 1: 8. "Laid it on the wood." R.V. Everything was done as prescribed by the law. "And he said, fill four water-jars with water." American R. V. There were no barrels in those days, and the Hebrew word is properly translated "jars," as elsewhere. The jars were doubtless such as those which the women carry on the head. The question has naturally been asked, "Where could so much water have been obtained in the time of so great a drought?" The answer is, it must have come from a perennial spring in the mountain. Such a one still exists. "The burnt sacrifice." Better, as in R. V., "Burnt offering."

34. Elijah was determined to anticipate any possible charge of fraud. Note that twelve jars were emptied; this was probably symbolical of the twelve tribes of Israel.

35. The whole altar was drenched, and was surrounded with water.

36. "At the time of the offering of the coming oblation." R.V. This would be about 3 p.m. Elijah's object was to carry out the worship of Jehovah in all possible details so that the people might be reminded of the religion of Jehovah. "Elijah, the prophet." Note that he was not a priest, though he assumed the priestly offices in this case, just as Solomon had done at the dedication of the Temple.

37. "The prayer of Elijah contains two petitions: (1) for the vindication of his own prophetic authority; a final proof that he had all along acted in accordance with the will of God, and (2) for the bringing back of the nation to faith in the one true God."

38. The consuming was complete. Nothing but a miracle would have convinced the people. "A miracle is an event which cannot be explained by any known laws of nature." Those who are not willing to accept the occurrence here described as a miracle would practically have to consider the whole of the history of Elijah as legendary.

39. "Fell on their faces." This was a truly oriental practice. Compare Lev. 9: 24; 2 Chron. 7: 3. "The Lord, he is God." Literally, Jehovah, he is God.

40. "The prophets of Baal." The whole 450. The brook Kishon, which flowed at the foot of the mountain towards the sea. It was here that Sisera was conquered by Barak (Judges 4: 7; 5: 21). Probably that the stream might carry off the dead bodies. The people must have helped Elijah. Elijah could hardly have slain all with his own hand; what was done by his command is spoken as being done by him, as "Wellington conquered Napoleon." It seems a cruel and vindictive act of Elijah, but it was quite in accord with the character of the times. Compare the statements in the Psalms (e. g., Ps. 137: 7-9; 139: 19, etc.) Besides this, the people would not have understood milder treatment.

41. "Said unto Ahab." Ahab has not been mentioned before. "Get thee up." From Kishon to Carmel. "Sound." Probably of the wind.

42. "Eat and drink." It is not quite clear what

these words signify; whether a feast, or whether mockery or something else.

42. "Bowed himself down upon the earth," etc. The attitude of extreme reverence. It is clear from verse 44 that Elijah went to a different part of the mountain from Ahab.

43. "Seven." An indefinite number. Compare Ps. 12: 6; 119: 164; Prov. 24: 16.

44. "That the rain stop thee not." The plain of Jezreel is full of watercourses, which would fill suddenly in a heavy rain.

45. "In a little while, that the heaven was black." R. V. The drought was over. Jezreel, the city in the plain of the same name.

46. The distance to Jezreel was about seventeen or eighteen miles. No reason is given for the feat of Elijah; it can only be conjectured that it was to confirm the supernatural power of the prophet.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR EIGHTH MONTH TWENTY-FIRST.

STANDING ALONE FOR GOD.

Rom. 8: 31-39.

Second-day, Eighth mo. 15.—Courage in God. 2 Kings 18: 1-8.

Third-day, Eighth mo. 16.—Strength in battle. Deut. 20: 1-4.

Fourth-day, Eighth mo. 17.—Alone at home. Matt. 10: 17-21.

Fifth-day, Eighth mo. 18.—David's confidence. Ps. 27: 1-6.

Sixth-day, Eighth mo. 19.—"A certain young man." Mark 14: 43-52.

Seventh-day, Eighth mo. 20.—Paul's courage. Acts 21: 7-14.

"Here I stand; I cannot do otherwise. God help me. Amen."

Though Luther had friends present when he spoke these words of noble defiance, he was surrounded by powerful and bitter enemies and well did he know that the unseen Power invoked was his chief and only sure protection. If we picture to ourselves the scene of the prisoner, even though under safe conduct, with the whole force of the Church from which he had come out arrayed against him and seeking his life, even by treachery, we can imagine with what an appreciation this great leader of the Reformation would afterwards write these closing verses of Romans 8.

Yet his chief danger was not physical, but spiritual. The fear that the Emperor could inspire was of one who could kill the body only. We have many times to decide what stand we shall take, not threatened, indeed, by the terrors of a cruel death, but allured by temptations whose hidden end is death.

Opportunities for conspicuous heroism in decision may be and probably will be few; but the records of the books that shall one day be opened must show for every one whose name is in the Book of Life, that at some time, and doubtless at many times, he made his resolve when only God was his support against what the world, if it could but know, would call great odds.

Standing with props and supports is no test of one's own character, but only proof of favorable surroundings. Whatever courage is manifested is in the environment rather than in Him who is within. We

can no more truly stand without His infilling than can the empty sack without its contents.

So that, after all, we are never alone, even in the face of the multitudes that reject or cry out against the truth. It may be a little child in the home, or a little band in the neighborhood, or a little nucleus in the church, or a little party in the State; but if it stands for truth and right, it stands also for ultimate victory and blessedness, and the confusion of the fearful and unbelieving as well as of the hostile and persecuting.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

MISSIONARY WORK IN CHINA.

Ku Ling, Sixth month 25th, 1904.

Dear Friends:

Owing to the death of Esther Butler's father, and the consequent calling home of our superintendent, it was thought best almost at the last moment that my wife and I should defer our home-going until fall, so as to avoid leaving Nanking station too seriously handicapped for workers during Esther Butler's temporary absence.

Our own work at Luh Hoh being closed, the hospital having already been rented for other purposes, and the new missionary, Janet Carmichael, occupying our room in the Luh Hoh Home, we were quite free to remain at Nanking.

Ever since coming to China I have been hoping that the time would come when I might be liberated from regular duty long enough to make a visit to some other important missionary centers, in order to get helpful ideas about conducting medical work and to study mission methods generally. All seemed to feel clear that the present was my opportunity. The hope of being able to build a hospital at Luh Hoh upon return from furlough in the fall of 1905 was a particularly strong incentive at this time.

Then there was a feeling that a little personal observation of the great work that is being carried on for God in the valley of the Yangtsi, would be a fresh inspiration and of practical benefit in our work.

The building of our new mission bungalow at Ku Ling had been intrusted to a contractor, and was just now needing attention, and being on my way it would be convenient to stop off and give it the needed care.

My leaving was delayed for some time by the rainy weather, but on the 25th of Fifth month I started for Nganking, a city of about 70,000 population on the south side of the river, some thirty hours' ride on the river steamers from Nanking. It was my pleasure while there to be entertained at the China Inland Mission's home for new missionaries. Here they are provided with every advantage for the study of the language and instructed in Chinese customs and missionary methods, until they are ready for regular appointment. In company with friend Gray, formerly a member of Iowa Yearly Meeting, a very highly es-

teemed friend of ours, I visited the various branches of Christian work in the city.

Protestant missionaries began their work in Nganking about thirty-five years ago, and although it was bitterly opposed at first, the succession of devoutly men who have preached the gospel on every street and in the principal tea houses of the city, have given foreigners a most enviable position in the estimation of the natives. As the city has just become an open port, the friends there may justly dread the influences of unscrupulous and unchristian commercial agents who are already putting in an appearance. I felt that the time spent there was particularly profitable to me, and that my visit was under the direction of the Holy Spirit.

My next stop was at Kiu-kiang, from which place I went up Ku-ling mountain and attended to the business matters connected with the mission house above mentioned. This being done, I started on again. Eighteen hours by river steamer brought me to Han-kow, the great commercial city of Central China. The three cities of Han-kow, Han-yang and Wu-chang are together often called the Chicago of China. Their arrangement, however, on either side of the river, and about the mouth of the river Han reminds me very much of the arrangement of Greater New York.

"Greater Han-kow" is the greatest inland center for missionary activity in Central China. The work is very largely under the care of English missionaries, a large number of whom are men of marked ability. Medical work has won for itself a place in the first rank among the various methods of evangelistic activities.

The London Missionary Society has a medical school now open, with seventeen young Christian men already in attendance. Hospital work is abundant and excellent in quality. Several of the missionary physicians there have acquired an expertness in surgery that might well be emulated by many in the homeland. I saw as much as I could in a week's time, gathering all the information I could on the subject of hospital construction, hoping, if God please, to do for our people in proportion to our strength what these men of God have done for theirs.

I rode out to Hsiao-gan, two and a half hours on the new Han-kow Peking Railroad, where I was privileged to see Dr. Henry Fowler's Leper Home. He has about sixty of these most pitiable creatures, comfortably housed, nursed, clothed and fed. He does not pretend to cure them, but is satisfied to see them made clean and fitted for the kingdom of God.

I was greatly impressed to see what foreigners had done to improve the condition of the people in these three cities. The work at which we are engaged is a mighty one. The evangelization of one third of the human race, within the limits of one single empire is worthy of the best talents of our time.

Our own work is small, to be sure, in comparison. You are represented in China by a single male worker, but we are comforted by the thought that it is not by might nor by power, but by My Spirit, saith

the Lord of hosts, "And again one shall chase a thousand and two shall put ten thousand to flight." We should not forget, however, that the fight here is far more unequal even than that, hence we need more men!

We are now expecting to sail in the early fall, and shall hope to be with you and talk these matters over together.

My wife and baby are now with me at Ku-ling. Pray for us that we may be built up physically and filled with all the fullness of God.

Yours eager for the coming of Christ's kingdom,
GEO. F. DE VOL.

Christianity is to-day the greatest power on earth and the most beneficent. The thrones of the whole world have not power to overthrow it. The world itself cannot reject or destroy it. Like the sun, it shines without asking permission, and human power is no less impotent to the blotting out of the one than unequal to the eradication of the other. The boundaries of empires will change; despotic thrones will chase each other to oblivion; new policies and potentates will rise upon the ruins of the old; names at which the world trembles, and altars at which it offers incense, will become unknown and crumble into nothing; but Christianity, surviving all and becoming more and more lustrous, must continue to lead on and lead out advancing civilizations, becoming itself not only the dominant but the one only power under heaven in whose name kings shall rule, and for the furtherance of whose ends policies shall prevail.—Bishop R. S. Foster.

Things of Interest Among Ourselves.

John Henry Douglas is in Newberg, Oregon, visiting with his son, John Henry Douglas, Jr.

Oscar Moon attended the Bible Institute held at Earlham College, Richmond, Ind., the 26th ult. to the 3d inst.

Luke Woodard and wife attended the meeting at Knightstown, Ind., the 31st ult., with a message of love for the congregation.

President Charles E. Tebbetts and wife celebrated their twenty-fifth anniversary at their home in Whittier, California, the 30th ult.

Anna Frazier McCracken, recently from Cuba, is visiting her sister, Hattie B. Coulson, at Scott's Mills, Oregon. She attended the recent yearly meeting.

A very great honor has come to Pacific College through the work of one of its students, Walter Miles. He has recently won the first place in the national oratorical contest at Indianapolis on "Prohibition." Altogether not less than 700 orations were prepared for the contest, and Walter Miles won all the way from the county to the State, and finally to the national contest. That is good work.

There will be a reunion of the old members of Timbered Hills Monthly Meeting, Cherokee County, Kansas, Eighth month 21st, 1904. This is one of the oldest organized meetings in this part of Kansas, and has some interesting history. All of the old members are invited to be present. Those who were members at any time 1868 to 1900 will be considered old members. If it is not possible to be present, please send a word of greeting or reminiscence to Frances Liter, or Elina C. Wheeler, Columbus, Kansas, R. R. 2.

In speaking of the army reduction, "The Friend" (London) says: "The scheme of (Sec. of War) Arnold-Foster is based on three main propositions—(1) that the army is much too

large and costly; (2) that sweeping reductions in numbers and expenditure are feasible, and (3) that no large military force is required for home defence. Having shown that the total British army, exclusive of all colonial troops and of troops of the feudatory Princes of India, numbered 1,070,000 men, the Secretary of War frankly recognized that this gigantic total was unnecessary.

This is what Benjamin Trueblood says in "The Advocate of Peace" upon the war speech of Ex-Governor Black: "That is as astounding an utterance as has been heard in this country in recent years. The flash and roar of the rhetoric of the passage are so overwhelming that it is difficult to retain one's senses enough to perceive the meaning. But stripped of its rhetorical embellishments, the naked significance of it is: Nothing but war is supremely great. It is the final arbiter of the fate of nations. It is eternal. The horrible scenes of the battlefield, ghastly upturned faces and the mad charging of war horses, 'will always be.' Orderly tribunals of arbitration, like that at The Hague, with their learned judges, are poor sticks for a nation to lean upon. Education of school children for peace is nonsense. The prophecies of men of heart and the prayers for peace of saintly women whose lives have been blasted by war are stupid and powerless. Dreams of universal peace are as baseless and unrealizable as the silly fancies which come and go in a child's brain. The most fruitful and glorious thing a nation ever does is to wriggle and writhe on the deadly wire of war. And such amazing stuff as this is uttered on the eve of the great campaign for the election of the President of this great nation of eighty millions of intelligent people whom peace has made prosperous and mighty!"

BORN.

MEKEEL.—To Niles I. and Gertrude Mekeel, Yorktown Heights, N. Y., Seventh month 10th, 1904, a son, Niles Ira.

WALL.—To Henry and Hannah Wall, in Wilmington, Ohio, Seventh month 7th, 1904, a son, George Robert.

MARRIED.

HARRIS—TRUEBLOOD.—At Monterey, Cal., Seventh month 20th, 1904, Ruth Trueblood and Herbert E. Harris. Both parties are members of the faculty of Whittier College, California.

DIED.

BLAIR.—At her home, in Newberg, Ore., Seventh month 24th, 1904, Jane H. (Jessup), wife of J. Kinley Blair, in her 66th year. In a thirty years' residence in Iowa, the deceased was always prominent in the work of the Friends' Church, serving Iowa Yearly Meeting as clerk for a number of years. Since 1891, when she moved to Newberg, Ore., she has always been active and efficient in Christian work. She was clerk of the Meeting for Ministry and Oversight for several years, and was always on the important committees of the monthly, quarterly and yearly meetings. Both as a public worker and a personal friend, hers was a character which will be missed in Oregon.

CURTIS.—At his home in La Valle, Wis., Fourth month 9th, 1904, Flavel Curtis, in advanced life. The deceased joined Friends in South Dakota in later life, and became a pillar in the meeting—abundant in labor for the upbuilding of the cause of truth. He, in company with his wife, did excellent pastoral work among Friends in South Dakota and later in Wisconsin. He was a savor of life, and a succorer of many, and died in the triumphs of faith in Christ.

HUNT.—At his home, Urbana, Ill., Sixth month 8th, 1904, Reuben G. Hunt, son of Thomas and Jane Hunt, aged 71 years. He filled many responsible positions in the meeting and Sabbath School, and served several years as an elder. His life was a beautiful testimony, and his departure was with full assurance of future reward.

MYERS.—At the home of her parents, Charles and Sarah Butler, near New London, Ind., Seventh month 7th, 1904, Jessie B. Myers, aged 26 years, a member of New London Monthly Meeting. Her end was peace.

NEAL.—At her home, in Wichita, Kan., Seventh month 9th, 1904, Marietta T. Neal, aged 73 years. She united in marriage with William T. Neal in 1872, and went to England with him in 1874. They worked together in a mission in London for one year, and traveled in evangelistic service for another year. They then returned to America, and united with Friends. After that they labored extensively in Kansas Yearly Meeting, in the ministry, spending three years in mission work, serving as pastors at several points and doing much as evangelists.

Publisher's Department.

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Events and Comments.

Market reports seem to point to a rise
in breadstuffs, and the "butchers'
strike" promises dear meat.

Robert E. Pattison, twice Governor of
Pennsylvania, and a prospective candi-
date for President before the National
Democratic Convention, died at his home,
Overbrook, Pa., the 1st inst.

OLD-FASHIONED.

It is an ever new and interesting story
to hear how one can be entirely made
over by change of food.

"For two years I was troubled with
what my physician said was the old-
fashioned dyspepsia.

"There was nothing I could eat but 20
or 30 minutes later I would be spitting
my food up in quantities until I would
be very faint and weak. This went on
from day to day until I was terribly
wasted away and without any prospects
of being helped.

"One day I was advised by an old lady
to try Grape-Nuts and cream, leaving off
all fatty food. I had no confidence that
Grape-Nuts would do all she said for me,
as I had tried so many things without
any help. But it was so simple I thought
I would give it a trial she insisted so

"Well, I ate some for breakfast, and
pretty soon the lady called to see her
'patient,' as she called me, and asked if
I had tried her advice.

"Glad you did, child; do you feel
some better?"

"No," I said, "I do not know as I do,
the only difference I can see is I have no
sour stomach and come to think of it I
haven't spit up your four teaspoons of
Grape-Nuts yet."

"Nor did I ever have any trouble with
Grape-Nuts then or any other time, for
this food always stays down and my
stomach digests it perfectly; I soon got
strong and well again, and bless that
old lady every time I see her.

"Once an invalid of 98 pounds I now
weigh 125 pounds, and feel strong and
well, and it is due entirely and only to
having found the proper food in Grape-
Nuts." Name given by Postum Co.,
Battle Creek, Mich.

Get the little book, "The Road to
Wellville," in each package.

Japan has now taken its place among
missionary nations. The first Japanese
Christian missionary to Korea lately ar-
rived in Seoul, with two assistants.
They are sent forth by the Methodist
Episcopal Society of Japan.

The assassination of the Russian Min-
ister of the Interior, Von Phleve, which
occured recently, has been an occasion
for agitating Cabinet reform in that
country. It has been the desire of a
number of the Russian statesmen to
have a responsible Cabinet. After some
consideration, however, the reform has
been vetoed by Czar Nicholas, and the
present order of things will doubtless
continue. The only question now to be
settled is who will succeed Von Phleve.

There is much excitement in Morgan
County, Ohio, over what is believed to
be a new and rich oil field. Experts de-
clare the product to be of the first grade.
An average of 90,000 barrels per day is
flowing. All available land is being
leased or purchased, and 300 wells are in
operation, pumping, it is said, from 100
to 500 barrels of oil per day. Two
thousand oil speculators are camping out
in the new field. Twenty drilling ma-
chines are at work in the section, with
more arriving.

President Charles W. Eliot says: "The
attempted enforcement of uniform wages
for all journeymen in the same trade is
one of the gravest mistakes of the trade
unions, so far as the pursuit of happi-
ness is concerned. It ignores the infin-
ite diversity of local conditions and sur-
roundings, as well as of personal cap-
acity, ties up the ambitious workman,
cuts off from employment the weak, the
dull and the old, who cannot earn the
uniform wage, and in general interferes
with the reasonable liberty of the em-
ployed and with their prospect of im-
proving their lot."

In Manchuria is has been the Russian
policy to hold on as long as possible and
then retreat northward, making the ad-
vance of the Japanese as costly as possi-
ble. On the other hand, the Japanese
have sought to build up an army which
would enable them to cut off the retreat
and overwhelm the Russian army. There
has been some very heavy fighting dur-
ing the past week, but nothing decisive
has been reported. The forces about
Port Arthur are advancing slowly. Near-
ly all the outer defenses have been cap-
tured, but the garrison is in communica-
tion with Newchwang, from which they
receive food and artillery supplies.

Galveston is to be congratulated upon
the completion of its sea-wall, which cost
\$1,500,000 and is three miles in length.
This, however, is but the beginning of
the great improvement which the enter-
prising gulf port has undertaken, for the
city itself is to be raised 17 feet, a work
which will require two years and will
cost over \$2,000,000. Not only will this
prevent a recurrence of the terrible dis-
aster which overwhelmed the city, but it
will unquestionably make Galveston a
much more salubrious city. It is inter-
esting to remember that a large part of
Chicago was lifted bodily out of the wild
onion marshes that gave its name—but
that was before the days of sky-
scrappers.

Choice lands, requiring neither irriga-
tion nor fertilizer, are not to be found in
large tracts any more; but Uncle Sam

is still a landed proprietor. There are
unappropriated 380,979,307 acres of sur-
veyed public lands and 591,976,169 acres
of unsurveyed lands, or a total of more
than 970,000,000 acres. Much of this
land is unfit for agricultural purposes,
but it has been estimated that when
all the reclaimable lands shall be irri-
gated under the recent Irrigation act the
new lands alone will be capable of sus-
taining a population equal to the total
in the United States to-day. The policy
of the government under this law is to
sell the reclaimed lands to settlers and
to use the proceeds for further irriga-
tion work; thus it will be cumulative in
its results, and in a few years the re-
clamation of lands which is now in its
beginnings will be greatly hastened. The
government engineers are planning work
on a large scale in Idaho, State of Wash-
ington, Wyoming, Montana, Nevada,
Southern California, Colorado, Arizona,
New Mexico, Western Kansas and
Utah. The first actual work of construc-
tion is on the Tonto Basin dam, near
Phoenix, Arizona, which is to irrigate
250,000 acres and to cost about \$3,000,-
000. On the San Pedro river, in South-
western Arizona, 300,000 acres will be
irrigated in one tract and 400,000 in an-
other, besides many smaller tracts to be
reclaimed within the next few years. In
another project the Colorado river will
be utilized to irrigate a 400,000-acre
tract, which will support 10,000 families.

"Another tragedy," said the cynic, as
shrill shrieks arose from the ruined cis-
tern. "I suppose there is a woman at
the bottom of it."—*Yale Record.*

Care is no care, but rather a corrosive
for things that are not to be remedied.

THE OUTLOOK'S SEVENTEENTH EDUCATIONAL NUMBER.

The August magazine number of "The
Outlook" is devoted very largely to edu-
cational topics, as has been the custom of
this periodical for many years. Notable
among the special illustrated features is
the article by President Slocum, of Col-
orado College, on "The World's Fair as
an Educative Force." This is illustrated
by a remarkable series of fine photo-
graphs of scenes at the St. Louis
World's Fair, taken expressly for this
purpose by Arthur Hewitt. The present
summer has marked the expiration of
fifty years of service by President Eliot
to Harvard University, and appropri-
ately "The Outlook" this month prints an
article on "The Personality of President
Eliot," by Mark Sullivan. Still other
articles in this issue are: "The Influence
of the French School and Home," by
Georgia Fraser, with reproductions of
paintings of French school children by
Jean Goffory; "A School in the Woods,"
by Martha Berry; "A Memorial to Col-
lege Friendship" (the new dormitory at
Princeton), by Robert Bridges; illus-
trated brief articles about the Greek
Theatre at the University of California
and the Harvard Stadium; a charming
story of life in Labrador, by Norman
Duncan; an instalment of Stewart Ed-
ward White's "The Mountains," dealing
with "Trout, Buckskin and Pros-
pectors." There are also numerous por-
traits and the usual reportorial, editorial
and critical departments.

TOUR TO THE YELLOWSTONE PARK AND PACIFIC COAST.

Via Pennsylvania Railroad, Account Triennial Conclave, Knights Templar.

Round—\$250—Trip.

On account of the Triennial Conclave, Knights Templar, to be held at San Francisco, Cal., September 5 to 9, the Pennsylvania Railroad Company will run a personally-conducted tour, visiting the Yellowstone Park, the principal cities and beautiful resorts of the Pacific Coast, Salt Lake City, Colorado Springs, Denver, and the St. Louis Exposition, in addition to affording five days in San Francisco. Tickets, covering every necessary expense en route, except hotel accommodations in San Francisco, will be sold at the low rate of \$250 from all stations on the Pennsylvania Railroad. A special train of high-grade Pullman equipment will leave New York, Philadelphia, Harrisburg, and Pittsburgh, Wednesday, August 17. The full five and one-half days' tour of the Yellowstone Park will be made, three days will be spent at Los Angeles, two days at Colorado Springs, and two days at St. Louis, the party reaching New York, Monday, September 19. Stops for sight-seeing will be made at Seattle, Tacoma, Portland, San Jose, Monterey, Santa Barbara, Salt Lake City, Glenwood Springs and Denver. A descriptive itinerary will be sent on application to George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

Chollie: "Youah daughter has consented to marry me, an—er—I'd like to know if there is any insanity in youah family." Old gentleman (emphatically): "There must be!"

SEABOARD SERVICE TO SOUTHERN CITIES.

The Seaboard Air Line Railway has the shortest line and offers the best service via Washington, the most attractive way to all points in the South. For time cards, information as to industrial openings, farm and truck lands, address Seaboard Air Line Railway, 1411 Chestnut Street, Philadelphia, Pa.

A SILENT PILOT.

Nothing helps so much in the enjoyment of your vacation as a good map. It shows you the streams and lakes you can fish, the mountains you can climb, the places of interest you can visit and the roads you can wheel or tramp. The Lackawanna Railroad has just issued a set of colored maps on a large scale, showing the territory reached by its lines in New York, New Jersey and Pennsylvania. These maps give every highway, post office, trolley line and railroad, and are so bound that they can be conveniently carried in the pocket. They are invaluable to automobile tourists and travelers, and should be owned by every one who wishes to be informed on the geography of these three States. The entire set in a neat cover may be had by sending ten cents in stamps to T. W. Lee, General Passenger Agent, Lackawanna Railroad, New York city. The edition is limited. Write to-day.

Select Excursions to Tolchester Beach, Chesapeake Bay.

On Wednesday, August 17th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run special low-rate excursions to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat, or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay, speaks for itself.

A special train will be run on the following schedule, and round-trip tickets will be sold at the rates quoted.

	Time a. m.	Rate.
Leave Philadelphia, Pa.	7.00	\$1.50
" W. Philadelphia, Pa.	7.03	1.50
" Sharon Hill, Pa.	7.15	1.50
" Moore, Pa.	7.20	1.35
" Ridley Park, Pa.	7.23	1.35
" Chester, Pa.	7.29	1.25
" Thurlow, Pa.	7.33	1.25
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" Wilmington, Del.	8.05	1.00
" Newport, Del.	8.13	.90
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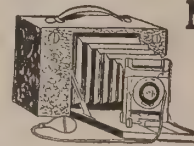
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WHEN "ALL'S WON."

*Ah yes, and then! How shall the winner fare
After the struggle, the restraint, and stress?
Shall he delude his soul with uselessness,
After his answered prayer?*

*How shall he quit who yesterday bestowed
All he was worth of valor and of vim
To gain the garden peace that seemed to him
Fruitage of all he sowed?*

*Methinks his hand shall broaden, and his soul
Rise to that greater Opportunity,
His powers increase for toil, his clear eye see
A farther, nobler goal.*

—FRANK WALCOTT HUTT.

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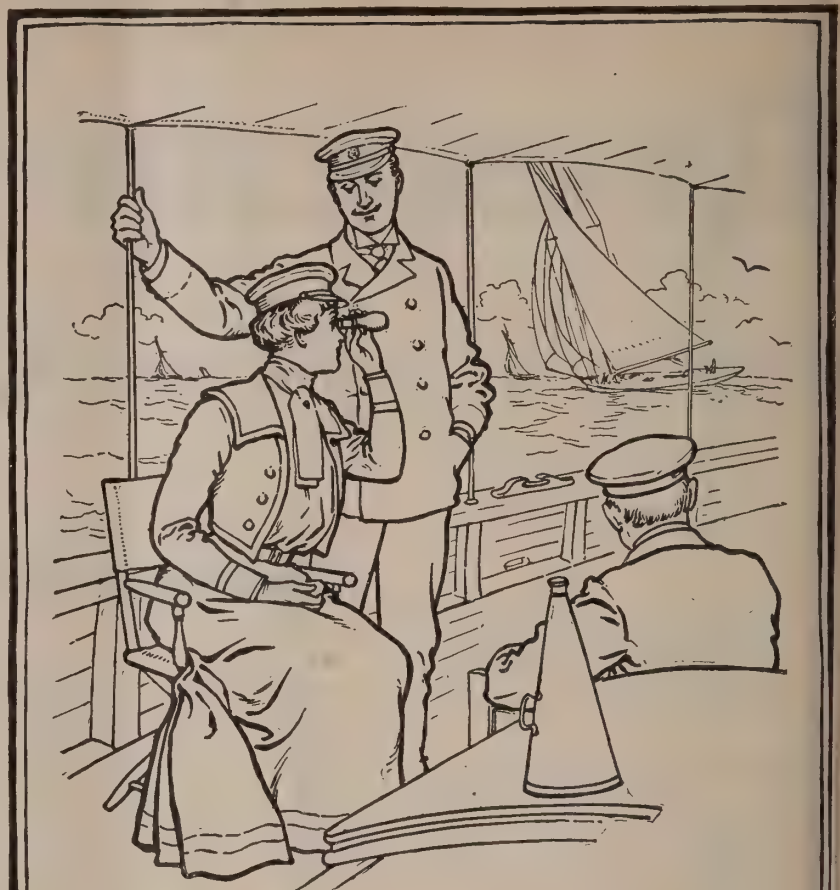
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out charge and remit in New York ex-
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Coffee perfection.**BENJAMIN FRANKLIN
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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, EIGHTH MONTH 18, 1904.

No. 33.

A CALL TO YOUNG FRIENDS.

AS LIFE moves on, the years bring inevitable changes. Every new occasion gives its new *call*. As the scenes shift, certain doors close forever behind us, other doors open before us. We have some little part in deciding what we shall do and what we shall be, but only very little. We are—each of us—very small parts of a very great world. The urgent needs all about us, the great movements in which we find ourselves—these things are here without any choice of ours, and they are too large for us to *master*.

We wake up some day and rub our eyes as we discover that some old door through which we have always gone has been closed, some old custom which has held sway for a hundred years is breaking down. Some method which *has* always worked will no longer do for the new occasion. The most natural thing to do, is to try to hold the old door open. But *if God is shutting it*, that effort will be vain. It is like stopping the sweep of the tide when all the forces of gravitation are behind it.

What shall we do in the presence of these shutting doors? We must give up beating our heads against them and look for the doors which God is opening before us. The searcher for the North Pole often finds that, after all his efforts to get farther north his "observation" reveals the fact that he has lost rather than gained. What is the trouble? He was on an ice floe which was *drifting south*, and which defeated all his efforts. What does he do? He searches for the current setting north, and he puts himself on that! In short, he co-operates with eternal forces.

The one thing which is very clear is that we are not getting on in proportion to our efforts. The trouble partly is that we are trying to go through doors that have been divinely closed—that we are trying to go on in currents which are setting the other way. The first duty before us is to discover what doors God is opening for us—in which direction *His tide* is setting. That means that we must *study* the situation both within and without our own denomination. We cannot make progress in this present world if we depend on nothing but instinct and tradition. *They* are able to deal only with *things as they have been*, and we are compelled to deal with *things as they are* and *as they will be in the future*. That requires insight,

which can come only through painstaking study of the facts.

For many years the work and the affairs of our branch of the Church were mainly in the hands of those who were elderly. Little use was made of those who were in the pith and vigor of life. These elderly Friends did the work most conscientiously, and they did it well. One thing they forgot to do. They forgot to train and prepare their successors. All over the country the "pillar" members have been dropping away one by one by death and old age, and we are left with a small array of leaders and with few members who *know* what Quakerism *means*, or what the divine line of march really is. One thing is sure. Heavy responsibilities are now coming upon the young Friends of the present, and immeasurable opportunities. God is opening doors for them, and they will mainly settle what the future of this Quaker movement will be.

The first thing for those of us who are favored to be still young is to get nearer the heart of the situation, (1) by studying our history, (2) by discovering our distinctive message, (3) by learning to understand the great religious currents which are to-day profoundly affecting human life and human history.

RELIGIOUS TEACHING IN OUR INSTITUTIONS.

THERE can be no question that the men and women who sacrificed and toiled to found and endow and equip the educational institutions of Friends believed that they were providing for the religious education of coming generations. They were, in many instances, broad-minded persons who saw the value of a sound general education, who appreciated the worth of culture, but deeper than any other desire was their aim to construct institutions which would supplement the home in training the children for lives of true spiritual service. This aim has not been kept steadily enough in view. Our institutions have done splendid work, and in most ways they have performed a work far beyond that which their founders foresaw.

But on the line of distinct religious training and education they have done less than was expected, and less than the need of the times demanded. Until very recent years there has been no *adequate* Bible teaching in any of our institutions—no Bible work which

would compare with that done in Latin or chemistry. The children have gone out of these schools much more ignorant of the formation of the Apostolic Church than they were of Cæsar's Gallic wars. Even yet in most of our institutions the Bible is taught in a haphazard way. It receives nothing like the attention that the other literatures of the world receive. We talk of the banishment of the Bible from the public school, but we ourselves have shown very little eagerness to make this Book the permanent possession of every student who goes through one of our institutions. There is a cry everywhere for more efficient Sunday School teachers. It is even proposed to have normal schools to train these teachers. The graduates of our institutions ought to know how to do it without any further normal training. At present there are very few of our institutions where the students have the kind of training that would make them able in their turn to open the Bible to the eyes and minds of their pupils. This is a lack which should be remedied at once. It may be difficult to teach church history in all our institutions; it may not be best always to set forth the doctrines of Friends, but there is no excuse for the neglect of adequate and systematic teaching of the Holy Scriptures, in a manner which will make their marvelous power felt. This is a part of the *mission* of every Friends' institution.

EDITORIAL NOTE.

WE call the attention of our readers to the following editorial in the "Philadelphia Bulletin." Friends who have money to invest should beware of all plausible schemes, which they are unable to investigate; and they should get the advice of thoroughly reliable and disinterested persons before risking their savings:

THE IRRIGATION SWINDLE.

The swindling promoters have seized upon the irrigation fad from which to reap a dishonest harvest. Their favorite plan seems to be that of exploiting a section of worthless desert land lying adjacent to a district already under irrigation. Investors are invited to visit the land in question, and especially to investigate the amazing fertility of the nearest land actually irrigated. What is sedulously concealed from these visitors is the fact that the land upon which the swindling stock and bond scheme is founded lies outside of the possible zone of irrigation either from its elevation or because the water supply is insufficient.

Any piece of worthless desert land will furnish the basis of a swindling scheme of this sort, provided the intending investors are not sufficiently expert in engineering problems to detect the fraud for themselves. It is easy to see what irrigation does for the desert land that can be flooded periodically with water. It is a much more difficult thing for the ordinary visitor to determine the extent of the land in any locality subject to irrigation and herein lies the opportunity for defrauding the inexperienced.

The government has entered upon a scheme for irrigating desert lands, for which sufficient water can be impounded and utilized, and these lands will eventually be surveyed and of-

ferred for sale with the full official assurance that they can be irrigated. It will be time enough for the public to invest its money when this has been done.

FOR THE AMERICAN FRIEND.

EDUCATION AND SERVICE.

BY RUFUS M. JONES.

The first Friends' School which ever existed was established by George Fox, for boys and girls. It was his intention that they should be taught "everything civil and useful in creation." Just before his death he wrote to Friends in America: "Dear Friends and brethren that have gone into America and the islands thereaway, stir up the gift of God in you and improve your talents. Grow in the faith and grace of Christ that ye be not like dwarfs." This was good, healthy advice, and Friends throughout America lived up to it. Wherever they settled they built first of all a place to worship God in, and as soon as possible afterwards they raised money to build a school of some sort that their children might not grow up "dwarfs." The result is that every yearly meeting in America, with the exception of Baltimore, has at least one flourishing educational institution, and some of them have many. Our important men and women in every generation have pleaded and worked for education, and they have clearly seen that education and religion must not be separated.

There have undoubtedly been many saints of God who were densely ignorant, and there have just as certainly been many scholars who were not saints, but that does not alter the fact that the highest type of man is *both a saint and a person who knows*. The completest life is one which is rich in God and full of wisdom.

In the discussion which follows I shall try to answer the question: "What is the mission of education?" What can it do for us, or at least for our children?

The first fruit of education is a great increase in *skill* to do the world's work. The man who knows how can always do a thing better than a man who does not know how. Take such a humble task as milking a cow. Few things are simpler, if *you know how*, but the man who has not learned the trick simply cannot do it. Even the cow herself immediately discovers that an ignoramus is on the stool, and she shows her resentment by lashing him with her tail and by kicking over the pail or by stepping in it. Hardly any occupation suffers more from ignorance than does farming. Men have supposed that it required no special training, no acquired skill, to raise potatoes and corn and wheat. Quite the contrary is the case. Skill counts as much here as anywhere. A man who knows how can make a fortune on a hundred-acre farm, while the man who does not *know how* will never keep his taxes paid. Some day it will be discovered that intelligence and skill are just as important for the farmer as they are for the doctor and the bridge builder. The land has its secrets and its laws. To the man who only half knows these secrets and laws it gives only half a crop. It pours out all its riches on

the man who knows how to do all his work wisely. It is pitiful to think how much of the earth's surface is now wasted, because we ignorantly *till* it. Ever since man was man the great forces of nature have been waiting to be used. But nobody knew how. Men crouched in dumb terror before the forces which we harness to our mills, our wagons and our cars. We touch a button and light our houses. We press a key and send a message around the world. We turn a lever and draw a loaded car up the steepest hills. All because we know how. The Esquimaux has no gain from all this, nor has the South Sea islander. He still lives in ignorance, and eats his blubber or his bread fruit.

The native doctors in Palestine know apparently nothing of the human body. They get up incantations to drive the demons out of the poor, sick man and are as likely to hasten his death as to cure him. Our physicians are marvels of skill. Thousands of lives are saved every day by skill which a generation ago was absolutely unknown. We have tunneled Alps, bridged the widest rivers, linked the severing seas, girdled the earth, turned the invisible into light, and made the stars in their courses fight for us. But all these triumphs are the fruit of education. They belong only to those who know how to use them. Wherever ignorance prevails these natural powers go to waste and man can have only what he masters by patient skill. Each year it becomes harder for an ignorant person to succeed at anything, and the world is going into the hands of those who know how to use its forces and its raw materials. But so far I have touched only the *first* fruits of education. It gives a mastery over the raw stuff of the world. It enables a man to tear down his barns and build greater. It increases one's power to reap where he has not sown and to gather where he has not strewn. In a word, education helps a man greatly in the honorable struggle to "make a living." But that is not what we are mainly here for. The real problem is, "How can I make a *life*?" Education must help us in solving this main problem of existence.

Everybody knows that a *good body* is an important element in the making of a life. The condition of the body counts tremendously on the soul and the mind. The inner and the outer are strangely tied up together. It is possible to divide a worm and get two good worms, but even the wisdom of Solomon could not divide a baby so as to get two babies; nor can the wisest modern educator divide a person into soul and body and deal with one-half alone. Education must deal with the whole man. It must not teach our sons Greek and yet leave them stoop-shouldered and flabby. It must not give the secrets of algebra to our daughters and yet turn them out hollow-chested and thin-blooded. Red corpuscles and good digestion are of inestimable value, not only for making a living, but no less for the battle with temptation and in all the business of making a life. Again and again an anemic body has been the beginning of deeper troubles. The old ascetic treated the

body as though it were the devil's contribution to his make-up. The modern educator, who is fitted for his task, thinks of it as a possible temple of the Holy Ghost, and he puts it at its best.

"Thy body at its best," cries a great poet,

"Thy body at its best, how far can it project thy soul on its lone way?"

"As the bird wings and sings
Let us cry, 'All good things
Are ours, nor soul helps flesh more now than
flesh soul.'"

It is a great achievement to have a body which ministers to the spiritual nature and which has become the obedient instrument of the soul. No person is truly educated until his spirit has won over his body to its higher service.

The next thing which education must do toward the *making of a life* is to make the student acquainted with the *intellectual gains of the ages*. We gather up the tattered fragments of old papyrus in the hope of catching the secrets of a long-buried past. We are eager to see what aims and passions and hopes lay at the heart of men when the race was young. We dig for the broken bits of clay which reveal the purposes of the men of Assyria, because there is something kindred between their lives and ours. All history is sacred, because it reveals human struggles and the divine judgment working itself out in the rise and fall of men and races. We see where they blundered, and we learn from them how to apply ourselves unto wisdom. We study with awe the long attempts to spell out the secrets of nature, to let light into the mysteries of the universe. We see how each gain has made the next possible, until the little child knows many things which baffled Aristotle all his life, and the school-boy laughs at the astronomy which was Plato's best.

But education is much more than the mere *acquisition of facts*. It seeks from first to last to *discipline and train* the mind itself, so that it can deal successfully with new occasions and with new issues.

Furthermore, we shall not call a man educated until he has gained a *largeness of view*. It is worth something to be able to hug one fact or to see it straight, but the misery of it is that every fact is tied up with every other fact so that if you know only your one focus-point you do not know *that*! If you have not learned how to enrich your own view of truth in the light of other men's views, you must always suffer for it, and whether you realize it or not, the candle power, and probably the horse power, of your life will be correspondingly small. It is part of the mission of education to help toward the attainment of a *largeness of view*. With that, of course, goes the habit of *open mind*. He who has a great stone rolled over the entrance to his mind and whose one concern is to guard the stock of ideas already there has a kind of mental sepulcher from which there will be no resurrections without a miracle, and it becomes safe to have an *open mind* as soon as a person has formed a fine and

sensitive taste for distinguishing the true and good from the false and bad.

Education must further inculcate an *appreciation of principles*. Many a person flounders about because he has never formed the habit of discovering the principle which underlies the situation which confronts him. To the baby, as Professor James says, the first experiences are "a big, blooming, buzzing confusion." To some persons they continue to be that all the life long! Such persons are helpless in the presence of even petty difficulties. The truly educated person no longer stares at things in a mass. He seizes the significant aspect or principle and solves his problem, whether mental or moral, with comparative ease. Such an education is always power.

Naturally all these attainments will be of very little worth if there has not been the formation of a *well-fashioned will*. It is not what one sees that counts, but what he does with what he sees. An institution, then, to set itself for the making of life must work to produce a nobleness of intention—a persistent ground-swell of the whole personality toward large ideals and magnanimous aims. It is not possible to improve on Kant's splendid sentence: "There is nothing in the world, or even out of it, which is absolutely good, except a *good will*." According to some theories of education, I might stop here. Such theories hold that education has nothing to do with a person's attitude toward the Infinite Person from whom we have come. I do not hold that theory. I believe, on the contrary, that a person's life is incomplete, truncated, unfinished, unless he knows by first-hand experience what it means to be *religious*. Helen Keller, blind and deaf, has learned much about our world of sights and sounds, of color and music. But she lacks one single experience of what it really means to see a sunset or to hear a human voice, and she is forever poorer for this lack. He who has no top window open to the heavens, who goes through life ignorant of what it means actually to feel the everlasting arms of God underneath has missed something for which there is no substitute. If he has learned to play foot ball and to scan Greek poetry, and yet has not learned to find in this world any Infinite Companion to enjoy and to pray to, we cannot say that he has succeeded in making a life. Religion is not something added on to a life as an ornament. It can no more be put on than perfume on a flower. Religion is the life itself, the true and consummate flowering of the personal life. It is the growing of a soul. Religion is as much a fact of life as the law of gravitation is, or as the conservation of energy is, and it must not be left out of an institution which undertakes to make lives. Shall we study clay tables and fossils in rock, shall we devote time and thought to the wars of Julius Cæsar and the conquest of the Normans, and neglect the things which have influenced the world immeasurably more—namely, the divine message which has come through Hebrew prophets and the revelation of the knowledge of the glory of God in the face of Jesus Christ? Schools and colleges will not and

should not take the place of the Church, but they must take their place by the side of the Church in advancing the kingdom of God and in making His knowledge cover the earth as the waters do the sea! The Bible has been well-nigh banished from our public schools; it is hardly taught at all in most homes; it is studied in tiny chunks for a half hour each week in the Sunday School, and under these conditions it is no wonder that we discover, as we do everywhere, a woeful ignorance of the Book which, more than any other one influence, has given the Anglo-Saxon race its world supremacy. If we are to keep the high quality of righteousness and the love of truth and the sense of God which have characterized the best men of this race and given them the leadership, we must teach this Book to our youths and we must teach it to them so that they will *care* for it and appreciate its matchless power and sublimity. We do not want critical, dry-as-dust analysis of its pages, but illuminative teaching, so that it will become in reality, and not merely in name, a *revelation of God*. The great changes which the scientific method of study have forced upon thinking people in the last quarter of a century make it of the first importance now that the Bible should be taught to students by men who see and hold fast to the permanent truth, which remains immovable in the midst of the change, like the rainbow over Niagara, that stays, regardless of the change of water. The person who thinks, never stops satisfied with two kinds of truth. He wants to see things reconciled, and his teachers must show the young man, and the young woman, too, how the truth which has come through holy men under the inspiration of God fits with and completes all that can be learned through the telescope and microscope, through physiology and psychology and the long list of other ologies which weary the flesh.

But once more I say, the value of an education is to be measured not by the number of the facts learned but by the actual power which is imparted to the life—the dynamic quality of it. Does any man want to make his life *count*, then he must take pains to learn how this complex, modern society of ours can be changed, can be affected. A person may be very ignorant, and yet have a very pure and lofty spiritual experience; but if he hopes to influence men very widely, he must train himself for his task. Does any one suppose you can make over human society without a knowledge of its elements and its laws and with no comprehension of its long history? There must be noble consecration, but with it there must also be clear insight and solid experience.

There are whole masses of human beings in our cities who are as ignorant of the true God as are the pagans who bow down to stone idols. There are hosts of working men who have lost all faith in the churches. There are homes of wealth near all our great cities in which the actual influence of religion is almost nothing at all. There is a great wave of materialism sweeping through all ranks of society. Some of our daily newspapers are as coarse and vulgar and

depraved as though we had never outgrown the Roman Empire. What a field of service there is! Little you can do if you are a mere nominal, formal, traditional Christian, looking for the world to take care of you and give you an easy, comfortable passage through it. Much you can do if you make your life an organ for the Infinite Life of God to express itself through. The dead will again be raised, and a new social life will begin to pulsate about you. The first real step a man takes in this world is when he solemnly resolves to be absolutely genuine, as though he knew that the eyes of God saw through him every minute, and to make himself an efficient instrument for God.

The Quaker has always treated education as a precious thing, but never as an end in itself. You may almost as well deck yourself in jewelry and fine linen for show as to put on an education for no other purpose than to show that you *are* educated. Education is a power; it is something dynamic, and if you possess it it puts you under tremendous obligations. You are to turn it into life-stuff. An ideal is no good unless it makes a man do something. "What are those silver statues standing there?" shouted Cromwell, as he saw the twelve apostles carved in silver in one of the cathedrals. "They are saints," answered the timid verger. "Well, what are they doing there? Melt them up and make them of some use to the State!" I would do just that with every Friend. I would not exactly melt him, but I would make him white hot and put him to some use in the State and the nation.

NORTH CAROLINA YEARLY MEETING.

The two hundred and seventh session of North Carolina Yearly Meeting convened at High Point, N. C., Eighth month 3d, with L. L. Hobbs, president of Guilford College, as clerk. He was reappointed clerk for the ensuing year.

The permanent board convened the day before, with Joseph Potts as clerk. He had previously requested to be released, from the clerkship of the board, and F. S. Blair was appointed to fill the vacancy. Other sessions of this board were held, but no business of general interest was transacted.

The ministers in attendance from other yearly meetings with credentials were Samuel L. Hayworth, of Wilmington Yearly Meeting; Zenas L. Martin, of Iowa Yearly Meeting, missionary in Cuba, and Lydia N. Pearson, of Indiana Yearly Meeting. Prof. C. W. Hodgkin, of Earlham College, an elder, with credentials from his friends, and from the Peace Association of Friends in America, was present in response to the invitation of the Peace Committee of North Carolina Yearly Meeting.

On the 4th inst. Robert W. Douglas, of Ohio, Indiana Yearly Meeting, came in and was gladly greeted.

A very interesting report on the state of the Church was received from the various quarters. This report, under the provisions of the Uniform Dis-

cipline, takes a more varied and comprehensive range, and seeks to show the spiritual condition and working forces of the Church. It also gives the numerical strength and educational statistics. Notwithstanding a separation in one monthly meeting the membership of the yearly meeting is now larger than it was last year.

The evangelistic and church extension report was presented by Mary C. Woody, superintendent of the work. It was quite full, yet it held the constant attention of the meeting and was followed with increasing interest.

The fewness of our ministers is deplored. "They are totally inadequate to the demands upon them," says the report. Twelve thousand dollars in buildings and improvements have been made the past year. The report urged taking up the work in the towns and cities where so many of our members are going, and which offer opportunities for sowing good seed and reaping rich harvests.

The committee recommended the appropriation of \$500 for its use in furthering the work. A subscription of \$559.39 was taken in the meeting, and later the finance committee appropriated \$500. It may be said that the time of rejoicing and the culmination of interest was reached in the consideration of this subject.

The Bible School work, as presented by Jabez R. Mendenhall, general superintendent, showed slackness and indifference in reporting the work promptly. The statistics were not ready for the meeting, but will be prepared and put into the published minutes. At the recommendation of the superintendent a committee was appointed to arrange for Bible Institutes for the better training and equipment of Bible School and other Christian workers. Prof. Cyrus W. Hodgkin spoke briefly about the Bible and the study of it. On First-day, at 9 o'clock, Dr. C. C. Hubbard, member of the yearly meeting, lead an interesting round table exercise on the qualifications and duties of the Bible School Superintendent, which was followed by a brief talk from Prof. C. W. Hodgkin. The amount of time given to the consideration of the Bible School, and the interest awakened therefor, augured well for the work next year. J. R. Mendenhall was continued as superintendent, with an appropriation.

The peace committee's report was presented by its chairman, F. S. Blair. It showed more work done than ever before in distributing literature, lecturing to colleges and schools of various grades, and securing money from individual voluntary contributions. A committee, with the same chairman, was appointed to continue the work.

Prof. C. W. Hodgkin gave a clear and logical address on "Peace and War." He showed that the Bible, science, history, patriotism, each and all, prove conclusively that war is wrong and that the nation which takes the sword will perish with the sword. Royal J. Davis, who has lately become a member of the yearly meeting, spoke on behalf of the Peace Association, and was made a member of the peace

committee. The yearly meeting could not see its way clear to make an appropriation for the Peace Association of Friends in America, and only set aside \$5 for the use of the peace committee.

The report from Blue Ridge Mission and Augusta Academy was presented by D. E. Sampson, superintendent. Both stations are in excellent condition. The work is continued under the care of a committee with the same superintendent. Sallie C. Marshburn has charge of the home at the mission, and Sibyl Stanley and Hannah Rakestraw, of Michigan, are to have charge of the school for the ensuing year. Jasper Thompson and Margaret Hackney are employed for the school and home at Augusta Academy.

The committee on the suppression of the liquor traffic did active work during the year in laboring to carry out the Watt's law, which prohibits all distilleries and saloons in the State outside of incorporated towns and cities. Within these the manufacture and sale of liquor may be prohibited by a vote of the people. William Bradshaw, a Baptist minister of Wilkesboro, N. C., delivered an enthusiastic address on the subject of temperance before a large and appreciative audience.

The orphanage farm was reported in better condition than ever before, yielding about 500 bushels of wheat and 400 bushels of potatoes, with a fine prospect for a large crop of corn. A six month's term of school was very successful. The report of the committee to confer with the managing board of the orphanage expressed satisfaction and surprise that so much could be so well done with so little money, and commended the institution to the earnest care and liberality of Friends. The work was continued in care of the same committee.

The report of the general committee on education showed care and attention to the subject in all localities. Very few of the children of Friends were out of school the past year. The members are active and effective in securing local taxation for longer terms in the public schools, for the organization of graded schools, and for better teaching.

Guilford College made great progress during the year. An electric lighting and water supply system was completed. The entire indebtedness of the college was paid. The current expenses were more than met by the receipts for the year. The total enrollment was greater than ever before in the college. Allen Jay's invaluable services, and the efforts of President Hobbs in securing money to pay all claims against the college were gratefully acknowledged.

President Isaac Sharpless of Haverford College, closed the consideration of the educational work by remarks clear, strong and well suited to the occasion. Later, at 8 o'clock in the evening, he spoke at length on the subject of education, holding the interest and attention of the audience from beginning to end.

Foreign mission work, the Christian Endeavor and the committee on Indian and negro work received the usual attention and encouragement. The committee on the Industrial Mission in Africa was merged with that of the Foreign Mission work.

The epistles from the various yearly meetings were read, except those from New York and Oregon, which did not arrive in time. Returning minutes were granted to all who brought credentials to the meeting.

One visiting minister spoke of North Carolina Yearly Meeting, though small in numerical strength, as the mother and grandmother of Friends and yearly meetings westward to the Pacific Ocean; and some of the children and grandchildren are coming back to help their mother keep house and till the fields that have been neglected, that they may yield abundant fruitage for the Master's use. We have permanently with us within our borders Edgar Williams and Eli Reece, both earnest ministers. Also Raymond Binford, Royal J. Davis and Louisa Osborne, who are teachers in Guilford. In addition to these Zenas L. Martin and Lydia Newby Pearson are doing good service in the meeting for a season. All of these were born in North Carolina, or are the descendants of North Carolinians.

The morning meetings in the tent in the grove, and the meeting for worship on Fourth-day evening, were times of real uplift and blessing to many. The meetings on First-day in the meeting house and tent were crowded, and the multitudes heard the gospel in them both forenoon and afternoon. Near the close of the meeting an excellent memorial of Dr. Joseph J. Cox, deceased, was read, awakening tenderest feelings because the subject was so beloved throughout the yearly meeting. Under a deep sense of solemn gladness and divine overshadowing the meeting closed to meet next year at Guilford College, if the Lord permit.

THE BIBLE INSTITUTE OF INDIANA, WESTERN AND WILMINGTON YEARLY MEETINGS.

[We have received two short accounts of the Bible Institute held at Earlham College. They are both valuable, and will be read with interest.—ED.]

The eighth Bible Institute was held at Earlham College, Seventh month 26th to Eighth month 3d, 1904. The attendance was about that of previous years, but was more nearly representative of the membership of the yearly meetings participating. Those in attendance had a deep sense of the needs of the times and were eager for any instruction that would help solve the problems before them. The general feeling was that this Institute marked a distinct advance. The outlook was broad and hopeful, and the spirit of the Institute was scholarly and aggressive.

The program was very comprehensive. The life and times of Jesus Christ were presented in an extensive series of lectures by Prof. Shailer Mathews, of Chicago University, and Elbert Russell. Prof. Graham Taylor, of Chicago Theological Seminary, and Thomas Newlin, of Guilford College, gave an impressive series of lectures on the social meanings of Christianity and the social duties of the Church.

Especially noteworthy was the series of lectures and conferences looking toward a better, a more thoroughly organized and unified Quakerism in these yearly meetings. Religious education, the improvement of the Bible Schools, the adaptation of the pastoral system of our constitution and principles, and the publication and dissemination of distinctively Quaker literature were discussed by Ira Landrith, secretary of the Religious Education Association; President Robert L. Kelley, of Earlham College; Allen Jay; Robert Pretlow; President Albert J. Brown, of Wilmington College, and Elbert Russell. A scholarly series of lectures on principles of pedagogy for Bible School-teachers was given by Professor Irving King, of Pratt Institute, Brooklyn, N. Y.

The morning and evening meetings for worship were occasions of spiritual uplift, and, together with the Bible talks by Dr. R. A. Walton, an evangelist of the Presbyterian Church, contributed very much to the deepening of the spiritual life of those present.

The Institute seeks to extend the sphere of its influence by reading courses that have been in successful operation for two years, and which it planned to make more extensive and efficient for the future.

The Friends' Bible Institute of Indiana, Western and Wilmington Yearly Meetings, has just closed one of its most interesting and successful courses of instruction.

There was a pervading atmosphere of good will, a deep, strong, tender current of Christian fellowship everywhere.

It means much to the future of our several yearly meetings for their young people to become acquainted and mingle together socially, for common interests to touch, and plans of church work to be discussed.

The meetings for worship, held at the opening of every morning session, and the Christian Endeavor prayer meeting, held every evening, gave life and power to the Institute.

The coming of the Educational Conference, to be held at Earlham College next summer, was discussed and a committee appointed to co-operate with the committee of arrangements.

The extension work of the Institute was more thoroughly organized, plans to procure books were discussed and arrangements made for the graduating exercises of those finishing their two years' course of study to take an hour on the program.

The home workers represented the three yearly meetings and did faithful service throughout the week.

Professor Shailer Mathews and Ira Landrith, from Chicago, were especially appreciated, but the burning message of the hour was delivered by Graham Taylor. A cry to the Church from out the stress and strain, the wrong and suffering of the Chicago strike, while the last lecture, "The Paradox of Christianity," by Elbert Russell, was its concluding note. "He that loseth his life shall lose it, and he that loseth his life for my sake shall find it."

The Institute closed under a solemn sense of our

duty to the Christ and to the suffering, sinning world He died to save. On behalf of the Institute,

ELIZA DOANE MENDENHALL.

ELIZABETH T. LARKIN.

The recent death, at Salem, Mass., of our beloved Friend, Elizabeth T. Larkin, seems to demand more than a passing notice.

She was born in Byfield, Mass., in 1835, and when nineteen years of age united with the Congregational Church at that place. She graduated from the State Normal School at Salem in 1857, and immediately entered upon her work as a teacher, which vocation she followed for more than twenty years. Possessed of a strong, vigorous and cultivated mind and of a deeply-religious nature, her influence for good over her pupils was very marked.

Failing health forced her, much against her inclinations, to relinquish teaching and to seek rest and health in the country.

As she delighted to acknowledge in later life, her Heavenly Father led her into a family of Friends. Their ways and their meeting, which she attended, became very attractive to her, and led her to study very closely the scriptural foundation upon which the Friends' special doctrines and beliefs rested.

To her surprise, as she studied, she found herself obliged to assent to the correctness of these new views, and it was not very long before the conviction came to her that it was her duty to unite with Friends.

This, however, introduced her to the severest struggle of her life. All her early training, her family associations, her church connections combined to influence her against a step which seemed likely to antagonize all these. But, as she waited upon the Lord, she was enabled to yield obedience to the divine will.

From the time that the surrender was made to the close of her useful life not a shadow of doubt as to her having been rightly led ever seems to have crossed her mind.

Soon after uniting with Friends her gift in the ministry was recognized and acknowledged, and from this time forward her whole life was devoted to the church of her choice. Both her voice and her pen were consecrated to the Master's service. Her ministry was lively and convincing. She was a ready writer, and many a weary, discouraged toiler was cheered and encouraged by a letter evidently born of the Spirit, but written by her. She traveled quite extensively within the limits of New England Yearly Meeting, and as she went from one home to another she was peculiarly favored to enter into sympathy with both old and young, and to speak to all the "word in season."

She was well adapted to personal work, and was very faithful in this respect. She was also an active worker in the W. C. T. U., as in all other movements for the uplifting of humanity.

Though she has passed from our sight yet her memory is precious, and the seed she was favored to sow is even now bringing forth fruit.

The International Lesson.

THIRD QUARTER.

LESSON IX.

EIGHTH MONTH 28, 1904.

ELIJAH DISCOURAGED.

1 Kings 19: 1-8.

GOLDEN TEXT.—In my distress I cried unto the Lord, and he heard me.—
Psa. 120: 1.

DAILY READINGS.

Second-day, Eighth mo. 22.—Elijah discouraged. 1 Kings 19: 1-8.

Third-day, Eighth mo. 23.—A despondent heart. Psa. 55: 1-8.

Fourth-day, Eighth mo. 24.—Cast down. Psa. 42.

Fifth-day, Eighth mo. 25.—Trust in God. Psa. 55.

Sixth-day, Eighth mo. 26.—God able to deliver. Rom. 8: 35-39.

Seventh-day, Eighth mo. 27.—Power to the faint. Isa. 40: 28-31.

First-day, Eighth mo. 28.—The godly delivered. Psa. 34: 7-22.

Time.—B.C. 870. Immediately following the last lesson.

Places.—Jezreel, the city, in the plain of the same name southeast of Carmel. Beersheba, in the southernmost part of Judah. Horeb, or Mt. Sinai, which are practically interchangeable names.

Rulers.—Ahab and Jezebel, king and queen of Israel; Jehoshaphat, king of Judah; Benhadad II., king of Syria, at Damascus.

There is no parallel account.

1. "And Ahab told Jezebel." She, for some reason, had remained at Jezreel. Doubtless she was surprised at the story.

2. "Sent a messenger to Elijah." This was a confession of her weakness, for had she dared to order Elijah to be put to death she would have done it without warning. "So let the gods." This is as a heathen would speak. Her object was to frighten him so that he would leave the country. "Thy life as one of them." That is, as one of the prophets of Baal whom thou caused to be slain. "By to-morrow about this time." She gave him twenty-four hours to live or to escape.

3. "And when he saw that." When Elijah recognized the purpose and hatred of Jezebel. "Want for his life." To save his life. Compare Gen. 19: 17; 2 Kings 8: 7. "To Beersheba." Half way between the Dead Sea and the Mediterranean. It was at the southern limit of cultivation. "Left his servant there." Probably because he wished to be alone.

4. "Went a day's journey into the wilderness." This was the wilderness or desert of Paran; the Israelites has traversed it on the way from Egypt. He desired absolute solitude. Was this flight of Elijah justifiable? The question is a difficult one to answer. Was it not strange that the man who had been so bold on Mt. Carmel should fly at the reception of the queen's threat? All that can be said is that it would seem that Elijah was sure in the one case what his duty was, and was bold as a lion; in the other he may have had no light, and came to the conclusion that until he had further light he had better fly. "Juniper tree." Literally "a certain broom bush." "Requested that he might die." He was greatly disappointed. Jezebel still was in the ascendancy, the worship of Baal will be restored, and his work had amounted to little. "I am not better than my fathers." His strength is simply man's strength; he

has reached the limit of endurance, and his life is only a burden. Compare Num. 11: 15; Jonah 4: 3, 8.

5. "And he lay down and slept." R. V. After such a period of strain, sleep was natural. "And behold an angel touched him." R. V. Angels are constantly described in the Bible as God's messengers, especially in the earlier books. "Arise and eat." Very likely Elijah had tasted but little food since leaving Jezreel.

6. "A cake baked on the coals." This probably means a flat cake baked, as was usual, on hot stones. A fire would be kindled on stones, then the hot ashes or embers would be raked away, and the dough was then placed on the stones, and sometimes covered with the hot ashes. "Cruse." An earthenware bottle. "Laid him down again." He was extremely weary.

7. "Because the journey is too great for thee." It would seem that Elijah had in the first instance gone into the wilderness as a matter of precaution to save himself from Jezebel, and that he had no definite plans. This would appear probable from the fact that he took no food with him. It was probably the angel who told him to make the journey to Sinai, though no record of such advice exists.

8. "Went in the strength of that meat." "Meat" is used in the broad sense of "food." It does not say that Elijah did not make use of the berries or roots that he might find in the desert, but the idea is that Elijah was divinely sustained. "Forty days and forty nights." A period several times named in the Bible. Moses had been forty days and forty nights on Mt. Sinai; Christ was forty days and forty nights in the wilderness; the Israelites were forty years wandering. "Horeb." This was the same as Sinai. It could have been easily reached by Elijah from Beersheba in eight days; what then does "went in the strength of that meat forty days" mean? Probably Elijah was wandering about part of the time, possibly meditating, doubtless spending a large portion of the time in prayer. The account does not say that the time was taken up in the journey. "The mount of God." Because there the law was given to Moses. It was the holiest place in the religious history of the Israelites. Elijah felt, doubtless, that where the national religious covenant had been formed was the best place to meet with the God who had given it forth. It is not at all unlikely that he may have felt that he could get nearer Jehovah there than elsewhere, and that there he could best "renew his faith by personal contact with the God he served."

PRACTICAL THOUGHTS.

1. Even the best men and women are liable to attacks of depression.

2. Physical weakness, or physical need, is often the cause of spiritual depression, and even of spiritual wrongdoing.

3. The Christian should do what he can, and leave the rest to God.

4. "When obstacles and trials seem

Like prison walls to be,
I do the little I can do,
And leave the rest to Thee."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR EIGHTH MONTH TWENTY-EIGHTH.

NATIONAL MISSIONARY HEROES.

Heb. 11: 32-40.

Second-day, Eighth mo. 22.—Peter and John. Acts 4: 18-21.

Third-day, Eighth mo. 23.—Stephen. Acts 7: 54-60.

Fourth-day, Eighth mo. 24.—Philip. Acts 8: 1-18.

Fifth-day, Eighth mo. 25.—Paul. Acts 9: 22-30.

Sixth-day, Eighth mo. 26.—James. Acts 12: 1, 2.

Seventh-day, Eighth mo. 27.—In Nero's Palace. Phil. 4: 21-23.

The beginnings of mission work on this continent were probably made by the Catholics in Florida, and the same Church was pioneer in the extreme West and Southwest, where, around the old "missions," extensive establishments grew up and the arts of civilization were taught to thousands. In the Mississippi Valley and around the Great Lakes these missionaries went, some of them being the explorers of new regions as well as bearers of a new message. Too often mixed with policy and superstition, sometimes corrupt and opposing unscrupulously the work of Protestant missions, there was yet a heroism and devotion that proved the earnestness of these Romanist apostles, and we cannot doubt that much good was accomplished by them.

Thomas Mayhew, English governor of Martha's Vineyard in the year 1642, was himself one of the first to labor for the spiritual welfare of the dusky natives of New England, and was succeeded in his labors by his descendants to the fourth generation, covering a span of more than a century and a half. Contemporary with Mayhew lived and toiled John Eliot, "the apostle to the Indians," who translated the Bible into the Indian tongue and aided in the conversion of many.

To Indian missions Dartmouth College owes its origin, having been first a school for Indian youth at Lebanon, Conn. Among its pupils was Sampson Occum, who in four years learned the English language and began the study of Latin, Greek and Hebrew. Occum was sent to England to secure aid for the school, and obtained £10,000, with which sum the present college was founded.

Coming to a period covered by the lives of those yet living we find Marcus Whitman going to Oregon in 1836, accomplishing great good for the natives, largely instrumental in preventing the abandonment of the territory to the British in 1843, leading a body of one thousand settlers to the great new Northwest, and finally perishing, in 1847, at the hands of Indians, who were no doubt instigated to the deed by the hostile priests of the Catholic Church.

Philadelphia Yearly Meeting has had a standing committee on Indian work since 1795, other yearly meetings assuming like duties in their order, so that in the United States and Alaska much care and means have been expended by Friends, and the day is not yet here when the labors shall cease.

The work thus briefly glanced at has been carried on in the face of dangers and death, encountering op-

position in many forms, the hardest of all to understand being that of the colonial governments. In New York, for instance, two Moravian missionaries were, in 1745, imprisoned for preaching to Indians.

The results of missionary effort have frequently been dissipated by the greed of the white man that drove settled Indians to seek new homes; yet the abiding effects have proved the adaptability of the gospel message to the needs of all men, and have shown afresh how God honors His children who enter into the spirit of His loving purpose.

ANNUAL STATISTICAL REPORT FRIENDS' INTERNATIONAL C. E. UNION.

Total number of societies	431
Total number of members	10,236
Number of societies organized during the year	38
Number of societies disbanded during the year	31
Total number of persons who have joined during the year	940
Number of accessions to the church from societies during the year	169
Number pledged for two cents or more per week for missions	572
Number who tithe their incomes	371
Number who give systematically not included in the above	101
Number who pursue systematic religious or missionary reading	141
Amount of money raised for Home Missions	\$452.03
Amount of money raised for Foreign Missions	\$3,632.49
Amount of money raised for other purposes	\$1,665.13
Amount of money raised by one yearly meeting for both Home and Foreign Missions	\$580.80
Total amount of money raised	\$6,330.45

Kansas has organized the greatest number of societies (20), also has the largest number of new members (320).

Ohio has the largest number of accessions to the Church from societies (67).

Western reports the largest number who give two cents per week for missions (203).

Indiana has the greatest number of tithe givers (112).

The number of societies reported is six less than one year ago, with 3,531 fewer members. There is also an apparent decrease in the amounts of money raised, but this may be accounted for by the failure of four yearly meeting unions to report any amounts raised.

MARY R. LEWIS, Secretary.

Learn to dissemble wrongs, smile at injuries, and suffer crimes thou hasn't the power to punish; be easy, affable, familiar, friendly; search and know all mankind's mysterious ways; but trust the secret of thy soul to none.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

Friends' Mission, Kotzebue, Alaska,
Seventh month 14th, 1904.

Our hearts have already been gladdened by the welcome cry of the natives, "The steamer speaks! Steamer speaks!" for so they term the whistle of the mail steamer, whose landing place is some miles distant from us, so far that while we cannot see the same, the sound of the whistling comes to us across the hills. Wife and I went out to the vessel in a native boat made of sea lion skins, and while we did not have the anticipated pleasure of welcoming new missionaries, my wife had the privilege of seeing another white woman, the first, save herself, that has been here for almost a year past. The weather is warm and beautiful, and while the snow still lies in shaded ravines near us, we are able to get radishes, lettuce and spinach from our little garden. Later we may have a mess or two of turnips, but our summer season is only a few weeks long and nothing but the above-mentioned vegetables will mature. The work among the natives is being blessed of the Lord. Rarely, indeed, is a meeting held without some Esquimos finding Jesus as their Saviour, and they usually remain true to the vows they make. At present our mission has a "good standing" membership of about 630, and I know of none of them that would in lives they lead bring discredit to any meeting in the United States, and what is still far more to Him whose name they are so anxious to bear.

It may astonish many to know that quite a number of natives have traveled a distance of three or four hundred miles in order to reach this mission and "find Jesus" this past month. Away over on the Kozukuk River that flows far to the east of us these people had heard from Kowak natives, about Jesus that could be found at the mission, so they made a portage from their river to the headwaters of Kowak and floated down its waters until they reach this point. Some of them said they were afraid to die without having Jesus in their heart. One old "medicine woman" told us she had burned her house, because she had made devil tricks in the house. Now with Jesus in her heart she wanted a new house, where she would not recall the old evil practices, because of environments, praying for an outpouring of His spirit upon all the Friends' meetings. We remain as ever, His friend and thine,

DANA AND OTHA THOMAS.

Correspondence.

Editor THE AMERICAN FRIEND:

Friends' Meeting at Boulder, Col., was organized in 1900. Its membership is not large. This is partly due to the fact that so few Friends have known of the advantages and possibilities of the place.

Boulder has about 10,000 inhabitants, with an altitude of 5,400 feet, located on the Colorado & Southern, Union Pacific, and Colorado Northwestern Railroads, eighty miles northwest

of Denver. It lies at the foot of the Rocky Mountains, with their perpetual snows and white-capped peaks standing like sentinels to the westward. It overlooks the "Picturesque Boulder Valley" and Plains which contain many creeks, lakes and reservoirs, beside thousands of acres of the most lovely fruit, farm, hay and grazing lands, stretching out as far as the eye can reach toward the south, east and north.

The wish we have in writing this article is to help those of our people who may be in delicate health to find a suitable climate, where expert physicians and surgeons are available. We have in Boulder a number of noted sanitariums, hospitals and infirmaries. As a health resort Boulder perhaps cannot be surpassed, with its numerous sunny days, there being an average of about 325 clear days and only 40 cloudy days during the year. The average annual rainfall is 15½ inches. The coldest mean temperature for six years was in Second month, 32 degrees; the hottest mean temperature for six years being 73 degrees. The temperature in Boulder is generally 5 degrees warmer in winter, and cooler in summer than in Denver.

The air is very dry and electrical, making this an ideal place for the hundreds of persons coming here for lung, throat, catarrh and rheumatic troubles, and it often benefits stomach, kidney and nervous diseases.

There are many small fruit farms in and near Boulder, on which there is raised in great abundance and perfection strawberries, raspberries, blackberries, grapes, plums, prunes and apples, and for which the prices are good. Land is worth from \$40.00 to \$200.00 per acre. The soil and climate are fine for the raising of cereals, wheat making from 40 to 60 bushels per acre; potatoes from 160 to 320 bushels per acre. Sugar beets are raised extensively. Crop failures are unknown. Boulder, as well as many other cities near by, is steadily building, this furnishing many tradesmen in all lines of work, at from \$3.00 to \$6.00 per day. Board is from \$3.00 to \$5.00 per week.

Boulder is called "The Athens of Colorado," because of its many educational institutions of high grade. In addition to the many secondary educational institutions, the State University is located here. There are about 85 professors in the university and 90 teachers in the other schools.

The Colorado Chautauqua is also located in Boulder Park, thus giving us the opportunity for six weeks of listening to the very best talent of the world, and a chance of attending its summer school. This, as well as climate and mountain scenery is bringing hundreds of business men and their families, teachers, tourists and health seekers from all parts of the United States and world to this place to spend their vacations and enjoy themselves.

The city has electrical and natural gas lighting. Gas is also used for cooking and heating. There are a number of extensive coal mines here, coal averaging \$3.00 per ton. The city and country have free mail delivery. There are many open and promising fields for all the Christian workers that the Lord may lead this way.

WM. P. S. CATTELL,

Pastor of the Boulder Meeting.

Things of Interest Among Ourselves.

Noah C. McLean has been holding a series of meetings at Beaver Centre, Pa., and at Angola, N. Y.

George A. Barton acceptably attended Purchase Quarterly Meeting, which was held at Chappaqua, N. Y., on the 6th and 7th inst., and had good service therein.

Prof. Cyrus W. Hodgin delivered a number of lectures at different points in North Carolina, under the supervision of the Peace Association, after the close of the yearly meeting.

Those desiring board and lodging during the week of Western Yearly Meeting can be accommodated by addressing Rebecca Palmer, Plainfield, Ind.

Eusebia S. Couch has been appointed superintendent of Sterling Quarterly Meeting, Kan. All persons desiring information concerning the quarterly meeting should address her at Sterling, Kan., R. F. D., No. 4.

Wm. L. Pearson visited with friends in and about Philadelphia a few days recently. He attended Twelfth Street Meeting the morning of the 31st ult., and spoke to the edification of those present.

We deeply regret to report that Richard H. Thomas has continued to fail rather than the reverse. He will have the love and prayers of Friends everywhere.

Ellison R. Purdy has accepted an invitation to remain another year at Oskaloosa, where his labors have been highly satisfactory. Several new members have been received during the past year since he has been serving in the meeting.

Refus M. Jones gave an address on "The Importance of Bible Study in the Home, in Our Schools and in the First-day School" at the Toronto Conference, held under the auspices of Race Street Friends.

Peace Jones, of South China, Maine, who has lived for 89 years in the house in which she was born, has gone to live with her niece at Webster, Maine, about forty miles from South China.

A. F. N. Hambleton, who has filled many places of honor and service in his own church, has been chosen president of State Sunday School Association of Iowa. He is a member of Oskaloosa Monthly Meeting.

The Board of Managers of the Biblical Institute for Kansas Yearly Meeting have changed their methods of institute work for this year. Instead of holding one general institute they are asking each quarterly meeting to hold an institute. This plan aims at bringing the benefits of institute work within the reach of a larger number of workers. It is to be hoped that the quarterly meetings will avail themselves of this opportunity, and arrange for a three-session program before yearly meeting time in Tenth month.

The sudden death (from lockjaw) of our friend, Eli G. Parker, will come as a shock to many readers. He has for many years been a faithful messenger of the good news at home and abroad. He had traveled extensively through the Eastern yearly meetings, and he had done valuable work through the Middle West—particularly in Iowa Yearly Meeting. At the time of his death he was living at La Mont, Mo. His wife, who has been a true helpmeet and fellow-laborer, is the daughter of Francis W. Thomas, of Indiana.

About four months ago a number of young Friends of Oskaloosa, Iowa, Meeting, organized a class for the study of the Uniform Constitution and Discipline, and regular weekly meetings have been held since. By this means considerable interest has been aroused in church affairs, and loyalty to our own denomination has been increased. Recently these young Friends invited the newly-appointed standing committees of the monthly meeting to hold a conference at the headquarters of the class, when nearly fifty Friends assembled and discussed in a social and informal way the needs of the different departments of church work. Each committee stated briefly its hopes and plans for the new year, and asked for suggestions from other Friends outside the committee. The occasion was considered very profitable, and the members of the class were gratified at the cordial response accorded to their invitation.

The Box Department of the Foreign Missionary Association of Philadelphia would remind Friends that the boxes for Tokyo, Japan, and Ramallah, Syria, will be closed the 31st inst. Some of the needs of the mission in Tokyo, including lists recently received, are as follows: Dolls (at least six inches long), games, boxes of stationery for the school girls, blotting pads, letter files, Ivory and Castile soap, Turkish wash cloths, thread, cottons, pins, needles and darning needles, furnished work bags, outing flannel, finishing braid, handkerchiefs for men and women, booklets, small gifts for the girls.

Some articles desirable for Ramallah are: Slates, pencils, sponges, stationery, lead pencils, kindergarten work, games, dolls, pictures, patchwork, needles, cottons, thimbles, bandana kerchiefs, gingham, muslin, outing flannel.

Very few of these articles and little money have been received. Many of the articles mentioned are not obtainable, or are both inferior and expensive in these countries.

The packages should be marked with the donor's name and the destination desired, and left at 20 South Twelfth Street, Philadelphia. It is a help also to have the gifts marked with their valuation for the customs duty and accident insurance. Gifts of money will be appreciated and acknowledged by the superintendent of the Box Department, Emily B. Stokes, 1719 Arch Street, Philadelphia.

We are just in receipt of seven new subscribers from Upland, Ind., with this encouraging letter:

"We are getting along real well in the work at this place. Our Sabbath School has more than doubled in the past five months. We are now building a new meeting house which will cost all complete about \$4,500. It will seat about 400 persons. We expect to have it finished by about Tenth month 15th. This is a great field for Friends owing to the fact that Taylor University is located here, and many students come from all parts of the country. Many attended our meetings last spring. We are in the field here to stay, and propose by the help of the Lord to gather in our share of the grain. Already more than twenty-five have been added to the meeting. People are glad to accept real 'Friends' doctrine.'"

Thine, in His name, F. H. TORMOHLEN, Pastor.

A communication, dated the 28th ult., reads as follows: "The Training School for Christian Workers, Los Angeles, Cal., is in the fourth week of its mid-summer session, with an enrollment of twenty-five, and expecting thirty to fifty others from Chicago Eighth month 12th, with Horace W. Houlding, director of the South Chih-li Mission in North China. Matilda W. Atkinson, from Augusta, Maine, is the newly-elected principal, and is expected daily to arrive and enter upon her work. The school now occupies its new and commodious home of fifty-five rooms within two blocks of Friends' Meeting in Los Angeles, and will be a pleasant and convenient stopping-place for Friends who are in the city for a few days. Some of its former students are in India, China, Philippines, Guatemala, etc. Its course of study is chiefly Biblical, looking to the deepening of the spiritual life of its students. Among its directors are John Henry Douglas, Harry R. Keates, Lindley A. Wells, B. F. Farquhar, Eva Watson and I. H. Cammack."

MARRIED.

FARR—STEVENS.—At their future home in North Weare, N. H., Eighth month 3d, 1904, Carroll W. Farr and Mary E. Stevens.

MAXFIELD—JENKINS.—On Fourth-day, Eighth month 3d, 1904, at Richmond, Ind., Francis N. Maxfield to Alice A. Jenkins. They will be at home after Tenth month 15th, at Germantown, Philadelphia.

WELLS—SHOEMAKER.—At Indianapolis, Ind., Eighth month 7th, 1904, Sara E. Shoemaker and Bert C. Wells. They will be at home after Ninth month 20th, at Oakwood Seminary, Union Springs, N. Y.

DIED.

MORGAN.—At his home, near Bridgeport, Indiana, Fifth month 10th, 1904, Isaac W. Morgan, aged 82 years. He was born in Jefferson County, Tenn., in 1822, and came to Indiana in 1830, first settling near Pendleton. For about seventy years he lived near Bridgeport. He was a birthright Friend who zealously served his church. For a long period he was an elder and head of Bridgeport meeting.

PARKER.—At La Mont, Mo., Eighth month 1st, 1904, Eli G. Parker, aged nearly 60 years. He was an active and earnest Friends' minister.

THORNE.—In Pendleton, Oregon, Fifth month 24th, Mary Thorne, aged 27 years, youngest child of Jonathan J. and Margaretta Thorne. Her life was one of sweet Christian influence.

THORNE.—In Pendleton, Oregon, Fifth month 25th, Margaretta Thorne, in her 72d year. She was the wife of Jonathan J. Thorne, and daughter of Daniel Williams, a minister well known among Friends. She was a minister of the gospel and possessed deep spiritual insight.

STANTON.—At her home in Wilmington, O., Seventh month 22d, 1904, Hannah F. Stanton, in her 78th year. She was a lifelong member of Dover Monthly Meeting, and a sympathetic helper of the poor and needy about her.

WILLIAMS.—At Sterling, Kan., Seventh month 31st, 1904, Mary Williams, in her 65th year. She was a Christian from early life, and a member of the M. E. Church until six years ago, when she united with Friends at Sterling, Kan.

Publisher's Department.

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Events and Comments.

After combating innumerable difficulties on a march lasting eight months through an unknown and hostile country, the British expedition under General MacDonald, escorting the mission of Colonel Younghusband, entered the sacred city of Lassa, the capital of Tibet at noon of the 3d instant, without resistance.

A LIMIT

One Thing Food Can't Do.

Food can't exactly paint a picture, but proper food to restore the daily wear and tear on brain and nerves as well as body can help. A successful artist says:

"I had been troubled with dyspepsia for 25 years, and my system was so run down I was so weak and miserable life was a burden to me until I made a great discovery about food.

"I am an artist by profession, and at that time was painting a large marine piece, but being in such poor health I could not do justice to it, and no matter how often I changed it there seemed always something wrong. Success lay just out of my reach because I did not have strength and vigor of brain as well as bodily strength to accomplish what I knew lay within me.

"Looking around me for help I decided to try a food I had heard so much about, and that was the way I was led to use Grape-Nuts; and it came at the right time. I had hardly given it a fair trial before I began to feel so much better, my dyspepsia disappeared, and I commenced to feel stronger and more vigorous all over, head and all, and it was not long before I was back at my work again with renewed energy and interest.

"Even more substantial proof of the help I got from this food was when I finished my painting and put it up for exhibition. Critics said it was a masterpiece, and I sold it a short time ago at a very good price. Before closing I want to mention the fact that my mother, in her 85th year, keeps strong and in fine spirits on her Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Get the little book, "The Road to Wellville," in each package.

France has been made to mourn the loss of ex-Premier Waldeck-Rousseau, who passed away the 10th instant.

An heir to the Russian throne was born to the Czar on the 12th instant. The occasion was a time of rejoicing throughout the country.

Brains seem easier to furnish than brawn at the United States Naval Academy. At the recent entrance examinations at Annapolis, 199 young men passed the mental tests, but of that number 114 were rejected as physically unfit.

The report of the government board on wireless telegraphy not only advises direct government control, through the navy department, of all coastwise apparatus as a means of military defense, but it declares that all private stations in the interior of the country should be controlled by the government through the department of commerce and labor. President Roosevelt has approved the board's recommendations.

The Sultan of Turkey has finally promised to make terms with the United States relative to a new treaty defining the rights of our citizens in that country. The Americans are asking for the right to build and teach schools, and for that purpose to acquire real estate and take other necessary measures. Turkey affords these rights to other countries, and there is no reason why the United States should not enjoy the same.

The people whose business it is to watch the course of summer travel say that never in the history of the woods has such a large number of people gone into the Adirondacks as during the present summer. Not only are they going for sport and health, but to enjoy the beauty of the woods. In this way New York will get a dividend on the money that has been spent in saving the forest and its wild life, an investment that is always good.

England's position as to the sinking of the neutral steamer Knight Commander seems entirely reasonable. If a belligerent cannot safely take the time or expend the fuel necessary to send the prize to a port for trial, it would be better to sink or burn outright that portion of the cargo deemed contraband of war than to sink the neutral vessel, which itself could not be considered contraband. The question raised at this point is the most difficult one of the lot precipitated by the operations of the Russian cruisers, since the Russian view has some plausibility when considered in certain relations. But, on the whole, the British government seems justified in taking a firm position against sinking the neutral ship under any circumstances.

The first telegraphic message ever sent from Nome, Alaska, to the United States was received by General Greely, of the Government Signal Service at Seattle, Wash., last week. It inaugurated the opening of the government wireless line from Nome to St. Michaels, a distance of 107 miles. From St. Michaels the dispatch passed over the wire line up the Yukon to Dawson and then to Seattle, the entire distance being 3,500 miles.

The salmon run in the Columbia River is exceedingly heavy, the packing houses

having all they can do to keep even with the catch. The first night of the run some of the gill nets took as many as two tons of salmon each, and most of the boats averaged a ton apiece. So great was the catch that the packers were forced to put down their prices, and a further reduction may follow if the run continues.

What threatens to be a bitter and perhaps a prolonged fight between capital and labor began in New York last week when between thirty and forty thousand men were locked out by the Building Trades Employers' Association. This was a retaliatory move in return for the alleged breaches of agreement on the part of the Building Trades Alliance, which of late has been sanctioning strikes that have greatly embarrassed building operations throughout the city, as well as work on the new subway. The employees say that the arbitration agreement which has been enforced has operated uniformly in favor of the employers. Carpenters, painters, plumbers, masons and men employed in kindred lines of construction are all involved in this lockout, and unless peace-making agencies intervene, the situation will be grievous.

A year ago Governor Taft appointed a commission to investigate the opium question in Oriental lands with a view to future legislation for the Philippine Islands. The committee consisted of Bishop Brent, of the Protestant Episcopal Church; Dr. Albert, a Filipino physician, and Major Carter, president of the Board of Health of the islands. The commission visited China, Japan, Burma, Java and some of the Malay States. The committee in its report just issued recommends that opium should be made a government monopoly, not as a permanency, but with the purpose of complete prohibition of imports at the end of three years. Medical requirements are then to be provided for from the government stores, and only those confirmed users of the drug who are over twenty-one are to be granted a smoker's license. This is a drastic treatment of the subject, and will arouse much opposition.

(Continued on page 551.)

High Authority.

Dr. Robert Hutchison, Hospital for Sick Children, London, says: "Condensed milk is more easily digested than that of ordinary cow's milk." For this reason the demand for Borden's Eagle Brand Condensed Milk, for infant feeding, is constantly increasing. Use it also for tea, coffee and cocoa.

REDUCED RATES TO SAN FRANCISCO.

Via Pennsylvania Railroad, Account
Meetings of Knights Templar and
I. O. O. F.

On account of the Triennial Conclave Knights Templar, and Sovereign Grand Lodge, I. O. O. F., the Pennsylvania Railroad Company will sell excursion tickets to San Francisco, Cal., August 15th to September 9th, good to return until October 23d, at reduced rates. For particulars regarding specific rates, routes, and stop-over privileges consult ticket agents.

(Continued from page 550.)

Kuropatkin has made good his escape from the trap which the Japanese armies made for him and has thus avoided a decisive battle for the time being. On the 10th instant the Russian fleet at Port Arthur tried to escape Togo's vigilance and join the Vladivostock squadron. The attempt resulted in failure. After a short action the fleet was scattered. On the 14th the Japanese fleet, under Vice-Admiral Kamimura, encountered the Vladivostock fleet in the Strait of Korea and won a complete victory. The Russian cruiser Rurik was sunk and the cruisers Rossia and Gromoboi sustained serious damage.

"Shall I get off this end of the car?" said a lady to the conductor of a Santa Fe train the other day as it pulled into Topeka.

"Just suit yourself, madam," said the conductor. "Both ends stop."—"Topeka Capital."

JUST ONE DAY.

Free from the Slugger Brought Out a Fact.

"During the time I was a coffee drinker," says an Iowa woman, "I was nervous, had spells with my heart, smothering spells, headache, stomach trouble, liver and kidney trouble. I did not know for years what made me have those spells. I would frequently sink away as though my last hour had come.

"For 27 years I suffered thus, and used bottles of medicine enough to set up a drug store—capsules and pills and everything I heard of. Spent lots of money, but I was sick nearly all the time. Sometimes I was so nervous I could not hold a plate in my hands; and other times I thought I would surely die sitting at the table.

"This went on until about two years ago when one day I did not use any coffee, and I noticed I was not so nervous and told my husband about it. He had been telling me that it might be the coffee, but I said 'No, I have been drinking coffee all my life and it cannot be.' But after this I thought I would try and do without it and drink hot water. I did this for several days, but got tired of the hot water, and went to drinking coffee, and as soon as I began coffee again I was nervous again. This proved that it was the coffee that caused my troubles.

"We had tried Postum, but had not made it right and did not like it, but now I decided to give it another trial, so I read the directions on the package carefully, and made it after these directions, and it was simply delicious, so we quit coffee for good and the results are wonderful. Before, I could not sleep, but now I go to bed and sleep sound, am not a bit nervous now, but work hard and can walk miles. Nervous headaches are gone, my heart does not bother me any more like it did, and I don't have any of the smothering spells, and would you believe it? I am getting fat. We drink Postum now and nothing else, and even my husband's headaches have disappeared; we both sleep sound and healthy now, and that's a blessing." Name given by Postum Co., Battle Creek, Mich.

Look for the book, "The Road to Wellville," in each package.

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YEARLY MEETINGS IN 1904.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 18th. James B. Unthank, Clerk, Wilmington, O.

Ohio Yearly Meeting, at Damascus, O., Eighth Month 25th. Edward Mott, Clerk, Tecumseh, Mich.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Anna M. Roberts, Clerks, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

SCENIC GLORIES OF THE LAND OF THE SKY AND SAPPHIRE COUNTRY.

Much has been written concerning the superb scenery of this unrivaled plateau; much more might still be written, and its glories would even then be far in advance of the most glowing description. From the moment the traveler enters this region until duty elsewhere forces him to leave it, naught that is unpleasant meets his eye. With a soil of unsurpassed fertility its verdure is of the deepest and most beautiful hue; its rolling hills enchantingly hem in its placid lakes, its broad rivers and its rippling streams, while its strikingly picturesque and lofty mountains—famed alike for their number and their size—form the background for innumerable scenes of natural beauty and grandeur. Any one of its massive peaks, placed elsewhere, would be an object of striking beauty. Here, surrounded by scores of others equally grand, its majesty is comparative.

The "glorious climate" of other places is often descanted upon by writers portraying the attractions of

favorite resorts. That of Western North Carolina really deserves this appellation more truly than many much higher vaunted localities. At no season of the year is there ever the slightest discomfort, either from summer's heat or winter's chill. And for the reason that both of these features are entirely absent, summer is a season of "ethereal mildness"—winter a period of coolness and comfort, either pleasant and agreeable to invalid and full of attractiveness to the healthy and vigorous. The claims of perfection for the climate of this region are strong but they do not lack for the best and strongest corroboration. The official government records of the climate of Western North Carolina, which are unimpeachable evidence, give the following averages: Spring, 53.49 deg. F.; summer, 70.72 deg. F.; autumn, 53.48 deg. F.; winter, 38.87 deg. F.; with a mean for the whole year of 54.15 deg. F., and a mean relative humidity of but 65 per cent. The "Land of the Sky" and Sapphire Country is reached from Philadelphia in through Pullman Sleeping cars via Southern Railway. For descriptive matter regarding this charming country call on or address Charles L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia.

RUSHING HIS FUNERAL.

As there was an old law against burying in the city of Albany, Bishop Doane says "Lippincott's," had a special act passed by the Legislature permitting his burial in the Cathedral.

What, then, was his consternation, and that of his friends when they read its text! It began in the usual form. The ending was something like this:

"We do grant that Bishop Doane be buried within the precincts of the Cathedral at Albany. This act to take effect immediately."

WORLD'S FAIR EXCURSIONS.

Low-rate ten-day coach excursions via Pennsylvania Railroad, August 17th, 24th and 31st. Rate, \$18.50 from Philadelphia. Special train leaves Philadelphia 11.30 a.m.; arrives St. Louis 4.15 p.m. next day.

EDUCATIONAL.

Earlham College,

RICHMOND, INDIANA.

The following professors will offer courses next year along Biblical and related lines:

President Robert Lincoln Kelly, Prof. Elbert Russell, Dr. Edwin D. Starbuck, Prof. Cyrus Wilburn Hodgkin, Dr. Gertrude Harper Beggs, Instructor Murray Shipley Kenworthy.

Fall Term Begins September 26th. Catalogue Free.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

WANTED.—By Ninth month 1st, a Friend for matron at the Barclay Home, West Chester Pa. Apply at once to Annie J. Hayes, or Anne T. Eldridge, West Chester, Pa.

FOR SALE.—A good business in the form of a Cold Storage Plant in a fruit-growing district where it is a necessity; would well invite the attention of a young or middle-aged person. Inquire of W. T. Willis, Clintondale, Ulster Co., N. Y.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

OLD-FASHIONED grandfather clocks repaired. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

One never knows a man till he has refused him something and studied the effect of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character. —O. P. Gifford, D.D.

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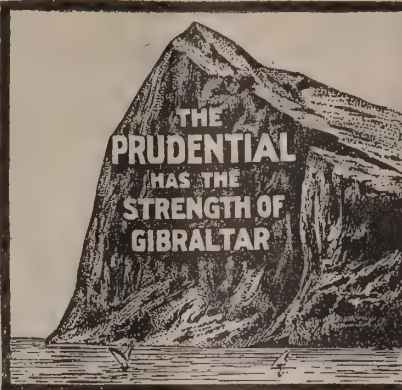
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The American Friend

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JESUS preached from a lily, and from a hand-ful of wheat, and from the stones of the temple, and from the vines, and from a coin. Lessons of faith and honor and purity and charity exhale with the morning dew. Every sunrise is the proem and every sunset the peroration of a noble discourse from God to His children. The man who feels with, and suffers with, and smiles with, Nature, to whom every flower and every grain of sand is a thought of God, and every leaf a note in a continuous coronation song, has an ever-increasing resource from which to draw as a wise lover and leader of souls. As Goethe says, "To such there came trooping up out of the meadows and singing down out of the skies thoughts like free children of God, crying out: 'Here we are! Here we are!'"

—WILLIAM MOUNTFORD.

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AMERICAN FRIEND PUBLISHING COMPANY, 1010 ARCH ST., PHILADELPHIA

Events and Comments.

The revolution in Paraguay has reached such a state that the women, children and non-combatants have been compelled to leave the capital city, Asuncion.

The "Church Advocate," a paper published in Kansas, states that "out of the 105 counties in the State, 44 are without a pauper, and in 37 counties there is not a criminal case on the court docket, while in 25 counties there are not enough poor to even attempt the maintenance of a poorhouse. Is there any license State that can show such a record?"

The prevailing high prices for which wheat is now selling in this country is causing some interesting comment. One startling thing to be noted is the sudden conversion of the United States from the largest wheat exporting country in the world to one with so small a surplus that during the coming crop year it will probably be exceeded by Russia, India and Argentina, with Australia just behind. The "rust" has destroyed 75,000,000 bushels according to recent estimates, but this alone is not responsible for the change. The consumption of wheat by

AS EASY.

Needs Only a Little Thinking.

The food of childhood often decides whether one is to grow up well nourished and healthy or weak and sickly from improper food.

It's just as easy to be one as the other, provided we get a proper start.

A wise physician like the Denver doctor who knew about food, can accomplish wonders provided the patient is willing to help and will eat only proper food.

Speaking of this case the mother said her little four-year-old boy was suffering from a peculiar derangement of the stomach, liver and kidneys, and his feet became so swollen he couldn't take a step. "We called a doctor, who said at once we must be very careful as to his diet, as improper food was the only cause of his sickness. Sugar especially, he forbids."

"So the doctor made up a diet, and the principal food he prescribed was Grape-Nuts, and the boy, who was very fond of sweet things took the Grape-Nuts readily without adding any sugar. (Doctor explained that the sweet in Grape-Nuts is not at all like cane or beet sugar, but is the natural sweet of the grains.)"

"We saw big improvement inside a few days, and now Grape-Nuts are almost his only food, and he is once more a healthy, happy, rosy-cheeked youngster with every prospect to grow up into a strong healthy man." Name given by Postum Co., Battle Creek, Mich.

The sweet in Grape-Nuts is the nature-sweet known as Post Sugar, not digested in the liver like ordinary sugar, but predigested. Feed the youngsters a handful of Grape-Nuts when nature demands sweet, and prompts them to call for sugar.

There's a reason.

Get the little book, "The Road to Wellville," in each package.

our own people has increased from 4.2 bushels per capita ten years ago to over 6 bushels per capita at the present time. This has been a great factor in reducing the amount of export.

Commander-in-Chief John C. Black, of the Grand Army of the Republic, stated in his annual address to the veterans at Boston, on the 17th inst., that the names of 47,373 new pensioners were placed on the roll during this year, and 49,156 were taken off. The cost of maintaining the pension system for the present year, he said, was \$144,942,937; in 1903 the cost was \$141,752,870. From this it appears that in the thirty-ninth year after the last gun was fired in the Civil War nearly 50,000 participants in it were added to the pension roll, and that notwithstanding there were two thousand pensioners less in 1904 than in 1903 the cost of the system increased \$3,000,000. These are astonishing figures, and show that the further the war period recedes the greater grows the expenditures for pensions.

Czar Nicholas of Russia has issued a manifesto determining the order of succession to the throne. In the event of the Emperor dying before the Czarévitch attains his majority, the Emperor's brother, Grand Duke Michael, is to become regent, the Empress assuming the guardianship of the Czarévitch. He has also succeeded in appointing a Minister of Public Instruction. This appointment has been one which the Czar has found much difficulty in filling to his satisfaction, because of the friction growing out of the demands of the Jews and Poles to be admitted to the universities and the policy of the reactionary party to limit their number. M. Bozopeloff, the Minister of Public Instruction, was assassinated in Second month, 1901, by a student, and was succeeded by M. Vannowsky, who served but a year, and in turn was succeeded by M. Zenger, who proved himself to be so much in sympathy with the discontented classes that he was summarily dismissed on Second month last without explanation. His assistant, Lieutenant-General Glazoff, has now been promoted.

FRIENDS' LIBRARY,

142 N. Sixteenth Street, Philadelphia.

On and after Ninth month 1st, 1904, the library will be open on weekdays from 9 a.m. to 1 p.m., and from 2 p.m. to 6 p.m.

WESTERN YEARLY MEETING.

Those desiring board and lodging during the week of Western Yearly Meeting, Ninth month 16th to 21st, can be accommodated by addressing Rebecca Palmer, Plainfield, Ind.

RAILROAD RATES TO IOWA YEARLY MEETING.

A rate of one and one-third fare for round trip has been granted from all points in Iowa, Nebraska and Minnesota, on the certificate plan, where fare paid is more than 50 cents. Certificates showing full fare was paid must be obtained from starting station, and each station where change of roads is made, so certificates shall correspond with each

ticket purchased in going. Tickets must be bought in going from Ninth month 3d to 8th, inclusive, and returning are good not later than 16th. Round trip tickets can be bought for Indianapolis, Cincinnati and Columbus on the 13th from Osakalooza, for one fare, plus \$2.00; good for thirty days.

A. F. N. HAMBLETON,
Railroad Secretary Iowa Yearly Meeting.

RAILROAD RATES TO INDIANA YEARLY MEETING.

Arrangements have been made with the Central Passenger Association for reduced rates for those wishing to attend Indiana Yearly Meeting, commencing Ninth month 28th, 1904. Tickets will be on sale Ninth month 26th, 27th, 28th, and Tenth month 1st, at the rate of one fare, plus 25 cents, for the round trip (the additional 25 cents to be retained by selling line, except that from points from which the regular one-way fare to Richmond is less than \$1.00, the rate will be one fare for the round trip without the addition of 25 cents), tickets good returning to and including Tenth month 7th, 1904. These tickets will be on sale at all points on different roads within the limits of Indiana Yearly Meeting. All necessary information can be procured from the Local Agent at the different points. B. JOHNSON,
Railroad Secretary Indiana Y. M.

MISSIONARY BOX.

The Box Department of the Foreign Missionary Association of Philadelphia would remind Friends that the boxes for Tokyo, Japan, and Ramallah, Syria, will be closed the 31st inst. Some of the needs of the mission in Tokyo, including lists recently received, are as follows: Dolls (at least six inches long), games, boxes of stationery for the school girls, blotting pads, letter files, Ivory and Castile soap, Turkish wash cloths, thread, cottons, pins, needles and darning needles, furnished work bags, outing flannel, finishing braid, handkerchiefs for men and women, booklets, small gifts for the girls.

Some articles desirable for Ramallah are: Slates, pencils, sponges, stationery, lead pencils, kindergarten work, games, dolls, pictures, patchwork, needles, cottons, thimbles, bandana kerchiefs, gingham, muslin, outing flannel.

Very few of these articles and little money have been received. Many of the articles mentioned are not obtainable, or are both inferior and expensive in these countries.

The packages should be marked with the donor's name and the destination desired, and left at 20 South Twelfth St., Philadelphia. It is a help also to have the gifts marked with their valuation for the customs duty and accident insurance. Gifts of money will be appreciated and acknowledged by the superintendent of the Box Department, Emily B. Stokes, 1719 Arch Street, Philadelphia.

"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 1010 Arch St., Phila., Pa.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

PHILADELPHIA, EIGHTH MONTH 25, 1904.

No. 34.

THE HOME AS THE MAKER OF QUAKERISM.

THE true primary school is at the mother's knee. The teaching of this school remains for life. With it is inseparably associated the combined influences of the home. The teaching thus obtained enters into our being without our consciousness and is potent in the formation of our views of life and our character. Every normal child loves his parents, his brothers and sisters and his home.

We grow like that we love.

We grow like that we feed upon.

We are moulded by our environment.

Our pleasures determine our character.

We are speaking of Christian homes that are, or should be, sweet and pure and lovely. The foregoing propositions have a wide bearing upon all our being, but they are especially true in the formation and development of Christian life and character, and they have a peculiar application to that type of religious life and character which is called "Quakerism." It is one thing to profess Christianity, and it may be quite another thing to illustrate it in our lives. It is equally true of Quakerism, and we fear that herein is the great lack in our modern Quaker living. Children have keen perceptions. They may read the book of our lives and "know us like a book," before they read any book in their school series. No amount of profession and no earnestness of testimony, given either in or out of religious meetings, weighs with our children like what they know of the thought and practice of our daily life.

Is true Quakerism taught in our homes? It need never be referred to by name or by implication. It should be in the atmosphere. Its foundation thought is of an ever-present and loving Father. It excludes every thought of a God afar off. He is present at all times and in all places, to love us and help us and to do us good; to warn us from evil, to succor us in temptation, to show us the way we should go. He wants us to talk with Him; to tell Him of our joys and sorrows, our hopes and fears, and to commune with Him as the child communes with his mother when he lays his head upon her breast, though no word is spoken. The child wants no one between him and his parents, and he requires no one to be between him and his

Heavenly Father. This is the crux of Quakerism, and he who lives in its atmosphere is a Quaker. Every true Quaker principle is logically deduced from it. Is this the atmosphere of our homes? Are our thoughts and actions moulded by it? Do our children know and understand this, as they know they are alive?

Of course many things follow in its train—truthfulness, courage, honor, trust and a love for all that is noble and right. Religious opportunities are a pleasure, religious duties are matters of course. To shirk these is disgraceful to ourselves and dishonoring to God.

Quaker character has an enviable reputation. It is founded upon the truth we have stated. It looks at realities and has no use for shams. There used to be a query in our Disciplines in reference to the training of children in "plainness of speech, behavior and apparel." The better query is, "Are Friends careful to train their children for solidity of character and soundness of judgment?"

The doctrine of Calvinism spread from Geneva to many countries, but their great impress upon the world's thought has come almost exclusively through Scotland, where earnest homes were saturated with it, and from these homes youth went out who remained steadfast and unmovable. When Quaker homes were saturated with its principles they, too, sent those who were strong in the faith and valiant for the truth. What is done in our homes to-day?

It must not be supposed that we say that every child from a true Quaker home will be all we might desire. Children have their individualities. One goes one way and one another.

*"From the same cradle's side—
From the same mother's knee—
One to long darkness and the frozen tide,
One to the Peaceful Sea."*

When a family lives in apparent devotion to the world for six days of the week and makes an effort to be devout on one; when the religious instruction of the children is turned over to the Sabbath School or to the ministry of public worship, and when religious life is only manifested on public occasions, we cannot expect to find children who are strong in the Lord and in the power of His might.

Blessed is that family whose God is the Lord!

J. W.

UNDER THE JUNIPER TREE.

"What doest thou here, Elijah?" was the word which came to the prophet, sitting discouraged under the juniper tree. The prophet had a hard proposition to face. His people were drifting away from their faith. Destructive forces were at work wherever he looked. He himself seemed to be alone in the battle against the incoming corrupt "religion." He took the bad course, which we are all so apt to take. He sat down and counted up the difficulties—took account of his liabilities, as the business man would say. "There is that wicked Jezebel intrenched in the land. Everybody is afraid of her. Her priests have frightened away the priests of the Lord. All the power of the kingdom is on her side. I am all alone, and I am the last prop left to the cause of Jehovah, my God!"

But the most discouraging thing, after all, for the prophet is that God is doing nothing to save His cause. He has forces enough. Why doesn't He use them to destroy these enemies of His? There is His whirlwind, which tears up the mightiest tree as though it were a straw, and which even rends mountains. Mightier still for destruction is the earthquake, which cleaves open the solid earth, and which might be used to swallow up this whole host of idol-worshippers. Most dreadful of all God's forces is the fire of the sky—the lightning. How easy it would be to cleanse the whole earth of these corrupters with such forces as these, but God does not use one of them for this purpose. God does not come in wind, in earthquake or in fire.

"What art thou doing, Elijah?" Nothing. His despondency came from thinking of the difficulties and from wondering why God did not perform some overwhelming miracle. The best cure for such despondency is to get up and get to work. The man who goes to work in the line of his duty finds that the God who did not come in the great forces of nature—wind, earthquake, fire—does come in a quieter, and in less striking ways, as the power which speaks through the voice of a prophet, and which makes use of a feeble human instrument.

"What art thou doing?" is God's word to every despondent person to-day who is moaning over the dark outlook and the great castles of difficulty which lie there in front. This is the only cure for despair and pessimism and despondency—to do the next thing which needs doing straight before one's face. The doers of deeds are always hopeful and cheerful. Those who are girding themselves to do out their

clear, plain duties, however petty and small they may seem, always see the sky reddening for a new dawn. The other lesson which Elijah learned is one for us, too, to learn, that, instead of using giant forces of nature in His spiritual work, God uses and must use human hands and feet and voices. His work is done by such slight things like us. He does not send irresistible forces to destroy sinners. He sends consecrated men and women to work among them and to bring the silent forces of light and truth and love and the divine Spirit to work upon them, until, lo! they are changed. Victories are not won under juniper trees, but rather by doing what needs to be done.

FOR THE AMERICAN FRIEND.

LUMINOUS HOURS.

BY JAMES E. C. SAWYER.

There are hours and moments in life that ever after are memorable. They are as distinct as a flash of lightning in the darkest midnight. John never forgot the very hour when he first met Jesus. In his old age he wrote: "It was about the tenth hour." Thus Dante remembers his first glimpse of Beatrice: "At that instant, I say truly that the spirit of life which dwelleth in the most secret chamber of my heart began to tremble with such violence that it appeared fearfully in the least pulses, and trembling said these words: *Ecce deus fortior me, qui veniens dominabitur mihi.*"

Life's deeper meanings are revealed in many ways. Sometimes a sudden vision of the beautiful, the grand or the awful in nature gives a sense of enlargement to one's soul. The first visit to the Falls of Niagara, the first experience of a storm at sea, a view from the summit of a lofty mountain, a night on Mount Washington or the Rhigi Culm, the wonder of a perfect sunrise, the awfulness of a thunderstorm, the notes of the hermit thrush heard in the depths of the lonely wilderness, the whisper of the pines, or the manifold and mysterious music of the surges breaking on the shore in the darkness, creates an enhanced sense of the depths and possibilities of one's being. Often as one gazes at the glittering host of the stars, the whole firmament seems a fragment of the eternity that is hid in his heart. The poetic and spiritual suggestions of nature in hours when her deeper meanings are brought home to the heart haunt us as helpful memories ever after, and we cannot stoop to sin or folly without being rebuked by them.

The noblest literature teaches us in like manner. Its most inspiring influences come unexpectedly. There are moments in our reading that become eternal. The great books which we know best we know as a whole vaguely after all; and were we to commit them to memory our knowledge of them would in general still be vague; but there are particular scenes, characters, individual lines, which have suddenly created in us lofty and never-to-be-forgotten thoughts and imaginations. These episodes of our

reading become a permanent part of our mental and spiritual environment. The influence of the holy Scriptures even is mainly that of certain scenes and passages that suddenly illumined or comforted us and have been a part of us ever since.

In like manner come to us the most beautiful and best influences of the human lives about us. Of the deeper nature of even our dearest friends we get fragmentary revelations, and their purity, truth, sympathy and unselfishness, though they may be constant qualities, come to our consciousness not in a general way, but in moments of transfiguration on their part or of unusual illumination on our own. Thus their virtues are connected in our thought with certain hours in their lives, or with particular memories of their looks or their expressions. We already knew them to be good and loving; but in a particular moment of great joy, or sudden anxiety, or deep sorrow, or divine quickening, they suddenly were manifested more fully than ever before. The daily life of the mass of our fellow human beings is neither beautiful nor heroic; and yet the divine side of human nature often shows itself suddenly in the motley multitude on the streets or the railway train. Splendid heroisms frequently startle us, and the divine deed of some obscure average man teaches us a loftier reverence for our kind. We see no angels; but how often we behold more than angelic beauty on the face of a child mysteriously smitten with some infirmity, or in the countenance of an old man whose whole life has been a struggle against many adversities.

More than a score of years ago a little girl sat, on a Sabbath afternoon, in a low rocking chair reading a book. One who was walking by her was arrested by an unearthly beauty of expression on the familiar face, always sweet and beautiful to him, but just then displaying something strange and wonderful, the like of which he had never seen before; there was a radiance in the face of his own child which struck him with awe and instantly stirred questions that he could not answer. Before morning his little girl was suffering from a malignant disease which terminated fatally in less than three days. Her face as he saw it that afternoon has always seemed a heavenly vision. That one memory is enough to assure him of the reality of glory.

The real world, the world of spiritual truth and beauty, is not remote from us. Glimpses of its brightness come to us in hours of toil and sorrow and strenuous victory over severe temptations. Its loveliness unexpectedly appears to us in the heavenly deed of a commonplace man or woman. Its splendor shines in the faces of innocent babes and transfigures the worn lineaments of the aged and the sick. The joy of its holiness, the sweetness of its content, the triumph of its unselfishness, are often seen in the lives and in the countenances of our fellow pilgrims.

New occasions teach new duties; time makes ancient good uncouth;
They must upward still, and onward, who would keep
abreast of truth.—Lowell.

FOR THE AMERICAN FRIEND.

MISSION LITERATURE AGAIN.

BY W. IRVING KELSEY.

An article appeared in *THE AMERICAN FRIEND*, a short time ago, by May M. Jones, of the Cuban mission, emphasizing the need of more and better religious literature in the Spanish language. This called forth a communication from Henry H. Swift, who proposed as a remedy the teaching of the English language. Even if this were desirable, it would be a much larger problem than the one of supplying the needed literature in Spanish. We might as well try to supplant the German or French language. These linguistic problems must solve themselves or be solved by others; the missionary has a more important work on his hands. Nevertheless, English has a place in the curriculum of our schools, not only as an attractive part of the program in the lower grades, but as a great auxiliary to those who are preparing themselves for teaching and preaching. English occupies the place in our higher schools that German and French occupy in similar schools at home.

I want to second the appeal of the first writer. The publishing work of Friends in Spanish has never received the financial support which has been given to other departments of the work. As to the publishing house here in Victoria its only sources of income are receipts from subscriptions, sales of books and job work, with an occasional donation. As a result we are still publishing an eight-page monthly periodical ("El Ramo de Olivo"), although for a long time there has been a felt need that it should be enlarged and published semi-monthly. We also occasionally publish a booklet or tract, for which a special donation has been made. But as a usual thing our presses are idle.

Moreover, during the thirty-three years since the first Friends' mission was established in Mexico, men of experience and no mean literary ability have been developed. Two of our ministers are editors and among the leading producers of evangelical literature in Mexico. I refer to Eucario M. Sein and Luciano Mascorro. The former is editor of "El Catolico Convertido," and has his press in Matehuala, in the work of Western Yearly Meeting. The latter has been on the editorial staff of "El Ramo de Olivo" since 1876, and is at present not only available, but desirous of dedicating his whole time to literary work.

We have the presses and the men, and considerable material on hand which ought to be published. The only thing lacking is the money with which to do the work, for let it be understood that the publication of this kind of literature in Spanish is not a financially-paying business.

And this brings me to the main object of the present article. Having been in charge of our publishing work here in Victoria for the greater part of the past ten years, I have felt for a long time that the principal problem at the present time is to get the good literature already published into circulation. We need some system similar to that of the great

Bible societies. They not only have their publishing houses in New York and London, but they have their agents, colporteurs and Bible depots in every country and almost every State. It is a distributing agency of this character which we need for Spanish evangelical literature.

There is no mean amount of such literature already published, and more is being produced continually. I will mention a few of the books of a more technical character such as are needed in our training schools. Some are translations and others have been written in Spanish. First of all there is a very complete Bible Concordance, a good Bible Dictionary and a Bible Manual, the three books with the Bible which Mr. Moody recommended to all his students. In church history there is Hurst's "Shorter History of the Christian Church," Backhouse and Tylor's "Early Church History," Fisher's "History of the Reformation," and D'aubigne's "History of the Reformation." In theology there is Paley's "Natural Theology," Mair's "Christian Evidences," Patton's "Summary of Christian Doctrine," "Inspiration of the Holy Scriptures" by the same author, Hodge's "Christian Theology," Alden's "Christian Evidences." In the line of commentaries there is Ryle's "Commentary on the Gospels," Pratt on Genesis, with Exodus ready for the press, and Greene's "Exposition of Job." Of works on introduction there is Miles' "Introduction to the Study of the Holy Scriptures," Green's "Introduction to the Study of the Pentateuch," Borton's "Introduction to the Pauline Epistles." Then there is Sloan's "Pastoral Duties" and Stalker's "Lives of Christ and Paul."

As to Friends' literature, I have a copy of Barclay's "Apology" in Spanish, published in 1710. From our own presses have gone forth lives of Fox, Penn, Grellet and Elizabeth Fry, Gurney's "Essays on Christianity," Clark's "Instructions to Christian Converts" and "Offices of the Holy Spirit," "The Peacemakers of the New World," Barclay on the "Ministry" and on "Baptism," "Declaration of Faith and Discipline," besides a number of allied works of a more general character. Dymond's "Essays" have recently been published in Philadelphia.

In the above list I have confined myself almost entirely to works of a technical character, omitting controversial books, story books, and others of a general nature. Besides these there are tracts almost without number, and a great many evangelical periodicals, to say nothing of the rich mass of Spanish poetry and prose which has been accumulating during the centuries, and school text books of which there is now a good supply. But this is aside. We are treating of religious literature of the evangelical type.

Enough has been said to show that there is quite a supply of this kind of literature already published, but the fact remains that it is not in general circulation, not even the books which appeal to the average reader. Why is this? Not as a general thing on account of the cost, because most of them are sold at very low prices, and yet this is one reason. The Spanish Concordance costs \$2.50 in gold in New

York, and very few even of our ministers have been able to purchase it. Then when it comes to the buying of any number of works the cost is considerable, and our younger people especially are not able to meet it. Another reason for the small circulation is the difficulty in securing the works. They have been published by different publishing houses in the United States, Spain, Mexico and South America, and are not on sale in any one place. It would take considerable correspondence and several months to get the books together, which I have mentioned above, to say nothing of the difficulties in securing exchange. But even if all these works were put on sale in some centrally-located place, and the prices put down so that they would be within the reach of all, even to the extent of giving to worthy people who could not buy, even then the problem would not be solved. The literature must be made to circulate. Much could be done by advertising and through the mails. Missions could be used as depots and distributing centers, as is done by the Bible societies, but there would still be something lacking. A taste for this kind of literature must be developed and a knowledge of its existence brought home to the individual. In other words, sales must be solicited from door to door. Mission workers will reach a few, but they are too busy to do the work as it should be done. There should be special agents for this work corresponding to the colporteurs of the Bible societies.

But this would take considerable capital and time to develop. Until some such plan can be carried out I would suggest that each mission be supplied with funds with which to put in a good supply of books and tracts, and some one appointed whose exclusive work should be to see that this literature be offered for sale and distributed in all the stations of the mission. This person should be on the lookout for new publications and keep his stock up. Circulating libraries, such as are used in settlement work, could be established in each station, and used to advantage in cultivating a taste for this kind of reading, provided there is some one who will look after the books and see that they circulate.

To summarize, I would recommend that our publishing work be put on a firm financial basis, so that it can continue to produce good literature and increase the output. Secondly, that an agency be established similar to that of the Bible societies, the one object of which should be to circulate good literature, especially that of an evangelical type. Until this last can be accomplished, and in a way leading up to it, each mission should be supplied with a stock of good literature, and some one commissioned to foment its circulation in the territory of the mission.

C. Victoria, Tamaulipas, Mexico.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—Phillips Brooks.

Some Views on Present Topics.

QUAKERISM—RADICAL AND PERSISTENT.

BY W. P. PINKHAM.

First of all, Quakerism is radical; that is, it directs its efforts against the root of evil in the hearts of men. It is radical because it is Christian. The Gospel is pre-eminently radical. It does not deal directly with forms and appearances, but with origins and sources. The axe is laid at the root of the corrupt tree. Quakerism, because it is essentially and not merely nominally Christian, seeks not first to change men outwardly, but to change them inwardly—not to reform them, but to transform them. "Make clean the inside of the cup and platter, that the outside may be clean also." "Make the tree good, and its fruit good." "A good tree cannot bring forth evil fruit."

Quakerism seeks the realization of the new tree. The first note of its message to the awakened world is identical with the first response of Jesus to the inquiring Pharisee, "Ye must be born again." Church membership will not save you. A fine moral record will not save you. The commendation of your friends will not save you. "He calleth all men everywhere to repent." "Repent, therefore, and be converted, that your sins may be blotted out."

This blessed experience of the forgiveness of sins was not to be assumed to have taken place merely because one had repented and believed, but was to be the subject of the clear testimony of the Spirit to the seeking soul. The transaction was with God; and the other party must hear from Him, and know that "the Spirit Himself beareth witness with our spirit, that we are the children of God," before professing regeneration.

But Quakerism goes yet farther. It first seeks that men become branches of the true vine Christ Jesus through the new birth; but it also accepts the testimony of Jesus. "Every branch in me that beareth fruit He purgeth, that it may bring forth more fruit." Even for the branch—the living, fruit-bearing branch—there is a further work of cleansing. The faithful prophet must have the live coal applied to his lips, and be pronounced clean by the Divine Messenger. The witnessing church, though "ensamples to all them that believe," must yet be sanctified "wholly" and "be preserved blameless."

Nothing in Quakerism has been more offensive to a world-pleasing church than its insistence that through faith in the precious blood of Christ man may be cleansed from all sin, not only sin actual, but "sin inherent." Yet this was the burden of the Quaker message, as it is the burden of the Gospel.

Subsidiary to this was the doctrine that because Christ died for all men it is the right, the duty and the privilege of all men to come to God by Him, and to come directly, or without esteeming necessary the intervention of priest or ordinance. The bold appropriating and promulgating of this great fundamental truth of the gospel was and yet is offensive to many, as it strikes at the very root of ritualism.

Closely connected with the doctrine of universal redemption and the consequent right and duty of all men to seek deliverance from all sin at the hands of God, was the sublime doctrine that those who have thus sought and have received "the adoption of sons" are brethren, children of a common Father, and therefore eligible to His gifts and callings, regardless of social position, age, sex, education, or any merely human standard of fitness. Neither education nor ordination could make a man a minister. The power to labor in that sacred calling is a gift from Him who knows all men, and who divides "to every man severally as He will." Thus, again, the axe is laid at the root of priestcraft and ecclesiasticism, and the Church becomes a theocratic organization, sitting at the feet of her Lord, clothed with humility and awaiting His word, and then, with His message upon her lips, appealing to mankind in His name.

Quakerism insisted that "the servant of the Lord must not strive, but be gentle toward all men." The Christian, therefore, must not take up arms against another under any pretext. He has enlisted under the Prince of Peace.

Quakerism insisted that a Christian's "yea" should be yea, and his "nay" nay. No oath could be better than that, and no government, religious or civil, had a right to compel men to swear. Let the government frown upon you; let the magistrate send you to prison or beat you with stripes, but "swear not at all."

But while Quakerism has been radical in its advocacy and defense of these great truths, and has by this fact been more or less distinguished from co-existent faiths, it has been just as radical in its support of those other truths which it holds in common with those faiths. It has believed and taught the divine origin and inspiration of the Bible and its authority as the divinely-appointed rule of faith and practice. While it has "never formulated a theory of inspiration," it has ever held that God, as distinct from man, can communicate His will to man, even as friend talketh with friend, and that holy men may receive messages from Him, not as products of their consciousness, but as manifestations of the divine Spirit, objectively, to that consciousness. True Quakerism never had divine inspiration mixed up with human intuition, genius, knowledge or sagacity. It recognized the value of these in their spheres, but inspiration had another sphere and a distinct Source as well.

Again, while Quakerism teaches that godly men may know, and should know, the voice of God in the soul, yet it also teaches that "whatsoever anyone says or does contrary to the Scriptures, though under profession of immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion." "There can be no appeal from them to any other authority whatsoever."

Quakerism, therefore, accepts the doctrine of the creation and fall of man as the Scriptures teach it; the doctrine of redemption by the blood of Christ, who "is the propitiation for our sins"; the doctrine of the resurrection of the dead and eternal judgment;

the coming of the Son of man to judge the world. All this is comprehended in the message of Quakerism to the world. It has no message other than the Gospel, but this it has and with confidence proclaims. Least of all would it ever deny or fail to assert that the offering of Jesus Christ was substitutionary, propitiatory, expiatory and the only hope of human salvation.

Quakerism is persistent. It has come to stay. Those who have professed it have many times failed to practice, to inculcate, or even to accept some of its truths, but those truths cannot perish—not one of them. If the Friends fail to publish them or to live them, it is the worse for the Friends and for the world, but the truths will live on. What the Friends fail to maintain of their original testimony God will raise up others to maintain. Romanism and High-Churchism stood opposed to the broad catholicity and the divine simplicity of Quakerism, yet these are becoming more and more fixed in the heart of humanity. Legalism and worldliness have steadily opposed the doctrine of freedom from sin through sanctification of the Spirit. But when the Friends, who had been so richly blest in the promulgation of this, were driven or persuaded into silence, God raised up another branch of the Church to proclaim it more distinctly than ever; and when that Church had been blest beyond all precedent for its faithfulness, and was itself betrayed into an equivocal testimony upon a theme of such magnitude, then was born the mighty holiness movement of the present day.

And so, if every Friend should prove recreant to his trust, the truth which he should have promulgated another will be raised up to promulgate.

Most subtle and insidious of all the enemies of genuine Quakerism is the so-called "New Theology," a new mustering and grouping of heresies long since discarded by the Church of Christ, because contrary to the teachings of the Scriptures. In the name of Evolution it denies the fall of man; and in the name of Higher Criticism it denies the historicity of the early chapters of Genesis. It stands diametrically opposed to the doctrine of a substitutionary atonement, to a resurrection after physical death, to a personal return of our Lord, and to a collective judgment. It makes inspiration a product of the human consciousness, rather than a supernatural revelation to that consciousness. It sits in judgment upon the statements of Scripture, and accepts or rejects or modifies them at will. We are often told that it is old truth in a new garb, a statement that deceives no one who is well informed on the subject of Christian doctrine. Like modern Unitarianism and Universalism, it has very little in common with historic Christianity. It is essentially anti-scriptural. To accept it is to discard all that is vital in Quakerism, or so nearly all that what remains is ineffective for salvation. Friends may do this and lose their intended place as heralds of the gospel of salvation, or they may, as in early times, earnestly contend for the faith that was once delivered to the saints. Humanity was perhaps never more hungry than now for the gospel of salvation. It

can be ministered to them with certainty and effectiveness from no other store-house than the Scriptures, nor in any other spirit than that of a reverent acceptance of the Scriptures as the ordained and infallible authority in matters of doctrine. Will Friends in this spirit "preach the word," and turn men from the power of Satan unto God, or will they be lured from their appointed path by the coming craftiness of men, and let others take their crown? Others will take it if Friends waver in their loyalty to the written word of God, for that word cannot fail, and through all defection and all apostasy will still be faithfully proclaimed to the end of the world.

Cleveland, O.

The International Lesson.

THIRD QUARTER.

LESSON X.

NINTH MONTH 4, 1904.

ELIJAH ENCOURAGED.

1 Kings 19: 9-18.

GOLDEN TEXT.—Fear thou not, for I am with thee. Isa. 41: 10.

DAILY READINGS.

Second-day, Eighth mo. 29.—Elijah encouraged. 1 Kings 19: 9-18.

Third-day, Eighth mo. 30.—Elisha called. 1 Kings 19: 19-21.

Fourth-day, Eighth mo. 31.—Hazeel called. 2 Kings 8: 7-15.

Fifth-day, Ninth mo. 1.—Jehu anointed. 2 Kings 9: 1-10.

Sixth-day, Ninth mo. 2.—Distress and deliverance. Ps. 120, 121.

Seventh-day, Ninth mo. 3.—Be courageous. Josh. 1: 1-9.

First-day, Ninth mo. 4.—God's glory. Ex. 33: 12-23.

Time.—870 B.C. Forty days after the last lesson.

Place.—Mount Sinai or Horeb, on the peninsula between the northern arms of the Red Sea. Horeb and Sinai are names used indiscriminately.

Rulers.—Ahab, king of Israel; Jehoshaphat, king of Judah; Benhadad II., king of Syria at Damascus.

There is no parallel account. The lesson follows immediately after the last.

9. "Thither." That is, to Horeb. "Unto a cave." The Hebrew has "the cave." Probably by the time Kings was written tradition had fixed upon some special cavern as the place of Elijah's abode. There is still a traditional cave shown. "The word of the Lord." A message from Jehovah. How it was delivered is not told, but it was probably in a vision. "What doest thou here, Elijah?" The primary meaning is doubtless, "Why art thou so cast down? How does it come about that thou art here in the wilderness? Is there not work for thee in Israel?" The question was full of reproof, and it is clear that Elijah so understood it.

10. "I have been very jealous for the Lord." Elijah's answer is explanatory, not boastful or complaining. He is grieved that any worship should supplant that of Jehovah. "For the children of Israel," etc. The implication is that it has been done willingly. "Thy covenant." See Ex. 20: 3. To forsake God's covenant is to forsake God. "Thrown down thy altars." This implies that there were a number of altars to Jehovah, as, for instance, the one on Mt. Carmel. "Slain thy prophets." See 1 Kings 18: 4. "I, even I, only am left." No one had stood with

him on Mt. Carmel, not one of the hundred whom Obadiah had saved, not even Obadiah himself. Compare I Kings 18: 22. Elijah evidently thinks that the case was now hopeless, and nothing more was to be done.

11, 12. "And he said, Go forth." It is clear from verse 13 that Elijah did not go out of the cave until he recognized the presence of the Lord. The picture given in the following description is unmatched "in grandeur and depth of conception": "The Lord passed by arrayed in the terrors of storm, earthquake and fire; but none of these bring home to the prophet the immediate sense of God. It is only in the audible stillness which succeeds the fire that he feels the mysterious attraction of the Divine, and, wrapping his face in his mantle, comes forth to the entrance of the cave." "A great and strong wind." A hurricane. Such winds are not uncommon in the Sinai range. "The Lord was not in the wind." That is, the Lord was not the wind; it was a manifestation of the Lord's power, but not Jehovah Himself. "An earthquake." Nothing, it is said, is more terrifying than an earthquake, when the solid ground seems to fail. But even this is only a manifestation of divine power. "A fire." Probably lightning. Again this was not a token by which Jehovah would be known. "A still, small voice." The original is difficult to translate; it means literally, "A sound of gentle silence." There is nothing to indicate whether the sound was audible or not, but Elijah recognized the presence of Jehovah in some unquestionable way. Compare Job 4: 16.

13. "Wrapped his face in his mantle." He was sensible of the presence of Jehovah and that he should not attempt to look upon Him. Compare Gen. 32: 30; Ex. 3: 6; 33: 20. "Went out." It was now time to go forth. "What doest thou here, Elijah?" The question was repeated. Possibly twenty-four hours had elapsed since the first inquiry had been made. At any rate, there would be an added meaning since the wonderful exhibition which Elijah had seen. But the answer was the same, indicating either that Elijah was confused, or that he failed at first to grasp the teaching intended. In what follows Elijah is taught that the work of Jehovah is not dependent on any one man's work, however grand that may be; and that new agents will carry on the work even though Elijah may be laid aside.

15. "Return on thy way to the wilderness of Damascus." Better, "by the wilderness to Damascus." He was to return through the wilderness by which he had come to Damascus. This was the capital of Syria, of which Benhadad was at present king. This route would take him through Ahab's dominions, but he would have a sense of the protection of Jehovah, who was sending him on a special mission. "When thou comest." To Damascus. "Hazeal." So far as Biblical accounts are concerned there is no record of Elijah's having anointed Hazeal. As he did not anoint Jehu, or Elisha, the expression is probably equivalent to point them out as the ones to be

anointed, or appointed, to the offices. Hazeal was king of Syria (2 Kings 8: 13).

16. "Jehu the son." Really, the grandson. 2 Kings 9: 2. Son is used in the sense of descendant. "Elisha." The first mention of this great prophet. "Abel-meholah." This place was west of the Jordan, not far from Tirzah, and near Gilead. "Prophet in thy room." To be thy successor. Compare Matt. 2: 22.

17. "The sword of Hazeal." The account of the punishment which Israel received at the hands of Hazeal is given in 2 Kings 8: 28, 29; 10: 32, 33; 13: 3, etc. "Sword of Jehu." See 2 Kings 9: 24, 27, 33; 10: 1-7, 18-25. "Elisha slay." There is no record of any idolaters having been slain by Elisha. It may mean that he would be a mighty instrument against idolatry, and this he undoubtedly was.

18. "Seven thousand." Elijah has said he was the only one faithful to Jehovah. The answer was at once humbling and encouraging. Seven is here symbolical and probably indicates a still larger number. "Kisses him." The image of the false god. This was part of the worship. Compare Hos. 13: 2; also Psa. 2: 12.

PRACTICAL THOUGHTS.

1. God's ways are not man's ways.
2. God takes care of His work.
3. God is more often revealed in the stillness and the quiet than in the storm.
4. God has more than one way of accomplishing His work, and more than one instrument.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR NINTH MONTH FOURTH.

NEW COURAGE FOR NEW WORK.

Ps. 144: 1-15; Acts 28: 15.

Second-day, Eighth mo. 29.—Strength from God. Gen. 49: 22-24.

Third-day, Eighth mo. 30.—Tarrying for it. Acts 1: 1-8.

Fourth-day, Eighth mo. 31.—New mercies daily. Lam. 3: 22-26.

Fifth-day, Ninth mo. 1.—David's resources. Ps. 23.

Sixth-day, Ninth mo. 2.—Isaiah's fountain. Isa. 57: 15, 16.

Seventh-day, Ninth mo. 3.—Paul's secret. 1 Cor. 15: 1-10.

The answer to the question, "What new work can we undertake?" will seem to many to be, "Nothing new, since we are hardly able to keep up in the old lines that we are all used to." Perhaps the very difficulties thus confessed are God's urgings to be on the lookout for other work and other modes of service.

Christ promises victory. His eye saw the yet unrealized downfall of Satan, and His most gracious bestowments are to those who are themselves overcomers. But our own neighborhoods show everywhere how much of the work that He meant His children to do remains as yet undone. If we are discouraged, we are not rightly assured of God's power. The mercies "new every morning" certainly include hope and confidence, for these are two chief pillars of the Christian life.

This hope and confidence are not in what we are

or what we have done, but in the truth, so that we need not be over anxious about holding to our former modes of working or carrying out the plans that we have been accustomed to; but we may gladly undertake any new duty or earnestly seek for new solutions to our imperfectly-solved problems, sure that God will always honor the truth, and that our efforts in its behalf will not be "in vain in the Lord."

There is a spirit of compromise abroad that would lower the truth so nearly to the level of sinfulness that it may be approached by easy or almost unconscious gradations; but the popularity of evil practices is not proof that the Christian is to imitate them in order to win adherents to the cause of right. "What concord hath Christ with Belial?"

An institution that makes whiskey-drinking respectable will never supplant the saloon; nor will the giving of prizes and souvenirs at "progressive" card parties lead the young men and women who play for them away from the grosser and more exciting forms of gambling. It needs new courage to-day to stand against the specious pleas that are insistently made for the beer canteen and the model saloon and the social recreation with the element of chance and prize or stake, "to make it interesting." Yet if there is reality in the divine promises, there is abundant ground to stand upon in the battle for personal and social and political purity without denying ourselves except in the lower realms—mainly on the mere animal plane—while on the other hand the whole outworking of courageous obedience is toward an enlarging and the realization of a better self that finds its fellowship with God and its joy in a likeness to Him in whose image the new man is created, who in His service did always the things that were pleasing to God.

Things of Interest Among Ourselves.

George M. Hicks is now located in the meeting at Collins, N. Y.

New Providence Academy, Iowa, will open Ninth month 5th, with a strong corps of teachers. It plans for a prosperous year.

A communication from New Providence, Iowa, states that "the work of the church here is vigorous, encouraging and enlarging."

Willard O. Trueblood is now located as pastor in the meeting at Poughkeepsie, N. Y. He and his wife are both graduates of Earlham College, Ind.

Minnie Bassett, who gave up her pastoral work at Carmel, Ind., early last spring, on account of illness, has recovered, and is now looking toward work. She hopes to attend several of the approaching yearly meetings.

Raisin Valley Seminary will open its fall term on Third-day, Ninth month 13th. A lively interest is manifested on the part of the Quarterly Meeting and others in the vicinity in behalf of the school.

James R. Jones, of Farmers' Institute Meeting, near Shade-land, Ind., has given some very interesting lectures at that place—two on Rome, one on "The Life and Times of George Fox," and one on "Temperance," all of which were enjoyed by those present. Seven have united with the meeting within the past year. He and his wife will remain another year as pastors in the meeting.

Friends' Meeting, in Richmond, Va., a city of about 100,000 inhabitants, is without a resident minister. They wish to correspond with some one who would like to settle there and

labor with them. The Friends there have a large brick building, well located, with a small but interested membership. Any minister feeling drawn to this field of labor should write to James G. Whitlock, No. 5 North Eleventh Street, Richmond, Va.

Those who are expecting to attend the Iowa Yearly Meeting will be glad to know that a rate of one and one-third fare for round trip has been granted from all points in Iowa, Nebraska and Minnesota, on the certificate plan, where fare paid is more than 50 cents. Certificates showing full fare was paid must be obtained from starting station, and each station where change of roads are made, so certificates shall correspond with each ticket purchased in going. Tickets must be bought in going from Ninth month 3d to 8th, inclusive, and returning are good not later than the 16th.

Nine Partners Quarterly Meeting will be held at Arthursburg, N. Y., Ninth month 8th. The following program has been outlined: 10.00 a.m., meeting of ministry and oversight, Wm. H. Birdsall, clerk; 11.00 a.m., meeting for worship; 12.00 m., meeting for business, George H. Duell, clerk; reports of monthly meetings; report of Bible and Tract Committee; report of Temperance Committee; 2.00 p.m., quarterly meeting conference on various phases of the temperance question, John J. Haviland, chairman; paper, "Advance of Temperance as Seen in Disciplines of Friends," by Rhoda A. Swift; address, "The Trapper and His Traps," illustrated by Adirondack stories, objects and curios, by J. Lindley Spicer; 3.30 p.m., gospel service, to be led by Willard O. Trueblood, of Poughkeepsie.

Arrangements have been made with the Central Passenger Association for reduced rates for those wishing to attend Indiana Yearly Meeting, commencing Ninth month 28th, 1904. Tickets will be on sale Ninth month 26th, 27th, 28th, and Tenth month 1st, at the rate of one fare, plus 25 cents, for the round trip (the additional 25 cents to be retained by selling line, except that from points from which the regular one-way fare to Richmond is less than \$1.00, the rate will be one fare for the round trip without the additional 25 cents). These tickets will be good returning, to and including, Tenth month 7th, 1904, and will be on sale at all points on different roads within the limits of Indiana Yearly Meeting. All necessary information can be procured from the Local Agent at the different points.

Ferrisburg Quarterly Meeting, New York, was held at South Starksboro, Vt., the 13th and 14th inst. The visitors present were J. L. Spicer, superintendent of evangelistic work; Mary Jane Weaver, national evangelist of the W. C. T. U.; Eliza Hartley, of Ohio, who is visiting her aged mother, Sarah B. Meader; Walter S. Aldrich, who expects to continue in tent meetings at that place and elsewhere, and James Renfrew, of R. I., who has been preaching in Bingham, Me., who is to locate at Monkton Ridge, Vt., in the near future. Mary J. Weaver preached on Seventh-day. W. H. Dean was, as usual, at the clerk's desk. Besides the routine of business a committee was named to bring a subject to the next meeting for consideration. First-day was a great occasion. The house was more than filled; so the windows were taken out, and many sat in carriages near by. There was service of song and prayer; a collection taken for the home work, and J. Renfrew preached from the words, "Where Art Thou?" His discourse was listened to with marked attention.

BORN.

COPELAND.—To Albert L. and Alice H. Copeland, Eighth month 14th, 1904, at Sabina, Ohio, a son, David Josiah.

MARRIED.

JONES—JOHNSON.—At 2326 Indiana Avenue, Chicago, Eighth month 11th, 1904, Jane Rachel Johnson, of Boston, and Arthur Taber Jones, of Purdue University, Indiana.

DIED.

BOWLES.—At Marysville, Tenn., in the home of her son-in-law, James Godard, Third month 28th, 1904, Lydia Bowles, aged 78 years. She was the widow of David Bowles, a minister. She was a life-long member of Friends, and frequently filled important stations in the meeting.

JACKSON.—At the home of his son, George E. Jackson, near Mt. Gilead, Ohio, Sixth month 28th, 1904, James Jackson, in his 85th year. He was a beloved member of Gilead Monthly Meeting, and had served in the capacity of an elder for more than forty years.

The Publishing Association of FRIENDS,

Plainfield,

Indiana.



OUR OFFICE FORCE.

On February 15th, 1871, Daniel Hill and John M. Hussey began the publication of the *CHRISTIAN WORKER* at New Vienna, Ohio. The paper was continued at that point until 1883 with Daniel Hill as editor. In 1883 The Publishing Association of Friends was organized at Chicago and purchased the *CHRISTIAN WORKER*, and began its publication May 3d, 1883, with Calvin Pritchard as editor.

This Association was incorporated under the laws of

the State of Illinois. W. B. Wickersham, F. B. Hill, A. H. Pickering, Willit Dorland and T. C. Hill were the leading Friends in this organization and served as Directors. The capital stock of the Association was \$15,000. In May, 1891, the capital stock was increased to \$30,000, and the Youths' Friends Publishing Co., of Cleveland, Ohio, was consolidated with the Publishing Association of Friends, P. W. Raidabaugh and J. Walter Malone coming into the Association as Directors.

In 1883 the Association began the publication of the Friends' Bible School Quarterly, which reached a circulation of 17,000 by 1890. In 1891 P. W. Raidabaugh was elected editor of the Quarterly and other Sabbath School publications, and Calvin Pritchard retained as editor of the *CHRISTIAN WORKER*. The business management of the Association was placed in the hands of P. W. Raidabaugh and Calvin Pritchard.

On the 24th of November, 1892, C. W. Pritchard resigned as editor of the *CHRISTIAN WORKER*, and P. W. Raidabaugh was elected editor, and continued as such until 1894, when the *CHRISTIAN WORKER* and the *FRIENDS' REVIEW*, of Philadelphia, were consolidated and published as *THE AMERICAN FRIEND*, with Rufus M. Jones as editor. The Publishing Association of Friends receiving one-third of the stock of the American Friend Publishing Co., amounting to \$10,000.

In 1894 the *PRIMARY QUARTERLY* was added to the publications. In 1895 the *INTERMEDIATE QUARTERLY* was added, and in 1896 the *TEACHERS' QUARTERLY* and also the *LESSON SHEET* were added. These four Quarterlies reached a circulation of

35,000 in 1901.

In 1891 the Association was sending out four Sabbath School publications, but simply had their heading printed on other publications. The *YOUTHS' FRIEND* took the place of one of these publications, and was issued in two editions monthly, a sixteen-page edition for general circulation and an eight-page for Sabbath School circulation. In 1900 these juvenile publications were discontinued, and the *YOUTHS' FRIEND* published as a four-page paper four times a month.

In the fall and winter of 1900 the subject of removal from Chicago was considered for the following reasons:

1. One-half of the Friends of the United States are located within six hours' travel of Indianapolis, and fully one-half of our business is in that territory.

2. Plainfield is only fourteen miles from the Union Depot of Indianapolis, and an electric railway has been completed and cars run every hour into the center of Indianapolis, putting us in close touch with the business center of the city.

3. Indianapolis is one of the largest railroad centers of

May 1st, 1901, the business was removed to Plainfield, Ind., and steps taken at once for incorporation under the laws of Indiana. The incorporation papers were completed and finally recorded August 16th, 1901, with the following Directors: B. W. Anderson, President of First National Bank of Plainfield, and a Trustee of Western Yearly Meeting; Lewis Robins, a retired farmer and Trustee of Western Yearly Meeting; Melican Woodard, a retired farmer and Trustee of Western Yearly Meeting; Addison Ballard, Real Estate and Loan



THE PRIVATE OFFICE.

the world, and every part of the Union can be reached from that place as well as Chicago.

4. The manager and editor of our publications feels the need of attending Quarterly Meetings, and important points where Friends are located, that he may become more in touch with the great body of Friends. From Chicago, the expense of time and money were too great to do much of this kind of work. From Indianapolis he can reach all points of Western, Indiana and Wilmington Yearly Meetings, with light expense and quick return to business. We are just as near Iowa, Kansas and Western Friends; nearer Ohio, Baltimore and North Carolina, and within as easy reach of Canada, New England and New York as from Chicago.

5. Plainfield being the seat of Western Yearly Meeting, during the session of Yearly Meeting we come in contact with Friends, not only of Western Yearly Meeting, but also visiting Friends, and in this way become acquainted with hundreds, whilst in Chicago we scarcely met a Friend, except it be one delayed in the city when passing through, or some personal friend of the manager.

• Agent; and P. W. Raidabaugh, Manager and Treasurer of the Publishing Association of Friends.

We have installed the most complete printing plant in Hendricks County, and one of the best in the State of Indiana, consisting of a Babcock Cylinder Press, 34x46; a Babcock Standard Press, 24x30; a Job Press for small work; a Mentges Folder; a Donnell Wire Stitcher; a Reliance Paper Cutter and a Sterling Round Cornering Machine. This machinery is run by a Hancock Gasoline Engine. We have also a large assortment of brand new type, borders, etc., which enables us to do all kinds of commercial printing done by large printing houses in large cities. We have two machines that are of the latest invention and show the skill and genius of man.

The wire stitcher is a machine that will take the wire from a coil and drive it through the backs of our Quarterlies and clinch the wire. The machine will stitch wire through half an inch of paper, and is a very handy machine, enabling us to do all kinds of pamphlet work.

The Folder will take a large sheet of paper, run it through and fold into 32-pages at the rate of 1,000 an hour. Our Quar-

terlies are printed on one sheet and run through this machine. It will also fold into 8 or 16 pages, and by a special attachment will fold in an additional page or pages and paste it into the body of the pamphlet. The machine folds, pastes and trims an eight or sixteen page paper.

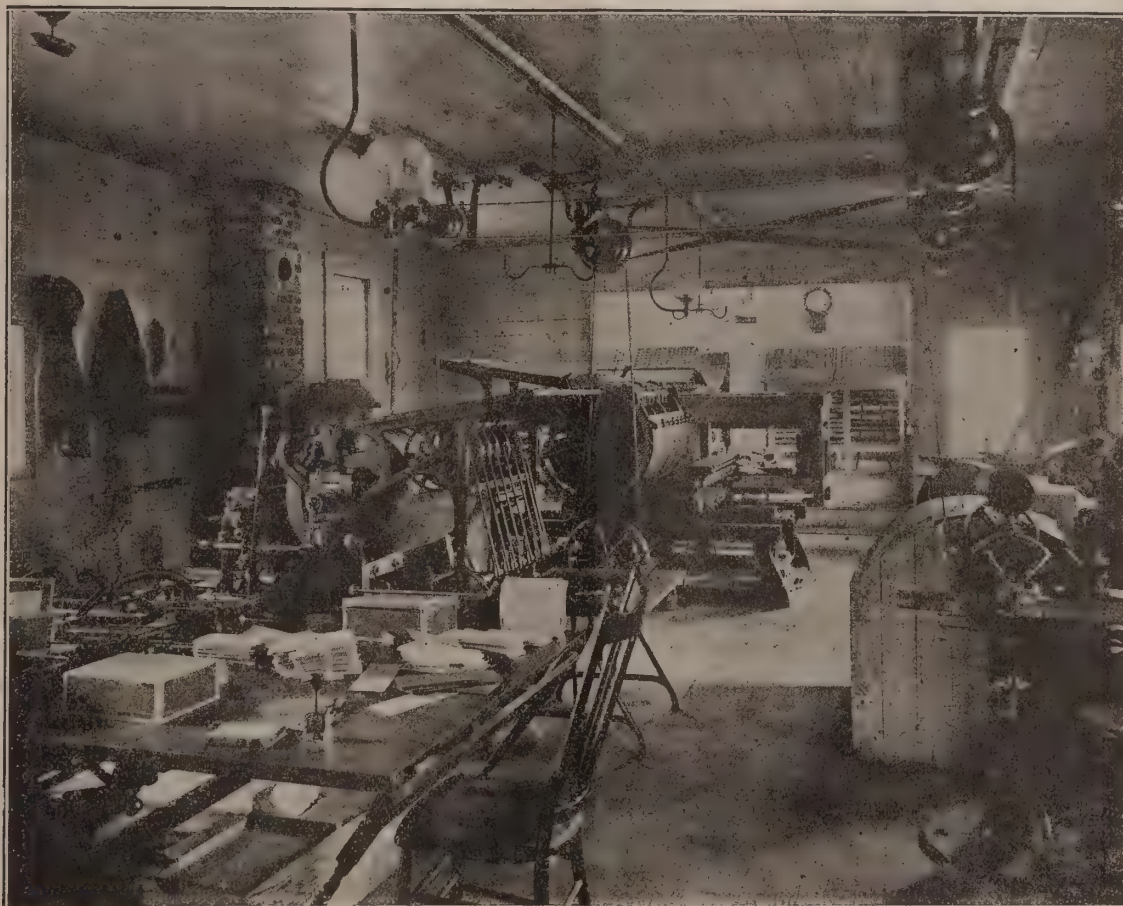
Our machinery is all modern, and the latest and best made.

Our circulations are as follows:

Teachers' Quarterlies	3,200
Advanced Quarterlies	22,500

We are issuing a missionary edition of our Youths' Friend each month, as well as an edition devoted to Temperance and Social Purity. Through these mediums we are endeavoring to impress upon all the scholars attending the Friends' Sabbath Schools, the joy of supporting the cause of missions and the beauty of a pure and chaste life.

Besides this we are constantly issuing tracts for general circulation, having printed during the past six months no less than 110,000 tracts devoted to Temperance, Missionary and Religious subjects.



OUR PRESS ROOM.

Intermediate Quarterlies	8,000
Primary Quarterlies	4,000
Lesson Sheets	5,200
Children's Lesson Leaf	4,800
Youths' Friend (weekly)	4,000
Little Boys and Girls	2,000

Total 54,700

In estimating the total number of pages of religious literature sent from our office during the year, we find the total footing to be 9,140,800 pages.

Our lesson helps are almost universally used in the Friends' Sabbath Schools, and are moulding the thought of our children, those who are to constitute our membership in the future. It is of vast importance that they be thoroughly established in the doctrines of Friends, and that this work and management be under the guidance of the church.

Financial Statement for 1903.

Abstracts from the statement of the Manager for the year 1903:

Total receipts \$16,728.71

The printing plant was started August 1st, running only five months.

INVENTORY.

Printing plant	\$6,714.91
Electrotypes, book plates, books, etc., on hand	8,526.95
Cash and accounts due	4,418.31
Interest in The American Friend	10,000.00

Total \$29,660.27

Total liabilities 4,983.40

Assets over liabilities 24,775.87

Our Benevolent Work.

We have among us as Friends many of the Lord's poor ones, especially in the Western States, and in many localities they are not able to furnish the children in their Bible Schools with papers and helps needed. We have many calls for help, and could use the entire profits of a much larger business in this helpful work.

Bible Schools are established in some frontier settlement, the children are gathered in for miles, the workers need Bibles, papers, cards, etc., to assist them in their work, and to make it attractive and profitable to the children. Other communities have been prosperous, but successive failure of crops have so reduced the people financially that they cannot procure literature for their children. Then again in cities, where mission work is started with a few faithful Friends, large numbers of children are gathered into the Bible Schools, and these friends do not have the means necessary to provide all they need.

It is our Father's business, and we must help. But the lack of means hinders us from doing all that should be done. We could easily spend \$2,000 to \$3,000 a year and be a blessing to thousands. Our plan is to help those who are willing to help themselves. We give discounts from 20 to 50 per cent., according to the needs of the schools; and in some cases, when the demand is urgent, supplies are sent free for three to six months. This is a very deserving field in which to place a little money, and will be as productive of good as any educational or missionary work that can be found.

Our Need.

We are occupying a rented building twenty feet wide and extending from the street back to an alley; half a town block in depth. But we are crowded and cannot get the room we need; we must erect a building suitable for our work. In addition to our own work we are printing a county paper weekly; The Missionary Advocate, monthly; The Earlhamite, semi-monthly; The Mirror, monthly. These periodicals are all printed as job work; and we do a large amount of general job work, such as books, pamphlets, letter-heads, sale bills, etc., amounting at the present time to at least \$200 per month. This can be increased when we get the room in which to do work to advantage.

To do work like this we need a much larger working capital than we have, as frequently money is locked up in a large job, and we must wait for it until the work is completed. And again a large amount of money is tied up in permanent stock. At the present time we have 1,000 Sabbath School Record Books on hand. We have just completed a Monthly Meeting Record Book, the paper alone costing \$150; this with the work of printing and binding has taken about \$500. We have a large assortment of tracts, etc. All this work ties up over \$1,000. This money will all come back, with a good profit, as these things are sold. It is necessary for us to have \$1,000 or \$2,000 constantly in this condition. Then many Sabbath Schools are so situated, financially, that they cannot pay promptly, and we must wait for our money from three to six months. We have constantly from \$3,000 to \$4,000 due us from this source. The paper bills and labor must be paid, whilst we wait for our pay. This money is all good and is finally paid; but it is slow coming in. Friends are good in paying their obligations; if not always so prompt, we do not lose any of our money.

OUR BOND ISSUE.

To equip our printing plant we sold preferred stock, with a guaranteed 8 per cent. dividend. But since then our busi-

ness has so increased that we must have more room and a larger working capital. Money being plentiful and seeking a safe place for investment, we feel that we should get all the means that we need, as our work is for the church, at 6 per cent., and especially as no taxes are required on money invested with us.

To meet these needs we are issuing twenty-year Gold Bonds, bearing 6 per cent. interest. The bonds are non-taxable. That is, the owner of these bonds will not hand them in to the assessor, as we pay all taxes on them. This makes the bond a 7½ to 8½ per cent. investment.

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4. The interest will be paid annually. The only thing necessary will be to cut off the coupon and send it to our office when due and get in return the interest check.
5. A sinking fund, into which 5 per cent. of the bond issue will be placed each year, is created, so that the money will be on hand to pay them when due, or to redeem before due at a premium of 5 per cent.
6. The bonds are a good and safe investment, being for 20 years, make them a long-term investment, which usually only brings 3 to 4 per cent.
7. The interest being 6 per cent., and no taxes to be paid on the bonds, makes them really a 7½ or 8½ per cent. investment.
8. The money is invested in a paying business, which is increasing as the church increases.
9. The money in addition to a safe investment, is used in doing good.
10. The bonds can be sold at par at any time, the same as other securities.
11. The Publishing Association of Friends with all its resources, is back of the bonds with over double the bond issue in property, besides its good will.

Friends all over the United States and Canada are requested to invest a little in these bonds. Can not you take from 1 to 10 bonds and assist us in the good work? The money received from the sale of these bonds will be used exclusively for the purpose of redeeming our preferred stock, erecting a building suitable for our purpose and to be used as working capital.

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THE MISSIONARY REVIEW.

The present critical situation in Tibet, Manchuria and Japan is ably presented in three articles in "The Missionary Review of the World" for September. In the first Dr. H. O. Dwight describes the siege which is being laid to the "Forbidden Land" and the various missionaries who are waiting around the borders. It is a most interesting and complete account. Dr. John Ross, of Mukden—a veteran missionary—tells of the progress made in Manchuria since the Boxer massacres, describes the present situation and the outlook in view of the conflict now going on between Russia and Japan. The third article is by Rev. T. M. McNair, of Tokyo, and deals with the movements for and against Christianity now at work in the Mikado's Empire. The interview of Dr. Imbue with the Prime Minister is also of particular interest and importance at this time.

The latest news from the world-field is to be found in the Intelligence Department.

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Coffee Hit Him Hard Indeed.

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"I tried all sorts of remedies known to the allopathic and homeopathic schools; sometimes I thought it was caused by the stomach or biliousness, and again I would suspect it was purely nervousness and treated myself accordingly, but nothing ever gave me permanent relief. Having to appear before the public nearly every night, it was sometimes almost impossible for me to fulfill my engagements. Finally I came to suspect that the use of tea and coffee had something to do with my disorder, and abruptly discontinued the use of both and took on Postum for a trial.

"From that happy hour I commenced to mend; gradually I got better and better, and now I do not have a headache once in six months, and all my other troubles are gone too. I am now using Postum exclusively, and want no better beverage.

"I know of others who have been benefited by the use of Postum in place of coffee. A friend of mine here in Key West, a hardware merchant, suffered for years with stomach and other troubles while he was using coffee; finally he quit and began using Postum and got well. He is devoted to Postum, and when worn and weary with business cares takes a cup of it piping hot, and in a short time feels rested and nourished.

"Some I know have become prejudiced against Postum because careless or ignorant cooks tried to make it as they would coffee, and will not allow it to boil full 15 minutes, but when they try it again, well boiled, it stays, for it is as delicious and snappy as the mild, smooth, high-grade Java." Name given by Postum Co., Battle Creek, Mich.

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THE SEPTEMBER McCURE'S.

"McCure's Magazine" for September is a vigorous expression of American life and interest, part fact, part fiction, all entertaining. Several serious articles give it commanding importance and character. Of these William Allen White writes of "Roosevelt and the Postal Frauds," and in a clear and concise manner he tells the engrossing story of this great crime against the Government and the manner of its exposure. But he does more. He reads the lesson of these events and keenly characterizes the men who made them. It is in all an article which every American citizen will want and ought to read. Ida M. Tarbell gets at the very heart of the trust question in her Standard Oil History in a masterly paper on "The Price of Oil." Here is what the consumer wants to know, how the trust affects prices. Miss Tarbell traces the variation of oil prices under the Standard's manipulations from the beginning, and draws convincing conclusions from an overwhelming array of facts, evidently wrought out with infinite pains.

The highest state of religious life is when a man sacrifices every personal and worldly advantage, encounters every annoyance or peril, if need be, rather than be in the least untrue to what his soul believes the commandments of God.—J. Storrs Smith.

YEARLY MEETINGS IN 1904.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Anna M. Roberts, Clerks, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

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Nothing helps so much in the enjoyment of your vacation as a good map. It shows you the streams and lakes you can fish, the mountains you can climb, the places of interest you can visit and the roads you can wheel or tramp. The Lackawanna Railroad has just issued a set of colored maps on a large scale, showing the territory reached by its lines in New York, New Jersey and Pennsylvania. These maps give every highway, post office, trolley line and railroad, and are so bound that they can be conveniently carried in the pocket. They are invaluable to automobile tourists and travelers, and should be owned by every one who wishes to be informed on the geography of these three States. The entire set in a neat cover may be had by sending ten cents in stamps to T. W. Lee, General Passenger Agent, Lackawanna Railroad, New York city. The edition is limited. Write to-day.

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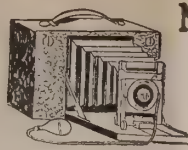
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The American Friend

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NINTH MONTH 1, 1904

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TO THE HEROIC SOUL.

*Be strong, O warring soul! For very sooth
Kings are but wraiths, republics fade like rain,
Peoples are reaped and garnered as the grain,
And only that persists which is the truth;
Be strong when all the days of life bear ruth
And fury, and are hot with toil and strain:
Hold thy large faith and quell thy mighty pain:
Dream the great dream that buoys thine age with
youth.*

*Thou art an eagle mew'd in a sea-stopped cave:
He, poised in darkness with victorious wings,
Keeps night between the granite and the sea,
Until the tide has drawn the warder-wave;
Then, from the portal where the ripple rings,
He bursts into the boundless morning,—free!*

—By DUNCAN CAMPBELL SCOTT,
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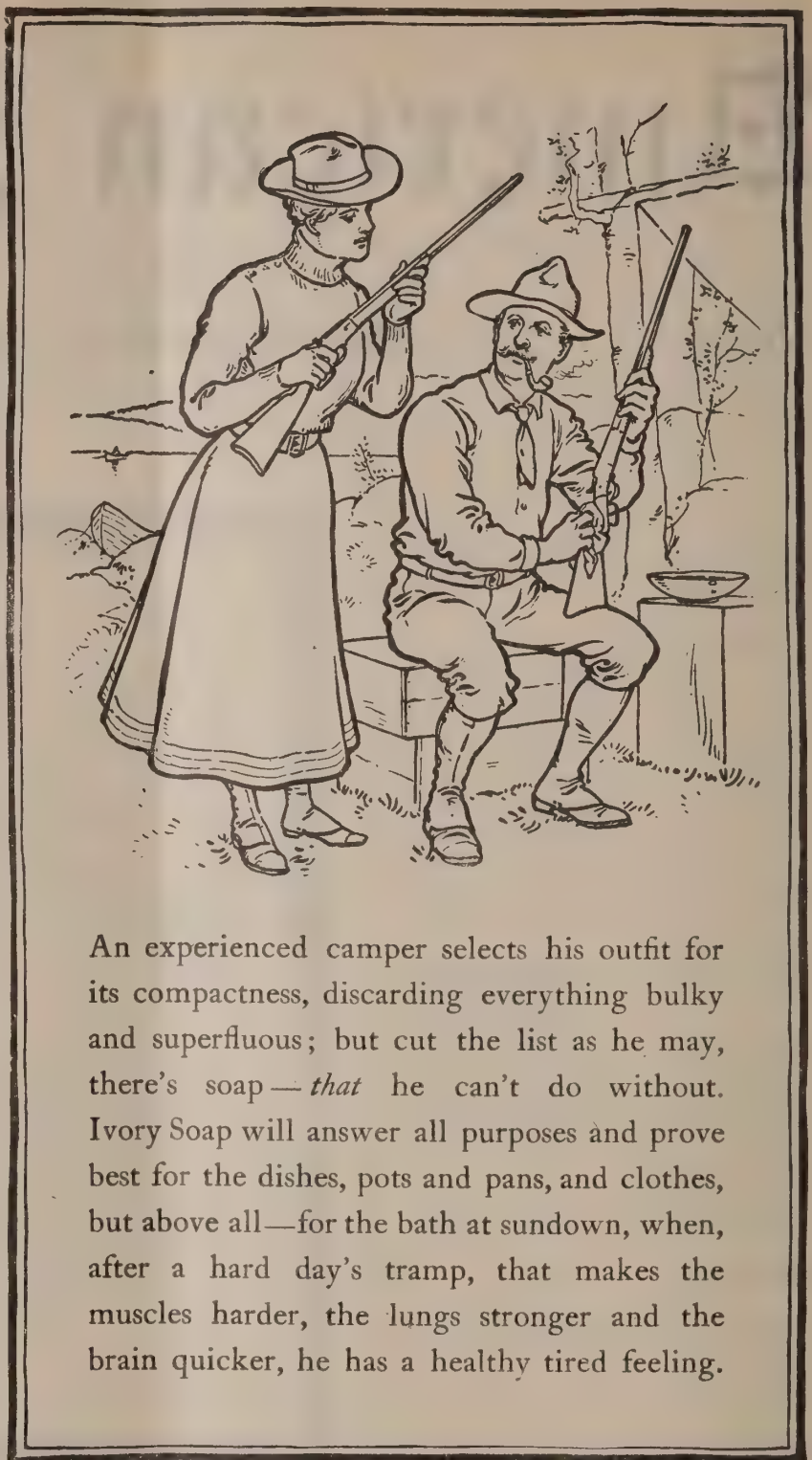


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"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 1010 Arch St., Phila., Pa.

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VOL. XI.

PHILADELPHIA, NINTH MONTH 1, 1904.

No. 35.

FIGHTING THE SALOON.

IN ANOTHER column we publish a communication from our friend, C. E. Newlin, which should be read for a proper understanding of this article. He did not intend to be unfair, for he is a true, straightforward man, but he has surely missed the meaning of our too brief treatment of Bishop Potter's unfortunate blunder. We have nothing but disapproval of the entire affair. The Subway Tavern is a liquor saloon, and all the more dangerous because of this attempt to make it "respectable." The more we learn the real facts about it the more dreadful seems to us the part which this high representative of the Church has played. So far as the "Subway" is a "modified" saloon, the modification seems to us rather for the worse than for the better. All this should doubtless have been said clearly and emphatically in our former editorial, and our correspondent would have been justified in pointing out that our condemnation was too mild.

But he is totally wrong if he thinks that there was the slightest glimmer of an approval of the Bishop's act in any word we wrote. This is what we said: "To set up a bar supplied with all the intoxicants makes the 'substitute' too much like the original thing, and then to sanction it in the name of the Church comes dangerously near telling men that liquor drinking is to be recognized as a normal part of Christian life." It not only "comes dangerously near" doing it, it actually does it, or as Dooley has well put it, it treats liquor drinking as "a necessary evil." The whole Subway business will have the effect of intrenching the saloon instead of weakening it, and it is hard to see how any student of the affair can do otherwise than condemn it, as our words were plainly intended to do. Apparently every other reader of them, except the writer of this communication, has taken them as a condemnation.

Our friend has tripped up on the phrases, "a well-intentioned scheme," "a substitute for the saloon" and "poor man's club." In reference to the first phrase, it should be said that there is no question that it is true. Wrong and mistaken as the present "scheme" is, it has come from "good intentions," which we have often heard are "paving-material" in a place none of us wish to

go to! Bishop Potter's intentions cannot be called in question. He has all his life aimed to advance righteousness, and he has done this particular thing because he *thought* it was right—but that does not *make it right*. "Good intention" is only a very small factor in a moral battle. *One must get on the side God is on to accomplish anything.*

The necessity for some substitute for the saloon is now recognized by practically every student of the saloon in every country. We certainly *must* "provide another occupation for the counterfeiter and horse thief before we can compel them to quit their present occupation." That is just the conclusion of all our prison experts—of everybody who has studied crime. Nobody is safely reformed until he is well established in a *good pursuit*. Notwithstanding the refutation of the Indianapolis "News," the testimony of all recent students of sociology is that the saloon is the poor man's and working man's "club." It is the place he goes to for his social life and for his political discussions, precisely as in a New England country village the men flock to the "corner grocery." Now men are going to gather somewhere. At present they gather in saloons. Undoubtedly the *drink* is a great factor, but the fellowship is also a great factor. The statement that "the frequenter of the saloon goes there for the alcoholic stimulants he gets there, and for nothing else" cannot be maintained. Nor is it true that "coffee houses" and other institutions where alcoholic drinks are not sold have proved a failure. Quite the contrary. They have proved, where properly conducted, a very great success, as any one who has studied them in Birmingham, for instance, can testify. The plan for furnishing a genuine substitute—a place where workmen would feel thoroughly at home—is only in its earliest infancy, but it is a work which deserves every serious person's encouragement.

EDITORIAL NOTES.

IT HAS always been difficult to deal with "offenders" so that the very best course shall be taken both for the meeting and for the offender. It is, of course, highly important for a Christian Church to exhibit a forgiving and a long-suffering spirit, like that of the Master; and every tinge of harshness and vindictive-

ness must vanish from the action of a monthly meeting. There must, too, be every effort made for the redemption and reinstatement of the erring brother.

But on the other hand the meeting has no right to ignore its own standing before the world. It is bound to maintain a standard of righteousness and purity. If it treats its erring members as though their sins and mistakes were small matters and easily to be whitewashed, it will soon blur over the distinction between right and wrong, between sin and holiness, and it will lose its power in the community.

Where the offender has violated Disciplinary regulations only, the case is much less serious, for these are matters which concern only the Church itself. Where the offense is *moral* the necessity for action is much more urgent, for the Church owes something to the community, and it must always be more or less a guardian of the moral life of its members.

THE clerks of monthly and quarterly meetings should note what the Uniform Discipline says in reference to liberating ministers for service in other yearly meetings. Here is a clause from that Discipline: "In every case where a certificate for ministerial service is granted, the clerk and the correspondent of the meeting finally granting it, shall sign the same, *and this meeting shall see that the minister is properly provided with means for the accomplishment of the service.*" This is in line with ancient custom, and it is a wise requirement. No meeting should allow a minister to go out bearing its endorsement and approval without knowing where the means are coming from for the proposed service, and if the meeting is unwilling to be responsible for the expense it ought to decline to issue credentials, unless it is informed that the expense is to be covered in some other proper way.

There should be no looseness in these matters, because it cannot fail to bring disgrace upon the church which allows it, and it always weakens the service of a minister to be dependent upon the favor of those among whom he labors.

THE current number of the "British Friend" is strong and valuable. It deals with many aspects of practical Christianity. It is regrettable that more copies of it are not taken here in America. Two articles in this number are peculiarly interesting to American readers—one by Catharine Albright on the Haverford Summer School, and one by A. Neave Brayshaw on "A Marvelous Biography." This latter article is a review of Buell's William Penn, a book

which is well nigh *saturated* with stupid and painful errors. Our Friend quotes one very amusing sentence, to the effect that George Fox advised "a peculiar style of dress for *each sex* which he himself designed and *set the example of wearing*"! It is amazing that a reputable publisher should have issued a book marked by such bad taste, slovenly history and ignorance of the real qualities of the person he treats.

IT is extremely painful to read the daily reports from the scenes of carnage on the further shore of the Pacific. Many of us have used strong adjectives to paint the horrors and the hellishness of war. But the sober accounts which are now coming in day by day surpass our most lurid pictures. The sight of what is transpiring at this moment at Port Arthur would send many of us into hopeless insanity. It is almost unbelievable that human beings can fight as these two human groups have fought for the past few months. The brooks on these slopes have flowed actually with blood, and every foot of soil has exhibited its ghastly mark of man's inhumanity to man. How long!

FOR THE AMERICAN FRIEND.

THE HELP OF HEADWINDS.

BY THEODORE L. CUYLER.

Human life is a voyage, but our Heavenly Father does not give us the control of the weather. If He did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes and secure harbors. God is wiser than we are, and He no more consults us than I consult my grass-plot as to when I shall use the mower, or my grape vines whether I shall prune away the surplus branches.

On a certain night we are told that Jesus Christ directed His disciples to cross the lake of Galilee. He knew that a storm was coming, but He did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or an angrier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lessons at night; and so are some of my readers who are now passing through storms of trouble and are enveloped by the darkness of a mysterious Providence. They are learning the blessings of the headwinds, and what spiritual help they might bring to us.

Prosperity very often breeds self-conceit, both in a Christian, in a church and in a nation. We take to ourselves the credit. When we are "hard up" we are apt to call upon God for what we need; when we have got it, we are equally apt to set it down to our own skill or our own seamanship. Prosperous

churches congratulate themselves on the eloquence and popularity of their pastor, on the inflow of people to their pews, and of money into their contribution boxes. When the children of Israel had things to their liking, they forgot God and turned idolators; when calamities overtook them, they were driven back to God, and cried lustily for His delivering arm. One of the subtlest forms of sin is self-direction. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and He often sends a stiff gale into our faces for our chastisement and correction. Whom He loveth He chasteneth; the self-willed and the rebellious are left to go on the rocks.

Headwinds strengthen the sinews and develop strong characters. Many of our Americans who have attained to the highest work of honor and usefulness were "seasoned" in their youth by sharp adversity. As Joseph was prepared by a pit and a prison for the premiership of Egypt, so Abraham Lincoln was educated for his high calling by severe study of a few books in a log cabin, and by eating the tonic bread of a laborious poverty. If he had been born in the brown-stone mansion of a great city and reared in luxury, his biography would have read very differently, and perhaps history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experiences in the frontier wilderness. I seriously doubt whether the luxurious style of life in some of the highly-endowed and fashionable present-day universities turns out as stalwart a type of intellectual manhood as was produced in the plain, uncarpeted rooms of the old-fashioned primitive-looking colleges. Silver spoons and soft raiment are not the regimen for heroes. Smooth seas and gentle breezes never make a sailor.

This same truth applies to the spiritual experiences of God's people. The great purpose of our Heavenly Father in this school-life on earth is to develop a vigorous godly character. "Count it all joy, my brethren," said the Apostle James, "when ye fall into manifold trials, knowing that the trying of your faith worketh patience." Afflictions often come upon bad people for their sins; but God sometimes sends afflictions upon good people to make them still better. That hard rowing in the night-storm on Galilee proved the disciples' pluck and gave new fiber to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrins and bloodthirsty Herods.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is often concealed in rich summer foliage, but stands out in its architectural beauty when wintry winds have stripped the trees bare, so we find that many Christians show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for gold—not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the

sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm, sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him! Ah, brethren, I suspect that when in another world we examine the chart of our voyagings, we shall discover that the headwinds—trying at the time—gave us the most headway towards heaven.

The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. The poor prodigal forgot his father when he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and the welcome voice of Jesus is heard through the tempest, "It is I: be of good cheer; be not afraid!" As soon as He sets foot in the boat, the tornado hushes into a calm.

Dear friends, you may find that it is a blessed wind that brings Christ to you. Welcome Him into your vessel. No craft ever foundered with Christ on board. No struggling soul, no afflicted Christian, no sorely-tried church has ever gone down when once the Son of God has come to their relief. The fiercest headwinds and the angriest waves obey His voice; and so will He bring you at last into your desired haven.

"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous winds obey Thy will
When Thou sayest to them, 'Be still!'
Wondrous Sovereign of the sea,
Jesus, Savior, pilot me!"

THE MAN WITH THE MEASURING REED.

BY HENRY FORCE.

This man with the measuring reed is introduced to us by Ezekiel (Ezekiel 40: 4, 5), but he is undoubtedly still in existence and as busy as he was in the time of that eminent prophet. There is a good deal of measuring being done in the world. The word of God intimates very plainly that our thoughts and actions are subject to divine testing, and most of us have a consciousness that we are weighed in the balances and found wanting. We forget it sometimes, however, and are guilty of discounting our duty, of trying to pass off thirty-five inches to the yard among our fellowmen, and feeling more sorrow when we are discovered at our tricks than when we commit the wrong acts. The man with the measuring reed takes cognizance of our short-comings, of our false weights and measurements, of all our deceitful words and deeds, and it would save us many an hour of remorse and self-reproach if we would remember the measuring man and keep our lives up to his ideal.

We ought to do a deal of measuring ourselves. We know well enough what to be and to do, and can-

not excuse ourselves on the ground of ignorance. It is well to measure our beliefs. The apostle Peter bids us be ready to give a reason of the hope that is in us. We should believe not recklessly, yet not too reluctantly. The indifference of the Thessalonians was condemned by inference, as the conduct of the Bereans was commended, as the latter received the word preached with all readiness of mind, examining the Scriptures daily, for confirmation or otherwise, of the things heard, something the Thessalonians failed to do. Probably fifty per cent. of our church members could not tell just what they believe, and would find it even more difficult to tell why they believe what they do profess. Many of us believe just what we were taught to believe by our fathers and mothers. What was good enough for them appears to be good enough for us. This is an unsubstantial ground for faith. At the same time, we need not deem our creed antiquated and out of date because it was the creed of our parents. A creed that has been thought out, and wrought out, and fought out, in generations past, is worthy of thoughtful consideration, and if some portions of it must go they should not be carelessly dismissed as unworthy of house-room, but replaced, as far as possible, with something strongly supported by the Bible.

Our characters need measuring. It is well to have the good reputation if the character does not lag far behind it. Our aim should be to make our character what it ought to be, and then let the reputation take care of itself. Reputation is what we seem; character is what we are. The Lord seeth not as man seeth. Man's opinion of us may be flattering, while God's knowledge of us may call for our condemnation. A four-square character is not an easy thing to maintain. Turned inside out some of us would present a sorry picture. There is much plate that passes for silver, much brass that is supposed to be gold, many a paste diamond that passes for the real article. A diamond reputation and a paste character will come into conflict sooner or later, and then there will be trouble.

We should measure our thoughts. We indulge in evil thoughts even though, very often, we have not the slightest intention of carrying them out, because we suppose that our thoughts cannot be read by others. God's word has some important things to say about a man's thoughts. "As a man thinketh in his heart, so is he," is a statement to which it would be quite useless to take exception. "A penny for your thoughts," says some curious friend who sees the absent look upon the face, but not for many pennies, nor for many pounds, would we sometimes want to declare our thoughts. "The thought of foolishness is sin," says the divine word, and according to that line of measurement we must have made some serious records against ourselves. God bids the unrighteous man forsake his thoughts as well as his wicked way. Low thoughts, base thoughts, uncharitable and envious thoughts all serve to make character and to make it unworthy of any man. High thinking, noble thinking, thinking for others, all tend to make a man noble and good and true. An old hymn says:

"My thoughts before they are my own
Are to my God distinctly known."

He reads them all. What a mercy that He does not read them aloud, so that others should know us as He knows us.

We should measure our words. The gift of speech is a great blessing if rightly used. But since by our words we are to be justified or condemned, for so Christ tells us, we need a divine watch set before our mouth. Words slip out so easily. One word leads to another. It is so easy, even in the case of our best friends, to come to words in a pugnacious way, that we may well interview the man with the measuring reed and get our bearing occasionally and so keep our words up to the standard. We might not thus always have the last word, but it is safe to say that we should less often speak unadvisedly with our lips. Words of malice and hate, words that cover an untruthful inference, and are meant to do so, though not regarded as direct lies, are a disgrace to any man. Evasive answers are often a sin, being a coward's reply, because he has not the courage to tell the truth.

In view of the fact that the vocabulary of the average man is limited, a few thousand words and even less, it is surprising how many times a man sins with his tongue. He must misuse the same words many times over. Every one of us ought to read what the Apostle James has to say about the tongue. He writes in caustic style—lunar caustic, almost, for his words bite and burn. It is just the man with the measuring reed over again. Grace, divine grace, and nothing else, can control the tongue and help us to measure our words so that we may not offend and bring ourselves up with a short turn before the bar of judgment.

We should measure our achievements. We promise ourselves a useful life, but looking back, as the decades go, it is sometimes hard to see what of good we have accomplished. We have done nothing, at best, of which to boast before God, but it is the privilege of every one of us to so live that as the years go by we may be able to feel that we have not lived in vain, but have carried out some of our noble purposes and fulfilled some of our worthy designs. Nevertheless, measuring our deeds by the standard of what we could have done, we shall find that we have fallen short. Of him to whom much is given much shall justly be required. Since God is able to make all grace abound toward us, thus affording us all sufficiency for abounding in good works, achievement along the line of service to God and man is due. No excuses will avail in the day when all lives will be finally measured. Christ comes again and His reward is with Him, to give every man as his work shall be. Christ will be the Man with the measuring reed.

New York.

Give to God the full measure of your entire equipment, and you will get it back with interest compounded—good gospel measure, pressed down, shaken together, running over.

THE BIBLE SCHOOL AN EVANGELISTIC FORCE.*

BY J. LINDLEY SPICER.

Jesus Christ, the great Teacher, spent much time alone with God. We must dig deep and stand upon the primeval rock of truth, as did the early Friends. On this foundation alone our building will stand. "In the beginning God." The dawning of His thoughts in our minds shall be a new creation. Then our lives may become a continually ascending hymn of praise.

What has been burned into our own souls we may impress upon another.

"Alone, and not alone I stand,
Around, above, a power divine
Is shining, and a heavenly hand
Is touching mine.

"And voices which amid the din
Of outward life, I could not hear
Are gently whispering within
Their words of cheer."

The evangelizing teacher must *know* the voice of God and be much alone with Him.

The inner chamber, then the housetop. Abiding in the upper room until the promise of the Father is fulfilled. Then beginning to speak as the Spirit giveth utterance. Spirit filled teachers then spirit filled scholars.

Bible school workers should confidently expect the conversion of every child. "Of such is the kingdom of heaven." And of such is the kingdom of God upon earth. For 90 per cent. of all who accept Jesus Christ do so before they are twenty years of age. Browning wrote:

"The highest faith,
Makes the highest man,
For we grow like the things
Our souls believe.
And rise or sink,
As we aim high or low."

The ideal Bible school is the entire Church. Young and old united in studying the Scriptures for instruction in righteousness, to know the mind of Christ and to become proficient in the use of the Bible.

The Great Teacher met every assault of the slanderer with "It is written again." The Psalmist hid the "Word" in his heart that he might not sin against God. Our ways are cleansed: "By taking heed according to thy word." In the Christian soldier's equipment we are commanded to "Take the sword of the Spirit." The Holy Spirit brings to our remembrance "Whatsoever He hath spoken." Aim to hear what He speaks, then to speak what we hear.

First, Bible-filled teachers, then Bible-filled scholars. To store the mind with exact Scripture knowledge is the true foundation for the superstructure of faith and the intelligent acceptance of Jesus Christ, whom to know is life eternal.

The electric masseur places a light in your hand, and then deftly passes a well-charged sponge over the stiffened joints. You are so full of power no one can touch you without receiving a shock. God has put the Bible—a lamp—into your hand. The Holy Spirit will so thrill your entire being with Himself that your formalism and stiff-kneed inactivity will disappear, and none can approach you without being impressed helpfully for God and Christian living.

In Glasgow there is a simple headstone with this inscription: "She did no miracle, but what she said about Jesus was true, and many believed because of her." This was the loving tribute paid to an humble, conscientious Bible school teacher who taught and lived Jesus Christ in the world.

In evangelistic and church extension work we find those who have been best instructed in Bible truth are most easily won to Christian activity. Because they "know" his will, they "do" his pleasure.

The ideal church has a place for children in its worship as well as in its school. It is a church where young and old unite in worshipping the living God in a living trust and faith. Children's meetings and a children's portion of the regular morning meeting have been a blessed part of worship in many places. There is no more inspiring sight for a preacher than to have the front seats filled with bright-faced, expectant children. And this portion of the church has more of hope in it than any other for the future.

At one of our meetings, after a well-conducted school, about forty bright children filled the front of the house, and were as well behaved and attentive as any person present. Later, in special meetings, many of them were converted, joined the meeting and became active soul winners. Soul-winning teachers, then soul-winning scholars.

For a Bible teacher to know the streams of power is not enough; they must know how to transform Niagaras into electric force. Then there is unlimited production to meet every need. Waste material is transmuted into power and beauty. The clear light drives sin and darkness out.

The pre-historic mound builder was a marvel, no doubt, in his age. With his flint arrow tip he might kill his foe five hundred feet away. The newest Springfield rifle kills at five miles. The savage might possibly drive his arrow through one victim into the second man. The nickel-tipped projectile of to-day, impelled by a half-teaspoonful of smokeless powder, would penetrate fifty-five men. Twenty-five rounds of ammunition was more of a burden for the soldier during the rebellion of 1861 than 200 rounds now.

Has the Church of Christ—the branch known as Friends—kept up in effective aggressiveness with the powers of darkness? Christ-impelled teachers, then Christ-impelled scholars. Traditional methods must give way as surely as the stage coach has been superseded by the express train. If our teachers and workers are not fully equipped our keen high school boys and girls will graduate—out and away.

A bright lad told me of his public school teacher: "He's a hustler. I tell you, we fellers just have to

*An address delivered at New York Yearly Meeting, 1904.

learn. He's all right." When asked about his Bible school teacher he said: "Oh, say, she's good all right, and means well, but— Well, I ain't going any more."

Every Bible school teacher is a pastor of a little church of from two to twenty members. Some of his pupils come from ungodly homes. The teacher has one-half hour out of three hundred and thirty-six in a week to impress that soul for God, and yet some teachers seem to think, "Oh! anything will do if I only keep order." The secular teacher has sixty half hours a week. And how much time does evil or thoughtless companions have in the moulding of character?

I asked a group of street urchins playing crap in a Cincinnati alley: "What are you good for, anyways, boys?" One dirty-faced, sharp-eyed boy responded: "We're the stuff they make men of. Give us a show, will you?" Yes, Bible school workers, the boys and girls are pleading for an even chance to know God, and the teachings of His blessed book.

If we lose the children we lose all, and the Church of the future is doomed.

Spirit-filled, Bible-filled, soul-winning, Christ-impelled teachers—four square, like the city of God—are coming down out of heaven. The teacher behind the class, but God behind the teacher, is a true evangelizing force.

Poughkeepsie, N. Y.

"RESIST NOT EVIL." *

BY WILLIAM G. HUBBARD.

In the first chapter of his interesting book, "Nature of the State," Clarence S. Darrow denies the common theory of government, "that it is to preserve order and defend the weak." It began, he says, by aggression, and is continued by violence and force. In the beginning "the strongest savage seized the largest club and enforced his rule over the other members of the tribe." Thus he became chief, not to protect the weak, but to rule over them and "to take the good things of the earth to himself." The writer argues that the same principle, only shorn of a little of its rigor, prevails in all governments today.

Even in democratic governments, where the people are supposed to choose their rulers, the strong force themselves upon the people by trick and intrigue, and rule for their own benefit, not for the good of all.

He asserts: "The history of the past and present proves that if there is, or ever was, any large class, from whom society needed to be saved, it is those same rulers. . . . From the early kings who, with blood-red hands, forbade their subjects to kill their fellow men, to the modern legislator, who, with the bribe money in his pocket, still makes bribery a crime, these rulers have ever made laws not to govern themselves, but to enforce obedience on their serfs." And the habit of the governing classes is still to take

"the good things of the earth" from the weak and divide them among themselves.

In the second chapter the writer portrays graphically how the authority of the state is maintained by violence and force.

Thousands of churches profess to believe Christ's teaching of non-resistance to evil and of "peace on earth and good will to men," and yet great bodies of men "are trained to kill their fellows for the preservation of existing things."

Europe is a great military camp, and "America, feeling the flush of victory and the glow of conquest, is gathering great armies and navies." These armies must be supported in worse than useless idleness by the labor of the poor. Other millions in Europe and America are being trained to war and made to believe that it is their duty "to desert their homes and trades and offer up their lives to satisfy the vain ambitions of the ruler of the state." Other millions are making guns, building forts and battleships and implements of war. The great burden of it all rests upon the poor.

The governments make laws to punish infanticide and encourage marriage and the rearing of children, yet on the merest whims of rulers these lives, reared at so great cost of efforts, tears, struggle and money of the parents, are squandered as though they were of no more consequence than the grass of the field.

"In these bloody conflicts the poor have met death in a thousand sickening ways, to uphold the prowess of the ruler whose sole function has been to pillage and rob the poor victims that fate has placed within his power."

The author condemns the teaching of patriotism as preparing the mind for war and violence. He takes the broader plane of world-wide brotherhood. Our love should be wider than the national boundaries; it should reach all the race. In discussing the "Purpose of Armies," he contends that the nations of the earth are friendly. We do not need armies and navies to fight our foreign brethren, but armies serve to furnish places in which the favored few may be officers, and serve to keep the masses in the place prescribed for them by the rulers.

"No ruler can love his subjects when he takes their money and their labor to buy cannon, and train men to shoot them down." The writer argues that governing through fear leads to hatred and will finally overthrow the state. On the other hand, "To disband armies and destroy the forts, to diffuse love and brotherhood . . . would create a stronger state, a higher manhood, than the world has ever known."

His discussion of this part of the subject is a powerful argument against war. He tears away the veil, the tinsel and paraphernalia with which apologists have covered war and lets the bloody monster stand forth in all his horridness as the devourer of human beings.

A wide reading of his book would be useful to civilization. While his sentences quiver with life, and scintillate with light, and startle with new truths boldly set forth, and fairly astound you with new

* "Resist Not Evil." By Clarence S. Darrow. Hammersmark Publishing Co., Chicago.

propositions, yet the beneficent spirit that pervades the whole book commands admiration and respect.

It is in his attack upon our courts as institutions of "injustice" and upon all prisons as institutions of "violence" that most readers will call him an extremist. He argues the impossibility of the judge knowing the extent of guilt of the prisoner because of so many external and internal influences that may have led to the commission of the act, most of which the judge cannot know. Hence he cannot give judgment. "The sentence is often influenced by the appetite or breakfast of the judge."

Again, punishment is not remedial. It is only for vengeance. There is a rich and powerful man who has "appropriated the good things of the earth to himself." The poor, weak man steals from him to keep his family from starving. The court sends the poor man to the "pen." It considers not the injustice of depriving the wife and little children of a father's labor and help. The family is ruined, the children become criminals, and the wife driven to shame by the violence of court and prison.

"Remove dire poverty, as could be easily done with a tithe of what is now spent on force." Lift up the vicious into higher conditions by love and help, and inducement to commit crime could not exist. Love is not induced by clubs and guns. "These only prevent the true brotherhood that shall yet rule the world."

While courts and prisons brutalize, he does not expect that these shall be immediately abolished, but softened and improved till public thought is prepared to seek out causes of crime and remove them as carefully as we drain the swamps to prevent miasma. His last paragraph shows his beautiful purpose:

"Hatred, bitterness, violence and force bring only bad results—they leave an evil stain on everything they touch. No human soul can be rightly reached except through charity, humanity and love."

FOR THE AMERICAN FRIEND.

UNCONSCIOUS INFLUENCE.

BY ALIX.

Once a little sunbeam was sent to earth, with the command to brighten its dark places.

When at night the sunbeams were gathered in, and it was questioned as to how it had performed its duty, it answered that "it had sought vainly to obey, as it had found only light and beauty everywhere."

"Did'st thou carry perfume into the closed buds of the flowers?" gently asked the angel who had sent it forth.

"Yes, and they opened under my touch into wonderful fragrance and loveliness," was the answer.

"Did'st thou brood over the little seeds that have been so long hidden in the earth?"

"Yes, and as they felt my warmth, the mold that had been their prison house was cleft, and they sprang to my embrace. It will not be long before the gardens will be fair with their bloom."

"Did'st thou visit the chamber of the mourner?"

"Yes, and as I kissed her eyelids, as she slept, she dreamed of heaven and smiled. The memory of that dream will comfort her waking hours."

"A storm raged over the earth. Did not its shadow fall upon thee?"

"No, for I hid, for the time, in the heart of a Christian who read in it only a fresh evidence of the power of Him who was her everlasting friend, and when it ended I painted the covenant lesson I had learned from her upon the clouds, and many voices praised the beauty of the rainbow."

The angel smiled. "Thou hast done well," he said. "Thou hast found no darkness because thou thyself art light, and thy presence dissipates all gloom. Thou hast not failed in obedience. Thy influence has been no less real because it has been unconscious."

JOSEPH HARRISON.

The death of Joseph Harrison, at his home in Pennsylvania, removes from the earth a true man and a consecrated worker. We print a short account of him taken from the "Interchange" of Baltimore:

At his home at Windber, Pa., on the 26th of Sixth month, Joseph Harrison, a minister of Curwensville Monthly Meeting.

Probably but few of our members were acquainted with this dear friend, as he never resided in a town where there was a Friends' Meeting, but in his own Quarterly Meeting he was greatly valued. He was born in Wales and his boyhood was passed in the neighborhood of the town of Meath. One day walking with his father they saw some Friends, and young Joseph asked who these strangely-dressed people were. "They are Quakers, my son," replied his father, "a very mistaken people." And then and there, sitting down on a low stone wall, he explained the doctrines of these "mistaken people" to his son. The boy said nothing, but he thought to himself, "when I grow to be a man, I will be a Quaker," and so it came to pass. Removing to America he came into contact with Friends in Pennsylvania, and soon requested membership. For many years he did the ordinary work of a miner in the Pennsylvania coal mines, and though he might have been promoted by the company, he chose to continue as he was for the sake of working with his boys. His large family was carefully trained in the fear of the Lord and instructed in the principles that were so dear to his own heart. As they grew up several of them also requested membership, and all showed an esteem and love for their father's people.

Joseph Harrison's last public service was in attending the Four-Months' Meeting at Bellefonte last Second month, and paying a visit afterwards to Clearfield County, where he three times attended the meeting at Curwensville. It was his intention to proceed in a visit to Fishertown also, but sickness prevented this. He returned to his home at Windber, and there for several weeks his strength failed rapidly. Three weeks before the close he took to his bed. He suffered a good deal, but his end was a peaceful, falling sleep in Jesus. By his special request he was laid in the cemetery at Curwensville near to his old friend, Zachariah McNaull; we much regret that no Friends minister could be present, but it seemed providential that Benjamin Lewis who had formerly worked with Joseph Harrison in the mines at Horatio, and who resides in West Virginia should have come to Windber just at that time. It was peculiarly fitting that he who had been first led to the Lord by the efforts of our Friend should bear testimony to his Christian character at his funeral. He took for his text the first Psalm, and showed how Joseph Harrison's life had been an illustration of that Psalm. A few words were also spoken by several others.

Our Friend leaves a widow and many grown-up sons and daughters. These with their husbands and wives were all present at the funeral.

"Our aim should not be to excel another, but to rise to the highest there is in us."

The International Lesson.

THIRD QUARTER.

LESSON XI.

NINTH MONTH 11, 1904.

ELIJAH TAKEN UP INTO HEAVEN.

2 Kings 2: 1-11.

GOLDEN TEXT.—He was not, for God took him.—Gen. 5: 24.

DAILY READINGS.

Second-day, Ninth mo. 5.—Elijah taken up into heaven. 2 Kings 2: 1-11.
Third-day, Ninth mo. 6.—Enoch translated. Heb. 11: 1-6.
Fourth-day, Ninth mo. 7.—Moses' death. Deut. 34: 1-7.
Fifth-day, Ninth mo. 8.—Waiting for the Lord. Luke 12: 32-40.
Sixth-day, Ninth mo. 9.—Parting words. 2 Tim. 4: 1-8.
Seventh-day, Ninth mo. 10.—Promise of the Spirit. John 14: 8-17.
First-day, Ninth mo. 11.—The transfiguration. Luke 9: 28-36.

Time.—Uncertain; probably about 855 B.C.

Place.—Somewhere east of the Jordan, probably in Gilead; some have thought on the slopes of Mt. Nebo.

Rulers.—Jehoram (Joram), son of Ahab, King of Israel; Jehoshaphat, and probably co-ruler with him, his son Jehoram; Benhadad in Syria.

There is no parallel account in Chronicles.

The history of Elijah is given to us in a series of scenes often without direct connection; there are abrupt and strange appearances and disappearances. The present lesson is a disconnected scene. The first chapter of 2 Kings should be read.

1. "When the Lord would take up Elijah." The Lord chose the time of Elijah's departure, not Elijah. God knew when his work was done. "Elijah went with Elisha." The exact period that they had been together is not stated; probably it was about ten years. Compare 1 Kings 19: 21; 2 Kings 3: 11. "Gilgal." Not the Gilgal near Jericho, but probably one in the hill country of Ephraim about seven miles northwest of Bethel. There was probably a school of the prophets here (2 Kings 4: 38).

2. They all doubtless knew that the departure of Elijah was at hand. Why Elijah wished Elisha to remain behind is not stated. "The Lord hath sent me as far as Bethel." His journey was marked out for him. Bethel was a place where there was a school of the prophets. "As the Lord liveth," etc. This phrase expresses the most intense earnestness. Compare Judg. 8: 17; Ruth 3: 13; 1 Sam. 14: 39; 1 Sam. 1: 26; 1 Sam. 20: 3; 25: 26.

3. "Sons of the prophets." These were young men who were attending the schools of the prophets, which were the theological seminaries of the day. The law of Moses and the history of the Israelites were probably the subjects taught. "Knowest thou that the Lord will take away thy master?" They had in some way been informed of the fact. They recognized that there was a special bond between Elijah and Elisha. See 1 Kings 19: 16. "I know it; hold ye your peace." The subject was too sacred to be discussed.

4. Again Elijah asks Elisha to leave him, probably to test his affection and faithfulness still more. Jericho, a city which played an important part in Jewish history. It was about twelve miles from Bethel, but in the plain, fully 1,200 feet lower. It was destroyed by Joshua. It was rebuilt in Ahab's reign (1 Kings

16: 34), and was the seat of one of the schools of the prophets. Compare Josh. 6: 26.

5. In Jericho the incidents which happened at Bethel were repeated.

6. "To Jordan." Elijah was familiar with this country beyond Jordan. He had fled there from Ahab; he had been probably born in Gilead. Compare 1 Kings 17: 1-3. "They two went on." They were to have no companions on the solemn journey.

7. "And fifty men of the sons of the prophets." This seems a large number when we remember how much is said of the spread of idolatry, for Jericho was in the kingdom of Israel. Besides this there were schools of the prophets at Gilgal, and possibly on Mt. Carmel. Possibly these schools were in the nature of places of retirement. "Stood over against them." R. V. They stood looking towards the two as they went away. They were near enough to be witnesses, but far away enough not to be in their company. It was well that there should be some witnesses of at least some of the wonderful events which were being enacted. "They two stood by Jordan." Elijah and Elisha. Jordan was only a few miles from Jericho.

8. "Elijah took his mantle." This was doubtless of sheepskin. See 2 Kings 1: 8. Where "he was a hairy man" almost without doubt refers to his clothing, and not to his person. Compare Zech. 13: 4, R. V.; also, Matt. 3: 4. A garment of skin, covered with the hair, seems to have been the distinctive garb of a prophet. The mantle, then, was a symbolical article, and was well suited for an instrument with which to work a miracle. It implied that the power belonged to the office and not to the individual. "Wrapped it together." In a roll, resembling a rod. Moses had with his rod smote the waters of the Nile. Ex. 7: 17, 20. "They were divided." Compare the incident of Joshua near this very spot. Josh. 3: 13; also, Ex. 14: 21; 2 Kings 5: 14. This can only be explained as a miracle. This incident would easily have been seen by the men mentioned in verse 7.

9. "When they were gone over." Or, "As they went over." There was now no other school of the prophets to visit, and Elisha must have felt that the departure of his master was close at hand. They may have been ascending the slopes of Mount Nebo, where Moses had died. "Ask what I shall do for thee before I be taken away." Such a question would test both the affection and the character of Elisha. "I pray thee, let a double portion of thy spirit be upon me." That is, let me have the eldest son's portion, and take the place of an eldest son as regards thee and thy prophet's office. I cannot be Elijah, but let me be his representative and as far as may be carry on his work, or my work in his spirit. Compare Deut. 21: 17.

10. "Thou hast asked a hard thing." Because it was something that Elijah could not give. "If thou see me." "The vision of heavenly realities is withheld from ordinary men; if that gift should be bestowed on Elisha, it will be the sign that God has answered his prayer."

11. This account must not be taken with literal ex-

actness. The chariots and horses would convey to the Hebrew mind the idea of Jehovah's omnipotence. The light and flame were like horses and chariots. "A whirlwind." Literally, "a storm." Compare Ezek. 1: 4-14; Job 38: 1; Nahum 1: 3; Psa. 18: 6-16; 104: 3, 4. The only similar events are the translation of Enoch and the ascension of Christ.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR NINTH MONTH ELEVENTH.

WHAT THE BIBLE TEACHES ABOUT HEAVEN.

John 14: 1-3; Rev. 21: 1-8.

Second-day, Ninth mo. 5.—Is God's habitation. 1 Kings 8: 27-30.

Third-day, Ninth mo. 6.—The home of the saints. Isa. 51: 9-11.

Fourth-day, Ninth mo. 7.—For the pure only. Rev. 7: 13-17.

Fifth-day, Ninth mo. 8.—Our treasures there. Matt. 6: 19-21.

Sixth-day, Ninth mo. 9.—A place of blessedness. Matt. 25: 34-40.

Seventh-day, Ninth mo. 10.—Beyond description. 1 Cor. 2: 8-10.

Heaven has been defined as "A prepared place for a prepared people," and inasmuch as God has charged Himself with the preparation of both place and occupants, we can have no doubt as to their quality nor as to the suitableness of the one for the other.

To those to whom the idea of place seems too material, and who wish to think only on the state of the redeemed, we can answer that there are assuredly to be existence and the conscious, mutual presence of distinct beings. Whether or not there be harps and streets of gold and glassy seas, we can abundantly assure ourselves of the realization of our Lord's word, "Where I am, there ye shall be also"; and the fulfillment of this one promise seemed all-sufficient to David when he wrote, "In Thy presence is fullness of joy, and at Thy right hand are pleasures for evermore."

But heaven stands not merely for a place of blissful consciousness of present blessing; there is "the song of Moses the servant of God," as well as "the song of the Lamb." The memory of the years of tutelage, of all the way by which He led us, of our training in the law of obedience and service in which Moses wrought faithfully—this is the treasure that we may take with us into that abode; and poor, indeed, are they who, saved though as through fire, enter in while their works are burned; but "If any man's work shall abide, he shall receive a reward."

The finest memories are not those repicturings in the mind's gallery of the emotional or intellectual states that were enjoyed in some previous experience, but the matured character and habit that are the constant record of the years spent in the spirit of helpfulness and trust that form the Christian's atmosphere and shape his life. Both memory and memorial is the life of that saint whose victory through Christ is the theme of his own joyous contemplation and an eloquent witness while he is spared to serve here; and the stepping over is not an impoverishing but an enriching, not an unclothing, but a being clothed upon.

Heaven is an impossibility to an unready man. None could learn the "new song" save the hundred and forty and four thousand of the redeemed. Those who choose and dwell in sin here become so blinded and stupefied by it that their powers of enjoying heaven have perished with their capacities of conceiving it or even in any true sense recognizing it.

FOR THE AMERICAN FRIEND.

A WELCOME.—M. H. J.

No joy bells rang their peal aloud,
But in glad hearts they swung;
Pledges of faithfulness were vowed,
Tears of thanksgiving softly flowed,
Hymns faltered on the tongue.

All for a baby maiden sweet,
Whose speech is but a cry;
Her coming makes life's gifts complete,
God's blessings wait the tiny feet,
Love prays as days go by.

A. L. F. DANIELS.

Uxbridge, Mass.

Correspondence.

To the Editor of THE AMERICAN FRIEND:

As the autumn yearly meeting comes on in course a deep concern is upon our hearts for the toiling thousands of our members who are barred the blessings of these annual feasts. A large per cent. of us have a struggle to maintain our families, pay church dues and support our pastor; have not the wherewith to carry us to the great feast of the year, and pay board a week; have wished and longed for one day's rations. Pray for us, and set an hour every day that we may receive our measure of inspiration and uplift from our Father in heaven.

T. R. WOODARD, Knightstown, Ind.

Editor THE AMERICAN FRIEND:

Dear Friend: I have never been more astounded or hurt than when I read on page 523 of THE AMERICAN FRIEND of Eighth month 11th in the discussion of Bishop Potter's dedicating of the New York Subway Saloon, the following astonishing statement: "It is a well-intentioned scheme to find a 'substitute' for the saloon proper. There is no doubt at all that saloons will never be abolished until some substitute is found for them." In a few minutes after I read this in THE AMERICAN FRIEND I picked up the "Indianapolis News" of Eighth month 13th, and found an interview with Rev. Father Gavisk, of St. John's Catholic Church, in which he says: "The best method of dealing with intemperance is to do away with the saloon, and not give it Episcopal benediction." In the same article Rev. Nussing, Rabbi of the Indianapolis Hebrew Temple, is quoted as saying: "According to Jewish law drunkenness is a crime. He (the drunkard) stands in the same category as the gambler. Progressive Jews are certainly against places that are for drunkenness." The Right Rev. Joseph M. Francis, bishop of the Episcopal diocese of Indianapolis, is quoted as saying: "I deeply regret the action of Bishop Potter. I think he made a serious mistake. The saloon is an unmixed evil."

After reading these caustic criticisms by a Catholic priest, a Jewish Rabbi and a brother Episcopal bishop, how humiliated I felt to have my denominational paper, the organ of the Friends' Church in America, apologize for Bishop Potter's blasphemous doxology-benediction of a plain saloon, and go on to say with him: "They (the saloons) are at present the poor man's club," and insist it must not be taken from him until a substitute is put in its place.

Did we put a substitute in place of the Louisiana Lottery before we did away with it? Must we find a substitute for the gambling hell before it is crushed—and the Jew puts the gambler and drunkard in the same category—and so does our Supreme Court. Must we provide another occupation for the counterfeiter and horse-thief before we compel them to quit their present occupations?

For shame! And to come from a Quaker editor! My cheeks burn with humiliation and indignation!

Even the "Indianapolis News" editorially refutes the Potter and AMERICAN FRIEND plea that the saloon is the "poor man's club," and cites the fact that the many attempts to substitute the coffee house, reading room and gymnasium for the saloon have dismally failed for lack of patronage of the poor man; and declares the frequenter of the saloon goes there for the alcoholic stimulants he gets there, and nothing else.

But suppose it was the poor man's club. Does not the poor man keep it up and pay the bartender, and keep the saloon-keeper and his family, and furnish him a bank account besides after he has paid the wholesale liquor dealer and the United States Government at least six times the original cost of making the liquor? If it is not the liquor the poor man is after, why would it not be infinitely cheaper for him to furnish the club without the liquor, and why should the sober, industrious, non-drinking society, or the Government be called on to furnish a "substitute" for what the drinker is now furnishing at enormous cost? How can thinking men be so blinded to the plain duty of the people to blot out this infamy that so curses our nation and nullifies the work of the church.

Yes, the Bishop's Subway Tavern is a "modified saloon," as THE AMERICAN FRIEND editor says; so modified that it sells beer at the soda fountain to women and young girls—a thing no "unmodified" saloon does. "Soft drinks," indeed! But my humiliation overwhelms me.

C. E. NEWLIN.

Indianapolis, Eighth month 16th, 1904.

P. S. In the name of humanity and for the sake of an outraged constituency in the Society of Friends in America, give space to the above in an early number of THE AMERICAN FRIEND.

To the Society of Friends and all whom it may concern:

Greeting: In due consideration of the blessed admonition of the Royal Master, "Go ye into all the world and disciple all nations," "Lift up your eyes, for the harvest is already white," "Pray the Lord of the harvest that He may send forth laborers into the harvest," and various other burning commands, and further, what is far more effective than any decree whatever, the life, labors and sufferings of Himself, our beloved Jesus, in order to save mankind from the consequences of sin in the second death, we can, most beloved, no longer afford to tell the dear Master that we have believed every word of His, that the everlasting doom of the unsaved at home and abroad has been weighing heavy on us, that in His love we have partaken of His sufferings for the lost as He did without doing, not something, but all that is within the borders of the possibilities of faith and devotion, which limits were never marked.

I am far from charging the true people of God with all the different varieties of indifference toward the most holy cause, but it is my prayer that we, who sincerely mean Him only, should be made to see more and to realize deeper, first, the pacific salvation in the offering up of the only begotten Son of God; second, 2 Cor. 5: 10; third, the solemn truth as the sainted Charles Wesley framed it, "I have a charge to keep, a God to glorify, . . . and know if I betray my charge, I shall forever die."

Beloved, lest we should be found "wanting," let us raise the standard of Jesus Christ among every human family now. My plan is this:

Let a new society, perhaps under the name of "Order of the Standard Army" be organized, the object of which shall be the evangelization of the world, or rather an immediate taking possession of the nations for Jesus by the combined forces of the unceasing prayer and labors of the members of that society. Every meeting may select or upon request be given a tribe that is yet in whole or in part without the blessed tidings of the gospel. That meeting should regard such a tribe as a member of their family, bearing it on their heart and offer prayer and supplication for same in all their worship. The individual members and families of the different meetings having undertaken such a charge should regard it a blessed privilege to minister to the most imperative need of that particular tribe. If members of such meetings belonging to the Order of the Standard Army feel drawn in gospel love to go to another nation or tribe than their own, they shall be fully at liberty to do so, and nothing in the rules and regulations of the society shall be so constructed as to interfere with the work of other missions, provided they bear a gospel character. There should be on file at the headquarters of the Order the statistics of all the nations of the world, of the tribes in the nations and possibly the families in the tribes; also the approximate number of each; the language or dialect they speak; particulars about it, and the conditions and surroundings in general, whether there is a missionary among them,

etc., etc. The nations and tribes as yet untouched by gospel missionaries should be taken hold of first. If the way is not open for action, we will pray it open. If it is open, we will continue in prayer for those at work, that God may pour out His Spirit upon that family or families, and all that are now being reached. If there are enough meetings that will thus lay hands on the nations, kindred, and tribes of the world, we might well now shout the joyful exclamation, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." Amen.

Yours, in the love of the Saviour,

MATHIAS DENKHAUS.

Things of Interest Among Ourselves.

Elwood O. Ellis is in a sanitarium at Oxford, Ohio.

Whittier Academy is located in Salem, Iowa, and not Salem, Ind., as stated in our Educational Number.

John M. Watson is spending the summer in New England. He is visiting meetings and Friends as way opens.

Melissa S. Fellow, the State organizer of the W. C. T. U. for Oklahoma, has organized twenty-six unions this year.

As Murray S. Kenworthy enters upon his work at Earlham College, Richard Haworth takes up the work in the meeting at Kokomo, Ind.

We are glad to hear that Albert J. Brown, president of Wilmington College, intends to be at the sessions of Iowa Yearly Meeting.

We have received from John Henry Douglas the report of the superintendent of Evangelistic and Church Extension Work of California Yearly Meeting. It is an interesting document.

Herman Newman expects to attend Iowa and Western Yearly Meetings with credentials from his monthly and quarterly meetings in Kansas. He is on the editorial staff of THE AMERICAN FRIEND.

Friends from a distance desiring board and lodging during Iowa Yearly Meeting should send their names to Rebecca G. Lewis, chairman Entertainment Committee, 421 North Market Street, Oskaloosa, Iowa.

Friends of Iowa Monthly Meeting, Okla., held a Bible School Conference at Valley Queen, the 20th ult. All schools in the meeting were represented. Some manifested great enthusiasm. It was felt to be a time of awakening and instructing.

R. Hayes Puckett, who has so satisfactorily served the meeting at Bangor, Iowa, as pastor the past two years, will remain another year. His sermons from time to time are encouraging and a strength to all. In Fourth month last arrangements were made for the erection of a two-story house for his use, which is near completion.

The twentieth school year of Hesper Academy, Eudora, Kan., opens this month. Susan Dow and her sister Mary, from Massachusetts, are the teachers. They come well recommended. The school has been a blessing to the Friends' meeting and the community. The Sabbath School and Christian Endeavor are kept up with good interest and good attendance. Rachel C. Woodard is serving as pastor.

Ministers of other yearly meetings with credentials for service at Indiana Yearly Meeting are requested to promptly inform Timothy Nicholson, Richmond, Ind., in order that suitable homes may be provided for them. When practicable they will please inform what their address will be on Ninth month 20th, that they may learn by mail the street and number to which they have been assigned.

Bloomington Quarterly Meeting, Ind., was held the 20th and 21st ult. Elbert Russell, of Earlham College, was present and gave much good counsel. He delivered two lectures and preached two sermons, and left First-day afternoon for Wilmington Yearly Meeting. The statistical report showed a membership this year of 1,104. The Academy will be in charge of Prof. A. F. Mitchell and assistants.

The following from the Jamaican Mission appeared in "Western Work": "The statistics for the church year ending Sixth month 30th, show an enrollment of members as follows: Sea Side, 247 adults and 102 associate members; Amity Hall, 151 adults and 33 associate members; Glen Haven, a total of 101; St. Elizabeth, 17 adults and 6 Juniors. The entire membership is 657, with a net gain over last year of 96. Many of those who have come into the church the past year decided for Christ soon after the hurricane."

This has been a year of unusual blessing to the Friends at Marshalltown, Iowa. Although Wm. Pilot, the pastor, was in college several months of the time, the work has moved on aggressively. Souls have been saved, a mission established, and the Endeavor Society has more than doubled its membership. The spiritual life of the church has been deepened, and many have been taken into membership.

A member of the Society of Friends in London, employed by a firm which makes stereopticon views, recently made a series of views of the Vatican. They so much pleased the Pope that he sent a copy of the reproduction of the portrait of himself with the following message in his own handwriting: "To Signor E. R. Ross, in token of true gratitude, and with the prayer that the peace of Jesus Christ may everywhere prevail, by the observance of His Divine Law, whereby alone can that happiness be attained which is the desire of all."

The Friends of Alva, Okla., have held services in eight different houses the past three years, and are gathering in lost souls from the byways and prairies. They are now greatly in need of a permanent place of worship. They recently purchased a lot and are collecting money with which to build. John and Margaret Jenkins and Henry and Melissa Fellow are spending time and means to build up a meeting there. The principles of Friends are generally received with favor by the people. They ask for the prayers of God's children everywhere.

Greenfield Meeting of Friends has secured the services of Thomas C. Williams, of Amboy, Ind., as their pastor the coming year. He comes to the meeting highly recommended, and the meeting feels that it has been very fortunate in securing him. Daisy B. Barr, the present pastor, has entered a new field of service as secretary and field worker in the Indiana Yearly Meeting Christian Endeavor. Greenfield Friends have only warm words of commendation for her services. In the two years of her ministry she has been instrumental by her energy and devotion to the work of bringing the meeting up to a prominence in the community which it never enjoyed before.

Salem Quarterly Meeting, held at Lynn, Mass., the 17th and 18th ult., was a reproduction—somewhat in miniature—of yearly meeting, many of the yearly meeting committees making it the occasion for meeting in the interests of their respective works. John M. Watson, of Indian Territory, and Albert Bailey, of Kansas, were acceptably present. Alfred T. Ware, Yearly Meeting Superintendent of Evangelistic Work, and Charles M. Woodman, who shortly enters upon pastoral labor at Portland, Maine, both gave gospel messages on Fifth-day morning, which were direct and powerful. New England Yearly Meeting is fortunate in having the service of these gifted and devoted young men.

The many friends of Lydia M. Chase will be glad to know that she is slowly recovering from the severe prostration under which she has suffered for the past four months, and there now seems a prospect that she will in time regain at least a measure of her usual health, for which she expresses many thanks to the Heavenly Father. Her friends believed she might derive much benefit from country air, and she is now in the home of her daughter, Phebe M. Barnard, in Cherokee County, Kansas. Notwithstanding great physical weakness, she is able occasionally to attend meeting, where her presence and counsel are highly appreciated by Friends. Her address is Galena, Kansas, R. F. D. No. 1.

Here is something which ought to be taken up by Friends everywhere. This is a copy of a resolution of a Congregational Church in Omaha:

"Resolved, By this union meeting of Christian citizens of Omaha that, having heard the Associated Press report of the proposed opium law for the Philippines, published August 6th, we earnestly petition President Roosevelt to prevent the dishonor of a Christian nation falling below a heathen nation, by decreeing, through executive order, that Japan's law on opium, or one as strict, shall be the law of the Philippines. And we urge all Christian and human Americans to join us at once in this appeal, by telegrams, letters and voted petitions of missionary and other boards and societies."

Newberg Quarterly Meeting was held at Newberg, Oregon, the 12th to 14th ult. Although the attendance was unusually small, it was a time of blessing to those present. John Henry Douglas was in attendance, and his preaching was a blessing to the hearers. H. Edwin McGrew returned the minute granted him one year ago to attend some of the Eastern yearly meetings and do gospel service within their limits. The con-

gregation was much interested in hearing his account of his visit to Iowa, Western and Baltimore Yearly Meetings; of his visit to Toronto, Canada, and Black Creek, Virginia; and of his sojourn in Philadelphia. Martin Cook was granted a minute by Newberg Monthly Meeting to visit the meeting recently established at Everett, Wash. This minute was endorsed by the quarterly meeting, and great interest was felt in his concern and the proposed visit. A memorial leaflet of the life and death of Margaretta Thorne, a minister, and her daughter Mary, isolated members of our church, was read during the business session of the quarterly meeting. Words of highest appreciation were expressed concerning the consecrated life and service of Margaretta Thorne. Her great loyalty to the church during years of separation from it was also noted. There was a desire on the part of many hearing the leaflet that their lives might also be filled with true righteousness.

The "London Friend" gives this interesting account of the first Friends' meeting in Johannesburg:

"Although there are a few Friends in Johannesburg, no attempt had been made up to last Sunday to hold a regular meeting for worship here. But as, owing to the missionary conference now being held, several Friends were in town, we thought it would be helpful to have such a meeting, even though it might not be possible to follow it. Invitations were sent to the few local Friends, and the meeting was announced in the daily papers. The South Africa General Mission kindly allowed the use of their hall for the occasion.

"There was an attendance of twenty. Of these, one-half were missionaries, and the other half were people who, though not actually Friends, had mostly been in the habit of attending Friends' meetings in the old country. One of these told me that he had been for twenty-three years an attender at Bunhill Meeting, and a member of Class B of the adult school there. Others spoke of their pleasure at being again at a meeting for worship. The Friends present who are missionaries in South Africa were Elbert Clarke, of Natal; Mr. and Mrs. Coates, of Swaziland; Mrs. Hamilton (nee Jackson, of Belfast), of Pondoland, and Miss Frances Taylor. Two other missionaries who were with us have decided to apply for membership with Friends. The meeting was felt to be a favored time. It is the first public meeting of Friends, I understand, that has been held in the Transvaal.

"Others would have been present had it not been that the venerable Dr. Stewart, of Lovedale, was preaching in the town.

"EDWARD A. ANNETT.

"Y. M. C. A., Johannesburg, 18 vii., 1904."

MARRIED.

MOON—HADLEY.—At the home of the bride's brother, C. C. Hadley, Marion, Ind., Seventh month 19th, Thomas X. Moon, of West Fourteenth Street, Marion, to Carrie Hadley, formerly of Wilmington, O.

DIED.

BRADFIELD.—Near Agra, Okla., Eighth month 11th, 1904, Emma Dell, wife of James Bradfield, aged 27 years. She united with Friends in 1900, having been converted some time before, and was ever faithful to her convictions. She was a useful member of Iowa Monthly Meeting.

HARRISON.—At his home, Windber, Pa., Sixth month 26th, 1904, Joseph Harrison, a minister of Curwensville Monthly Meeting, in advanced life. The deceased was a native of Wales. He became attached to Friends when quite young. Later in life he came to America, and united with the body in this country. He was a consistent member for over thirty years, and was a recorded minister about ten years.

HEDGES.—Near Thorntown, Ind., Second month 18th, 1904, Lillus Cox Hedges, daughter of Barclay and Amanda Cox, in her 32d year. She was a consistent member of Salem Monthly Meeting.

MILLER.—At the home of his daughter, Jennie Way, Fishertown, Pa., Eighth month 7th, 1904, Thomas Elwood Miller, in his 78th year. He was a birthright Friend, and for years an elder in Dunning's Creek Monthly Meeting.

WEESNER.—At the home of W. F. Hadley, Mooresville, Ind., Third month 17th, 1904, Nannie E. Weesner, in her 68th year. She was a member of White Lick Monthly Meeting, and greatly attached to the church of her choice. She bequeathed her means to different departments of the church work.

Publisher's Department.

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Events and Comments.

To commemorate the christening of his son, the Czarevitch Alexis Nicholae-vitch, Czar Nicholas II. last week issued a manifesto, bestowing various benefits upon the Russian people. The one of greatest significance is the entire abolition of corporal punishment among the rural classes and its curtailment in the army and navy. The other reforms relate to special classes, especially to Jews and Finns.

Active work on the Panama Canal is about to begin in earnest. At the headquarters of the Commission in Washington large requisitions from the isthmus for dynamite and powder for blasting purposes are being filled. To meet the demand for the considerable amount of printing required in connection with the enterprise a full printing outfit has been authorized, and this will go forward at the earliest possible moment.

The Franco-Spanish convention providing for the construction of three lines of

"A TOOTHsome FLAVOR."

True for you, there's a treat in the crisp, nutty, delicate sweet taste of Grape-Nuts served with thick rich cream. (Don't spoil the food by trying to cook it. That work is done and perfectly done at the factories.)

The cream should soften it a bit, but not enough to excuse the eater from at least a few good earnest "chews," for old Dame Nature sends rich blessings to the long chewer. Of course, the one with weak teeth can soften the food with milk down to a mush if necessary, but the good Old Dame doesn't smile quite so cheerfully on them.

You know children and adults must use the teeth and grind freely to make them grow strong and to preserve them. Then the act of chewing brings down the much-needed saliva from the gums, and that helps amazingly in the digestion of foods of various kinds.

The saliva is not so much required with Grape-Nuts, for this food is pre-digested; that is, the starch turned into a form of sugar in the process of making, and that helps give it the fascinating flavor.

Grape-Nuts people are healthy and enjoy good things. "There's a reason."

railway across the Pyrenees was signed at Paris this week. It provides for their completion within three years. It is anticipated that the new lines will greatly increase the friendly relations and commerce between the two countries, and that they will also constitute an important step toward the spread of French influence in Morocco, communication with which will be much quickened and facilitated.

Superintendent Homer Williams, of the Duquesne Steel Works, at Pittsburg, Pa., an old Carnegie steel man, has perfected a process which will mean a revolution in the manufacture of steel and will put millions of dollars into the coffers of the company. He has succeeded, after many experiments, in reducing the phosphorus in the molten iron while still in the ladle, thus making it ready for the Bessemer converter to be made into steel. The process is simple and costs no more than the ordinary way of handling steel.

The falling away of patronage from the West at New England colleges is emphasized in the statistics of entrance examinations held this year under the direction of the college entrance examination board. Fewer students every year reach these institutions from the country beyond the Allegheny Mountains, a fact that reveals the growing competition of the stronger Western institutions. The patronage at the New England colleges, however, steadily grows because the East sends more boys and girls to them than ever before. The number of candidates for admission from New England was 30 per cent., and in the Middle States 21 per cent. larger than last year. Much of this increase is probably due to the great pressure upon the women's colleges, which in this part of the country are unable to receive all the young women who wish to enter them.

The United States Government has again formally proposed to Russia the opening of negotiations for the unrestricted recognition of American passports. In accordance with the law of the Empire, only foreign Jews of specified classes are allowed to enter Russia, but quite a liberal policy has been pursued in making exceptions to the rule. The exceptions, however, are seldom made in the case of Russian Jews who have been naturalized abroad. The inhibition is not against the United States alone, but extends to the Jews of every country. The United States Government, on several occasions, especially while James G. Blaine was Secretary of State, sought to open negotiations regarding this question, but the Russian Government always declined to begin such negotiations, on the ground that the question involved the entire readjustment of the internal policy of the Empire toward the Jews. The more liberal policy recently manifested toward the Jews of Russia seems to create at least the room for hope that Ambassador McCormick may now succeed where his predecessors failed.

The English administration in Egypt, under the direction of Lord Cromer, has matured a scheme for opening up and developing that country, involving the expenditure of more than one hundred millions of dollars, of which about sixty-five will be used in the development of the Soudan and the balance in the development of Egypt. The plan in-

volves the utilization of the White Nile for the irrigation of Egypt and of the Blue Nile for the irrigation of the Soudan. This important proposal is coincident with the statement that Germany, Austria, Italy and Russia have assented to the recent agreement between Great Britain and France touching Egyptian affairs, and are to give Great Britain a free hand in dealing with that country, in return for which they are to receive the privilege of unrestricted commerce for a period of thirty years. This is, in effect, a formal acceptance of the English occupation of Egypt, and not only removes one of the causes of irritation between France and England, but secures international consent to the continuance of the practical rights of sovereignty which England has exercised over that country for nearly thirty years.

Suburbanite: "You've got a new baby at your house, I hear?"

Townite: "Gracious, can you hear it away out there in the suburbs?"—"Detroit Free Press."

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know the advantage of having always on hand a perfect cream for general household purposes. Borden's Peerless Brand Evaporated Cream is superior to raw cream, and, being preserved and sterilized, keeps for an indefinite period. Use it for coffee, tea, cocoa and all household purposes.

NIAGARA FALLS EXCURSIONS.

Low-Rate Excursion Trips, via Pennsylvania Railroad.

The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington, August 26th, September 9th and 23d, and October 14th.

The excursions from Philadelphia will be run by two routes. Those on July 8th and 22d, August 12th and 26th, September 9th and 23d going via Harrisburg and the picturesque valley of the Susquehanna, special train leaving Philadelphia at 8.10 a.m.; excursion of October 14th running via Trenton, Manunka Chunk, and the Delaware Valley, leaving Philadelphia on special train at 8.07 a.m.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; and at proportionate rates from other points, including Trenton, Bordentown, Mt. Holly, Cape May, Salem, Wilmington, West Chester, Reading and principal intermediate stations. A stop-over will be allowed at Buffalo within the limit of ticket returning.

The special trains of Pullman parlor cars and day coaches will be run with each excursion running through to Niagara Falls. An extra charge will be made for parlor-car seats.

For descriptive pamphlet, time of connecting trains, and further information apply to nearest ticket agent, or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

BEIN' SICK.

When I am really sick abed

It isn't ever any fun.

I feel all achy in my head

An' hate, to take my medisun.

Th' sheets get stickyish an' hot,

But I am not allowed to kick

'Em off, er read, er talk a lot

When I am sick.

I hate for all the folks about

To come an' pat me on th' face

An' say, "Poor child, you'll soon be out,"

An' tiptoe all around th' place.

They go when I pretend to be

Asleep—I do it for a trick;

I don't like folks to pity me

When I am sick.

My mother's diff'runt—I don't care

If she sits by me once er twice

An' says, "Poor boy," an' smooths my hair;

She ain't just tryin' to be nice.

They bring warm squishy things to me

For meals, an' make me eat 'em quick.

I'm mis'ruble as I can be

When I am sick.

—"Harper's Magazine."

Those who have consistently and bravely preached the optimistic doctrine that in the natural laws of commercial and industrial competition were to be found the surest remedy—belated, perhaps, but nevertheless inevitable—for the evils of combination, will find comfort in the conditions which culminated recently in the steel trade in this country and in the transatlantic passenger rate situation. The United States Steel Company has dissolved all pools, except that on rails, making the market for iron and steel an open one. A reduction of \$4.00 per ton on wire nails, \$5.00 per ton

LEARNING THINGS.

We Are All in the Apprentice Class.

When a simple change of diet brings back health and happiness, the story is briefly told. A lady of Springfield, Ill., says: "After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of. I could get no relief from doctors nor from the numberless heart and nerve medicines I tried because I didn't know that the coffee was daily putting me back more than the doctors could put me ahead.

"Finally, at the request of a friend I left off coffee and began the use of Postum, and against my convictions I gradually improved in health, until for the past six or eight months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood, and yet they disappeared when I quit coffee and took up the use of Postum." Name given by Postum Co., Battle Creek, Mich.

Many people marvel at the effects of leaving off coffee and drinking Postum, but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a re-builder. That's the reason.

Look in each package for the famous little book, "The Road to Wellville."

on plain wire and \$7.00 per ton on barbed wire has resulted; while the passenger rates on transatlantic steamers have been so reduced in the rate war now raging that cabin passage is almost as cheap as steerage passage was before the war.

WESTERN YEARLY MEETING.

Those desiring board and lodging during the week of Western Yearly Meeting, Ninth month 16th to 21st, can be accommodated by addressing Rebecca Palmer, Plainfield, Ind.

RAILROAD RATES TO IOWA YEARLY MEETING.

A rate of one and one-third fare for round trip has been granted from all points in Iowa, Nebraska and Minnesota, on the certificate plan, where fare paid is more than 50 cents. Certificates showing full fare was paid must be obtained from starting station, and each station where change of roads is made, so certificates shall correspond with each ticket purchased in going. Tickets must be bought in going from Ninth month 3d to 8th, inclusive, and returning are good not later than 16th. Round trip tickets can be bought for Indianapolis, Cincinnati and Columbus on the 13th from Oskaloosa, for one fare, plus \$2.00; good for thirty days.

A. F. N. HAMBLETON,
Railroad Secretary Iowa Yearly Meeting.

RAILROAD RATES TO INDIANA YEARLY MEETING.

Arrangements have been made with the Central Passenger Association for reduced rates for those wishing to attend Indiana Yearly Meeting, commencing Ninth month 28th, 1904. Tickets will be on sale Ninth month 26th, 27th, 28th, and Tenth month 1st, at the rate of one fare, plus 25 cents, for the round trip (the additional 25 cents to be retained by selling line, except that from points from which the regular one-way fare to Richmond is less than \$1.00, the rate will be one fare for the round trip without the addition of 25 cents), tickets good returning to and including Tenth month 7th, 1904. These tickets will be on sale at all points on different roads within the limits of Indiana Yearly Meeting. All necessary information can be procured from the Local Agent at the different points.

B. JOHNSON,
Railroad Secretary Indiana Y. M.

YEARLY MEETINGS IN 1904.

Iowa Yearly Meeting, at Oskaloosa, Ia., Ninth month 6th. Stephen M. Hadley, Clerk, Oskaloosa, Ia.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Anna M. Roberts, Clerks, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

Popping of lamp-chim- neys is music to grocers. MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

"Why did the little fly fly?"

Jane asked the girl beside her.

"Because," she answered, with a sigh,

"The little spider spied 'er."

—"Boston Transcript."

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 "The Haverford Summer School," M. C. Albright.
 "Pages from an Old Diary."
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WANTED.—A Principal and assistant, also Superintendent and Matron at Raisin Valley Seminary. Apply to Mrs. Susan Walker, Secretary of Board, Adrian, Michigan, R. F. D., No. 6.

WANTED.—A young woman Friend as mother's helper, and to assist in light household duties. Address, W. H. S., 656 E. Penn St., Gtn., Phila.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

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A SILENT PILOT.

Nothing helps so much in the enjoyment of your vacation as a good map. It shows you the streams and lakes you can fish, the mountains you can climb, the places of interest you can visit and the roads you can wheel or tramp. The Lackawanna Railroad has just issued a set of colored maps on a large scale, showing the territory reached by its lines in New York, New Jersey and Pennsylvania. These maps give every highway, post office, trolley line and railroad, and are so bound that they can be conveniently carried in the pocket. They are invaluable to automobile tourists and travelers, and should be owned by every one who wishes to be informed on the geography of these three States. The entire set in a neat cover may be had by sending ten cents in stamps to T. W. Lee, General Passenger Agent, Lackawanna Railroad, New York city. The edition is limited. Write to-day.

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The American Friend

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NINTH MONTH 8, 1904

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AT THE BEND OF BROADWAY

(Grace Church Chimes)

*The day has dimmed to dusk, and Sleep and Rest
Have summoned busy Traffic to her bed;
The slumber-star gleams brightly overhead,
And little children seek the mother-breast.
Now softly on the stilly air is pressed
The lip of Music, pure, with peace o'erspread,
That falls like benediction angel-shed,
Or seraph-voice to earth made manifest.*

*"Lead, kindly Light," and now "He leadeth me,"—
The darkness seems illumined by the strain—
"Hark, hark," and "Lord, forever at thy side";
How tenderly is voiced each vesper plea!
Dear "Rock of Ages" and that sweet refrain,
"Abide with me! Fast falls the eventide."*

—By CLARENCE URMY, in "Century."

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Events and Comments.

The Montana Supreme Court has decided the State Local Option Law constitutional.

The Illinois Appellate Court has decided that a saloon-keeper is liable for the injury or death of their patrons while under the influence of the liquor sold them by the defendants.

The Episcopal Church of this country is being honored with a visit by the Archbishop of Canterbury, Randall Thomas Davidson, who comes to the United States to attend a church congress, to be held in Tenth month.

THE EDITOR'S BRAIN

Did Not Work Well Under Coffee.

A brain worker's health is often injured by coffee, badly selected food and sedentary habits. The experience of the managing editor of one of the most prosperous newspapers in the Middle West, with Postum Food Coffee illustrates the necessity of proper feeding for the man who depends on his brain for a living.

"Up to three years ago," writes this gentleman, "I was a heavy coffee drinker. I knew it was injuring me. It directly affected my stomach, and I was threatened with chronic dyspepsia. It was then that my wife persuaded me to try Postum Food Coffee. The good results were so marked that I cannot say too much for it. When first prepared I did not fancy it, but inquiry developed the fact that cook had not boiled it long enough, so next time I had it properly made and was charmed with it. Since that time coffee has had no place on my table save for guests. Both myself and wife are fond of this new cup which 'cheers but does not inebriate' in a much truer and fitter sense than coffee. My stomach has resumed its normal functions, and I am now well and strong again mentally and physically.

"I am confident that coffee is a poison to many stomachs, and I have recommended Postum with great success to a number of my friends who were suffering from the use of coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous lithue book, "The Road to Wellville."

Superintendent Brownson, of the United States Naval Academy at Annapolis, Md., has protested against the granting of saloon licenses in the vicinity of the Academy.

The United States Government entomologists, who were conducting the experiments with the Guatemala ants which were brought to Texas several weeks ago for the purpose of propagating them in the belief that they would destroy the cotton boll weevil pest, are mystified as to what has become of them. The colonies have suddenly disappeared, and there is no clue as to their fate. It is not known whether the ants have died or are hibernating or have migrated.

The Dominion of Canada is just now receiving a double benefit from immigration. There is a large stream of American immigrants seeking homes there, and the immigration from the British Isles, which formerly skipped Canada for the most part and settled in this country, is to some extent reversing the operation. In 1903 Canada received 40,473 American immigrants, against 8,543 in 1900. It received 41,792 British immigrants in the same year, against 5,142 in 1900. Meanwhile the Canadian immigration to the United States has become inconsiderable.

Harvard's recent acquisition, for her astronomical observatory, of the largest efficient telescope in the world is an interesting event. Some authorities contended that the limit of size had been reached in the construction of equatorially mounted telescopes when the great 40-inch Yerkes lens of the University of Chicago was constructed, but Harvard now has an instrument with a 60-inch reflector. This widens the facilities of the institution for original scientific research, and adds one more notable piece of apparatus to the splendid equipment in the hands of American astronomers.

The infection with typhoid germs of the water taken from the Potomac into the reservoirs that supply Washington has led to the determination on the part of the District of Columbia authorities to make use of the remedy discovered by Dr. George T. Moore and Karl F. Kellerman, bacteriologists of the Department of Agriculture, for the destruction of algae and disease germs in water by the copper sulphate solution. Since the announcement six months ago of the discovery, it has been used with success in several large cities, among them being Indianapolis, Butte, Mont.; Springfield, Mass., and Baltimore. In every place where it was tried the copper solution was an instant success. The cost for the copper sulphate destruction of bacteria will be from \$5 to \$6 per million gallons, and where lime or some soluble hydrate is used in addition the cost would be increased about one-third. The cost of labor necessary to introduce these substances will be slight, since two men can usually treat from 10,000,000 to 20,000,000 gallons in less than three hours. It is likewise certain that after standing from six to eight hours at room temperature in a clean copper vessel water becomes safe to drink even though it may have contained cholera and typhoid germs. It remains to be seen whether or not the application of these facts to conditions in the tropics, where cholera is abundant, will be of any value.

SUBSCRIBERS' WANTS.

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A TRIP of eleven days to St. Louis Fair, \$78.50. Will leave Reading Terminal, Ninth mo. 27th, at 10.30 a.m., with Pullman and dining car service first-class. Going via Wabash R. R. from Buffalo. For further information, address Rebecca B. Nicholson, 140 N. 15th St., Trenton, N. J.

ENGLISH FRIEND (29) desires situation on gentleman's place as gardener, coachman, groom, useful man or caretaker. Accustomed to gardens, horses, cows, etc. Good education, excellent references. Address "Alert," care of R. A. Stephenson, 129 West 126th St., New York.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

OLD-FASHIONED grandfather clocks repaired. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 1010 Arch St., Phila., Pa.

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Fall Term Begins September 26th. Catalogue Free.

Too many religious festivals have long been a difficulty in Russia's industrial life. Anything like consecutive labor or habits of industry was well-nigh impossible. Now all this has been changed. A sweeping edict has been issued by the Imperial Council and approved by the Czar to the effect that absolute freedom is accorded to work on Sundays, saints' days and during the celebration of religious ceremonies; no authority is accorded to any one who would put an obstacle in the way of those who decline to refrain from work. Order is given to cancel all penalties already incurred by persons who have worked upon holidays. At first sight this would seem to be a stunning blow at the observance of the Sabbath. As a matter of fact, it is an indirect method of securing six days of labor and one of rest. The Sabbath was necessarily included in the edict, as it is now considered less sacred by the Greek Church than some saints' days.

Faith can remove mountains, no doubt of it; but it is the faith that takes off its coat and digs.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, NINTH MONTH 8, 1904.

No. 36.

IS GOD TENDER-HEARTED ?

IN A FAR-AWAY country village lives a dear old saint who has had many rich experiences in the heavenly life here on earth. It is a most touching sight to see her eyes fill with tears and most affecting to hear her voice tremble with emotion, whenever she repeats the words, "His tender mercies are over all his works." The words open her deepest floodgates because she *knows* that they are true. The "tenderness" has become as real to her as the blueness of the sky is real to the rest of us.

But multitudes of good people lack this faith of hers. They have lost it through some terrible experience which tore down into the very bed-rock of their lives. Reports are coming in to the effect that one of the most distressing effects of the burning of the "General Slocum" in New York harbor is the collapse of faith on the part of many of the survivors. The steamer was loaded with the members of a church. They were God-fearing people, full of love and reverence and well settled in the Christian faith. Suddenly they were enveloped in flames, and the few survivors found themselves left often alone out of an entire family—the rest had perished in the fire or in the sea. How could a God who would permit a catastrophe like that—to persons who were serving Him—be good, not to say *tender*? This is the question which these perplexed people have asked again and again, and to which they have found no satisfying answer. They are not alone in their questioning. By vacant chairs and deserted hearthstones all over the world mute lips ask the same question, and the loss is all the harder to bear because the shock has made God seem distant and unloving.

This surely is a wrong way to think of God. He does not inflict these catastrophes and He could not prevent them without throwing the universe into a chaos of lawlessness. We could not live in the world at all if it were not for the mighty forces which are so destructive when we get careless in handling them. The laws of fire and steam and electricity and gravitation must be *unvarying* if they are to be beneficial to man. They are full of blessing to us, until some day we fail to co-operate with them, and then their inexorableness crushes us.

Does that mean that God forgot to be kind or tender? He would rather be unkind if He changed His laws every time one of us grew careless with them. The universe is stern. It would not be a good universe if it were not. It is just because it has been stern and unyielding that we have slowly learned how to conquer it for our purposes. We should have made no progress if it had varied every time we ran up against any of its hard facts.

Some noble man is snatched away by typhoid fever and we hear many question how Divine Providence could have removed such a valuable man. God does not have one system of laws for a valuable man and another system for the tramp. The laws of typhoid germs are unvarying. *He expects us to learn them.* There ought not to be any polluted water. We cannot ask Him to excuse our negligence and to hold up the natural course of things just this once. We have at last learned the secret of typhoid because its laws were unvarying, and some day there will be none in the world, because we have learned to conquer it.

God is kind and tender, but that makes it necessary for the order of the universe to be stern. There can be no advance, no moral or spiritual discipline in any other kind of a world. We all play more or less with "edged-tools," and no wonder that sometimes they cut, but it does not show that He who made the mighty instruments for our service was therefore unloving.

It is true, however, that we should never have discovered *how much God loved the world* if we had had only nature and experience to go to. He who wants comfort, he who seeks the oil of joy for mourning, does not go to the beneficent and unvarying forces of nature to find it. They are too impersonal. He goes to "the God and Father of Jesus Christ." He feels his way to the bosom of infinite tenderness and love which the Son of God revealed. No sparrow falls without His care, no mourner weeps without His sympathy, no wanderer says, "I will go to my Father," without bringing joy to His heart. Nature shows that He is not *unkind*. Christ shows that *He is plenteous in mercy and a tender Father to all His children.*

EDITORIAL NOTES.

THE last issue of "Friends' Quarterly Examiner" contains a valuable set of articles on the question: "Why Friends do not Increase in Membership." Six of the articles are by well known English Friends, and two are by men not in membership with us. The writers naturally deal with English rather than with American situations, but some of the views have as much bearing here as there. Many writers attribute the failure to increase to a *lack of aggressiveness*, and the contrast is drawn between the passive attitude of to-day and the "over-aggressiveness" of primitive Quakerism. One Friend thinks we have failed to advance because we lacked *leadership*. He says: "The want of leadership is a constant source of weakness. The Society of Friends has, in these latter days, persistently turned its back on all the experience of the Christian Church, the Jewish synagogue, and of all organized effort amongst men for the promotion of great causes. It has substituted for the natural leadership of men whom God has gifted with an influence over their fellows, government by committee, and in so doing has paralyzed the spiritual work of the Church."

The trouble, again, is attributed to the weakness of the ministry, the lack of a positive message, too much "introspective" preaching which has no wide relation to general human needs, too many sermons in which the truth to be presented is wrapped up and fairly lost in a mass of words. Another comments on the failure to bring the evangelizing agencies into vital connection with the Church itself. One of the writers who is not a Friend speaks of the need of meetings in "which *the whole service throbs with reality and spiritual passion*." That is the secret. Another calls for "consecrated audacity," which is also a good thing.

ALL our readers should be interested in the two great Peace events of this autumn. On the 12th, 13th and 14th of the present month will occur the twelfth meeting of the Interparliamentary Peace Union at St. Louis—the first to be held in the United States. Our government has appropriated \$50,000 to help defray the expenses of this important meeting. Three weeks later the great International Peace Congress will gather in the city of Boston, Tenth month 3d to 7th. This will probably be the most imposing assembly which has ever gathered to promote the cause of the world's Peace. Many distinguished men and women are coming from Europe to attend it and to take part in the discussions. Robert Treat Paine, president of the American Peace Society, will

preside. A number of the judges of The Hague Court will be among the speakers. Albert K. Smiley, Benjamin F. Trueblood, Hannah J. Bailey and other well known Friends will be members and participators in the Congress. New England Yearly Meeting is sending seven delegates to it, and doubtless other yearly meetings will be represented.

FRIENDS will be pleased to have their minds revert to Harriet Green and her great work among American Friends. The fund being raised in her memory to establish a department at Guilford College to promote the study of the Bible among the students has reached nearly seven thousand dollars. A few days ago Laura O. Ward, of Winchester, Indiana, sent fifty dollars, and Himelius M. Hockett, of Centre, N. C., contributed two and one-half dollars. It is hoped that many more Friends will contribute to this fund in the near future, and help bring the sum up to an amount that will support the department of instruction which Harriet Green wished to see established at Guilford College.

FOR THE AMERICAN FRIEND.

OUR FATHER.

BY EDWARD JUDSON.

What a comfort in the words! Man and God united in such a close relation! Words found in no other religion than ours! I do not wonder that in hours of loneliness and despair Thomas Carlyle used to see these words inscribed in luminous letters on the black bosom of night! The thought in them recurs so often in Scriptures and in the symbols of the Holy Church Universal!

The Lord is my Shepherd.

Our Father which art in Heaven.

God is love.

I believe in God the Father Almighty, Maker of Heaven and earth.

O God, the Father of Heaven; have mercy upon us miserable sinners.

God is a Spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth.

The Father in Heaven cannot, indeed, be mathematically demonstrated. The truth is too vast to be girded by any system of human logic. It cannot be established in such a way that doubt would be impossible to a sane mind. The probability of it, however, can be established, and by acting upon that probability we arrive at certitude.

"We have but faith; we cannot know,
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness, let it grow."

This great truth of the Fatherhood of God is a kind of rational intuition. Like an axiom in geometry, it only needs to be stated to be accepted.

If our conduct is such that the vision of God is an intrusion and a menace, it is easy for us to shut Him out of all our thoughts.

The argument for God is made up of various strands of evidence. It is not a chain the strength of which depends upon the integrity of each individual link. It is more like a rope composed of numerous fibers, some of which may part, without fatal detriment to the rope.

The idea of God meets the requirements of our intellectual nature. We keep going back in our thought toward the final cause of the universe, and we find rest only in the conclusion that mind is the final cause and not matter. This is one of the strands in our rope.

We see traces of design in nature. We stumble upon purposeful collocations—arrangements adapted to the achievement of certain ends, and like one picks up a flint arrow-head, we become aware of mind in the Universe other than ours. This is another strand in the rope of probability. One cannot conceive that a watch with all its intricate mechanism made itself, or according to Martineau's illustration, as quoted by Augustus H. Strong, that patterned damask was made not by the weaver, but by the loom, or as Joseph Cook puts it, that books were written by the laws of spelling and grammar.

Again the thought of God meets the requirements of our spiritual nature. Our moral strivings and the instinct for worship, which is universally prevalent among men, find their correlative and counterpart in God. "The desire of the moth for the star" makes probable the existence of the star. This is far from a mathematical demonstration of God, but it is only one of the many strands which, twisted together, compose a strong rope of probability.

But a consideration of our own individual insignificance sometimes makes it difficult for us to believe in the Fatherhood of God. Can it be, we ask, that in this vast universe He searches out with His loving care each minute human life, as a mother-bird penetrates the privacy formed by the branches of some great tree and unerringly finds her way to the wide-mouthed nestlings? When we stand upon some country road at night and look out upon the starry space and consider that each glistening speck of dust in the milky way is a world, and that our earth, "home of the struggling, suffering, doubting, dying," is only a single grain of sand on a measureless seashore, how infinitesimal seems each human life that makes its home on this grain of sand among countless other lives which have been and are and will be! Can it be that God cares for the individual soul? When visited by such misgivings I find relief in this thought, that the being, no matter how minute he is, that can grasp his thought—the starry heavens, and can measure the distance from star to star—is greater than the whole material universe besides. "Man is a reed," says Paschal, "and the weakest in nature, but he is a reed that thinks." The brain of an ant is but a tiny atom of grey matter, but it possesses a kind of distinction, because it is the home of thought. While

looking at photographs of vast Egyptian architecture—sphinxes, pyramids and temples—we sometimes lower our eyes to gaze at the forms of men standing on the sand below. How diminutive their human figures seem as compared with the huge structures that tower above them. They seem introduced as a kind of foil, so that the height of the solid masonry shall be enhanced. But, after all, the man who can erect such structures is greater than they. A being made in the image of God is worthy of His regard. Clay suffused with personality and consciousness transcends the whole material universe with all its inert grandeur. We may well believe that as the ocean girdles the continents and at the same time swathes in its soft embrace the tiniest sprig of sea weed, moistening it in every part, so the regard of our Heavenly Father presses against each individual soul gently and evenly on every side, penetrating to every hidden frailty and need.

New York City.

A TRUE MINISTER A MAN OF HIS TIME.

BY JOHN M. ENGLISH.

In the deepest meaning all times are alike, since truth and human nature are fundamentally the same the world over and the centuries through. And it is significantly true that one time differs from another time, from all other times. There is such a thing as the Time-spirit.

How entirely different was the first Christian century from the fifth century before Christ and the fifth century after Christ. How much is there in common between the eighteenth century and the twentieth century? Many of its forces, especially the material ones, are very recent. If a man could step into our day from so near a period as the opening of the nineteenth century, he would be bewildered, stunned by the brilliant marvels that have been wrought through the application of steam and of electricity, and by our colossal commercial enterprises. What would he think of our way of looking at nature, at man and at God? He would surely exclaim: "The old order changes. Behold, all things are become new." If you are to be true ministers

YOU MUST KNOW YOUR TIME,

its thinking, its activities, its interests, its point of view, its temper—that subtle something impossible to define, but profoundly felt, which makes an age what it is.

You are to become acquainted with your time not from books alone. You must learn your time by studying it, by living in it, by becoming a part of it, by giving your heart to it. You are to esteem it as unutterably precious, as, on the whole, the best time God has given to His world—a time that offers you a supreme opportunity. This is essential to your having a message. For the Christian minister who is out of sympathy with his own generation, and who bemoans the passing of the former days and the coming of the new days has no heart to receive or to deliver a message.

What will you find to be true of your time that profoundly concerns you as ministers of the gospel? You will certainly find that the forces which essentially constitute it are varied, complex, tangled. There are so many currents and undercurrents and cross-currents in it that often you may feel baffled and in despair in any attempt to get a deep, true insight into it. Our time is in many ways paradoxical.

Three or four characteristics of our time will impress you. I can do no more than barely name them.

Men are in love with things. Our age is an age of things. Our civilization is largely a material civilization. It often seems as if men more highly esteem what they do and what they have than what they are. The inventor is in danger of loving his invention, the author of loving his book, the artist of loving his picture, and the merchant of loving his goods better than they love themselves. Men are sorely tempted to live outside of their real selves as never before. For never before was the world so rich in things to make life comfortable, luxurious, fascinating. We are strongly prone to estimate men in the terms of their accumulations. How much is he worth? is too often the inquiry which is made the measure of a man's success in life.

Alongside of this love of things is a love of reality. Men insist upon reality now. They care little for mere office and position. They have no patience with pretense and sham. They want, and they will have the real thing, whatever it is. They certainly demand this of the minister of the gospel. They require that he shall be what he seems to be and shall give the core of what he has to give. They may not believe what he says, but they insist that he shall believe it and that he shall say it because he believes it. The whole trend of modern thought and investigation has been in the direction of reality. Even truth must be stripped bare and stand forth for just what it is. And this is wholly favorable to the Christian ministry. For it is a ministry of reality. It has nothing to conceal. It is profoundly true now as Jesus said, "What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops." Ultimately there are no secrets in the kingdom of God.

Another mark of our time is, broadly speaking, a return to faith. Love of reality, which is love of truth, has had much to do with bringing this about. Men now believe in the great mental and spiritual verities as men half a century ago did not. Then the sceptical spirit in connection with the new, the sudden, the revolutionary development of physical science, almost swept men off their feet. They wondered if there was anything except and beyond physical force. Since then they have come to themselves, and they are more and more believing that there is a force back of physical force, and that there is a spiritual entity in man. The philosophical studies, as over against the scientific studies, are coming to their rights again. God and man, and not merely nature, are swinging afresh into the horizon of man's thought, and feeling, and purpose to-day. This is

highly favorable for you and your ministry. There is something to preach, and something in man to preach to.

There is in our time a shifting of emphasis concerning the relation between God and man. The logical understanding does not relatively occupy the place it once did in finding out God and in defending His ways with men. The syllogism, as an instrument of truth, is not as prominent or as potent as it once was. Ever since the remarkable conversion of Professor Romanes, thoughtful men are putting increase of stress upon the fact that God appeals not to the human intellect alone, but to the entire man, and that man responds to God, not out of his mind merely, but out of his whole moral personality. Our knowledge of God and of His gracious ways is grasped by the sum total of our mental and moral selves. And God satisfies the whole man. He presents the witness for Himself in all that man is, and gives the unspeakable joy of His salvation and fellowship with Him in a precious experience vouchsafed unto every part of the human spirit. We react on God's saving manifestation of Himself to us out of our thought and feeling and conscience and will, and out of these working together in a single, undivided personality. This is the best of good news to the minister of Christ. How can he be grateful enough for it, and deeply enough rejoice in it? Man is made for God, and when God speaks man can answer. He may smother his response to God, as he often does. He may try to put something else in the place of God. But he is essentially on God's side, as God is on his. Know that. Act on that. And sooner or later your ministry must be fruitful. If you would be true ministers, know your time. That is the first thing. The second is,

YOU MUST MINISTER TO YOUR TIME.

As you are to get your message from the Bible, an antique, but not an antiquated book, you will be in some danger of seeming to speak to the times that gave us the Bible, of lingering unduly in its ancient atmosphere, and of having its local color too prominent in your preaching. Do not preach to the renegade Jews of the Old Testament who killed the prophets, or to those of the New Testament who put our Saviour to death, as though they were still with us and in need of a ministry. Do not aim your message at the sinful people in the churches of Corinth and Rome. They are all dead and gone. Do not minister to the men of other generations and of other lands. A temptation lurks here stronger and more subtle than you now may think. It is easier to face another generation than to face your own; to condemn the sins of other times than those of the present time. Indeed, there is a certain antiquated flavor in some really sound preaching which makes the impression that it is adapted and intended for almost any other time than our own. Search out the abiding, the living truth of the Scriptures and preach it directly, faithfully, lovingly to the tempted, struggling men before you. Speak to their deepest convictions, to their noblest impulses, to their central

spiritual needs, and you will get a response. For, after all, it is a time of men as well as of things. Preach God. There is a deep sense in which it is true that God is becoming an unknown idea to many in our generation. Men are growing used to getting along without God, so full are their lives of temporal good. They simply neglect Him. The surface of their natures is satisfied by the things that fill their sense-life. This keeps them from noting the hunger of their deeper selves. But it is there and cannot be destroyed. It is ingrained in man's make. As Jesus, on His higher plane, unveiled the Father to His generation, so are you, on your lower plane, to unveil the Father to yours. For did not Jesus say, "As thou didst send me into the world, even so sent I them into the world, and the glory thou hast given me I have given unto them?" Know God yourselves; know Him intimately, affectionately, obediently; then try hard to make the men of your time know Him. Lead them to see how holy, loving, beautiful, fascinating a being God is, that in Him they live, move and are; that He is more indispensable to their inner, spiritual life than breathing is to their outer, physical life. Make God in His varied manifestations the center and heart of your ministries, and men must hear your call, for ultimately He is their only good. Abide in the vision of God; then keep declaring your vision to the men of your time, and as God is God and man is man, there will be those who will receive it, live in it, and bless you for it. Thus will you serve the present age and your calling fulfill.—"The Watchman."

COLORADO AS A FIELD FOR FRIENDS.*

BY M. Z. KIRK.

There are two questions in this paper to be decided. Do Friends need Colorado, and does Colorado need Friends? There are perhaps but few Friends' families in Colorado who cannot answer the first question in the affirmative. We have come to Colorado for the benefit of the health of some member of the family.

A great many families have been compelled to leave prosperous but damp and lower altitudes of the East and come to the Rocky Mountain districts for various pulmonary difficulties. To those who have been here a few years it is easy to recall many painful sights. We have seen the father or mother, brother or sister, son or daughter, fleeing from the East to the high, dry climate of Colorado. In many cases it has been almost a hopeless race. Too often they have waited until the dreaded white plague has crushed out almost the last spark of vitality. Time and again we have seen our friends and our relatives come to this climate when there was but little hope for recovery. Too often it has been delayed until it was a useless trip. On the other hand, it has been a source of great pleasure to the one stricken with this dreaded disease, as well as to all of his friends, to see him gradually improve from week to week and from

month to month, and finally recover his normal health.

But few of us realize the importance of health until it is too late. In a circular just issued by the State Board of Health of Illinois, entitled "The Cause and Prevention of Consumption," it is shown that in Illinois the disease is responsible for more deaths than typhoid fever, scarlet fever, diphtheria, all forms of bronchitis, influenza, measles and small-pox combined. It is further found that those dying from consumption were usually in the prime of life. Of the 7,000 persons who died from this disease in Illinois in 1903, half of them were between the ages of 20 and 50, while the estimated loss each year to the State because of the disease is about \$36,000,000.

Perhaps every one present to-day can point to scores of cases which have been materially benefited by the pure and dry air of our State, whose lives have been prolonged for many years. We cannot but hope that the day will soon come when the medical profession will understand more thoroughly this terrible disease and will urge all patients to seek such a climate as Colorado before it is too late.

With the private and charitable sanitariums, which have been erected for these poor sufferers, there is no reason why people of even moderate means cannot get the very best service for the prevention and cure of this disease.

It is needless to state that the Oakes Home is one of the best equipped institutions of its kind in the world. To the list of institutions doing good in this line might be added the many small private concerns, as well as the Sanitarium at Boulder and the new Agnes Sanitarium at Montclair, which is being erected by the philanthropist, Lawrence Phipps, and the National Jewish Hospital for Consumptives. The Oakes Home furnishes every luxury the better classes can ask at a nominal charge.

The Agnes Sanitarium is being erected especially for the benefit of the middle and working classes. It is endowed to such an extent that it can give the best service at about a dollar a day. A friend once said to me that it was not absolutely necessary to be poor to gain admission to this institution, but that the rich could get no better service here than those of moderate means. This institution will, no doubt, bring joy and happiness and health to thousands and hundreds of thousands of sufferers who might have gone down to an early grave.

The National Jewish Hospital for Consumptives is strictly a charitable institution in every sense of the word. If the patient is admitted to this institution at all, he or she is admitted without charge. To talk with the managers and to read the reports and to visit the institution is all that is necessary to convince any one that these people are doing one of the best philanthropic works of any in the State.

To our friends in the East as well as in the West this is an open field for philanthropy, which I hope that Friends will not overlook. If we could establish and endow an institution of this character we could not only do a great good to the world at large,

* A paper read at the Colorado Friends' Assembly.

but we could also restore to health and happiness a great many Friends throughout the United States who will otherwise go to an early grave.

This is a subject worthy of our most thorough investigation, and it certainly appeals to every community in the East as well as the West. To my mind there is no greater field open to the philanthropist for relieving the pain and suffering of those who are not wanted any place else than the field just mentioned.

I trust that Friends will give this matter careful and prayerful consideration. There are, no doubt, hundreds of Friends in the East who would be glad to take advantage of our Colorado climate if they could see their way clear to make a living and provide for their families here.

It is therefore within the province of this paper to point out some of the possibilities in a financial way in this State. Our cities and towns offer as many advantages to the professional man and tradesman as other cities of the same size and character. To the one who is easily discouraged every line is as much overdone here as any place else; but to the hard-working Friends there is as good an opening in this State as any place else. Since a large per cent. of our Friends are from the rural districts, prospects in an agricultural way are perhaps more interesting than anything else. There are as good opportunities in the farming and stock-raising districts to the north of Denver as there are in any of our Eastern agricultural States.

To be sure, irrigated land commands a very high price; but it does not take nearly so many acres to support the family here as it does where irrigation is not necessary. In this territory they can raise small grain, Irish potatoes, sugar beets and all kinds of fruit adapted to this climate. The dairying and stock-raising industries are such that the farmers coming from the Mississippi Valley can find locations well adapted to farming in a way very similar to that they have been accustomed to.

In this locality one is benefited by the healthful climate where the summers are cool and the winters are mild. The irrigation makes the crops very sure. The man with a trade can get good wages in the rural or mining towns. William P. S. Cattell, or John Fry, of Boulder, would be glad to give any further information about this section.

The educational institutions of the State are young and small, but the young men and women from all over the United States find them very satisfactory. The public school system is perhaps as good as any of the Eastern States.

To our Friends who are interested in the stock-raising industry a word might be said along that line. To the east and south of us are great stretches of range for cattle. In the southern sections of the State we find ranches well adapted for breeding purposes, and the yearling and two-year-old are sold and shipped to the northern part of this State and other States. As a rule, this business requires more capital than some others, but there are thousands of acres of public land to be had for grazing purposes free.

During the last ten years a number of Friends have located on the western slope, in and around Paonia, Grand Junction and other points. Almost without exception these Friends have been very successful, and some of them have doubled their investments several times. In these fruit districts the man with \$1,000 can buy a \$5,000 or \$10,000 orchard, and some of our Friends have been able to pay for their land in two or three years. A great deal might be said along this line, but to those who are especially interested it would be much better to refer them to Alfred Hadley, or Alfred Allen, cashier of the National Bank of Paonia, or Harvey Crumley, of Grand Junction.

These men have all been very successful and would be pleased to help other Friends to locate in whatever section of the country they may desire. Friends have always been very successful in building up a new country. There is certainly an excellent opportunity now open in this State along the line of the Moffat Road. Thousands of settlers will flock to Routt County during the next few years. There is no reason why Friends should not have their share of this vast territory with its fertile fields and abundant store of mineral wealth. There are, no doubt, numerous valleys where with the expenditure of several thousand dollars, Friends could secure a good water right by constructing an irrigation ditch and then take up the Government land.

The writer has received a letter from Montrose stating that there is a tract of from ten to fifteen thousand acres of Government land which could be secured and a good ditch put through it. It is not the province of this paper to go into the details of farming, fruit, stock or mining business, but to simply make a few suggestions which might be worked out and be of interest to Friends here as well as those in the East.

We have perhaps said enough about the possibilities from the financial line, and we might ask again, Does Colorado need Friends? A few years ago a little meeting was organized in Denver which has had a varied experience, but at present has a good membership, and we feel that it has a place in the religious work of the city.

A little later a meeting was organized at Boulder, and as to its success many are much better able to speak than I. Only a few months ago a meeting was organized at Paonia which bids fair to outstrip all others in numbers, and we trust in influence and power for good as well. Friends have met from time to time in other places in the State, but at present we have but three permanent organizations. It remains for our new prospective quarterly meeting to decide whether we shall work together and try to extend our influence into new fields. The Maker of the universe has certainly given us all the natural advantages in a productive soil and a healthful climate. The most of us are glad we are here, and we have been comparatively prosperous. The question is: Do we want to cast our influence in any new fields where it will bring forth an abundant harvest.

The mining camps of the State give us an open field for the real, genuine missionary work. Throughout this whole mountainous district there are numerous valleys where good work can and ought to be done. One Friend writes that he knows of two places where the valleys are four miles wide by twenty long, and they are without a single church or Sabbath School. He insists that the financial opportunities will catch the most people, but the denominational opportunities will catch the best people. Every neighborhood needs a few real Christians where individuals can show that living a Christian life amounts to a great deal more than preaching it.

Here in the West we are surrounded by a hurrying, restless throng of wealth-seekers who certainly need the quiet, firm, cheerful Quaker life to help them on their way. There is perhaps no better illustration of what a few strong, energetic and faithful Christians can do than is shown by the work of our Friends in the North Fork Valley in and around Paonia. Eleven years ago there was not a Christian organization in many miles of Paonia, and in many cases they thought that such an institution was not needed. To-day there are six churches in this one town, and we are pleased to know that the influence of Friends is no small factor. In the financial and religious influence in this place that which has happened here ought to happen in a dozen other towns during the next few years. The field is open, and it remains for those of you who are here to-day to decide whether we want to take more definite steps to extend our influence and to bring others in to help us. There is no denominational educational institution on the Western slope. The field is now ripe to harvest and the laborers indeed are few, but are we doing everything we can?

There is now an open door for more aggressive definite work at Colorado Springs, Fundus, Montrose, Canon City, Grand Junction, and perhaps several other places. This summer school and coming quarterly meeting ought to bind together the efforts and the energies of every Friend in the State, and there is certainly no reason why we should not be able to do a larger work in the next ten years than we have done in the past ten.

Have you done your part to inform others of the benefits to be derived from this climate? Have you done all you could to help others to find a suitable place? Have you put forth your best efforts to promulgate Friends' doctrine in regard to peace, arbitration, temperance and individual responsibility to and communion with the ever-living God? Until we can answer these questions in the affirmative we have not done our whole duty to our fellowmen. May God help us as individuals to do our part and then let us unite in doing the greatest good to the greatest number.

P. S.—Since this article was read more than a dozen Friends have moved to Colorado in search of health. If Friends are doing well where they are they should stay there, but if you have to make a change the above-mentioned Friends will be glad to

give you any information possible. We are anxious to have Eastern Friends locate where they can help the Church as well as where our Friends can help them.

Denver, Col.

WILMINGTON YEARLY MEETING.

The thirteenth annual session of Wilmington Yearly Meeting began with the Meeting on Ministry and Oversight at ten o'clock Eighth month 17th, and closed at noon on the 24th.

The coming, during the early days of the yearly meeting, of copious and much-needed showers, was a cause of great thankfulness, notwithstanding the fact that it materially lessened the attendance of several of the sessions.

A smaller number than usual of visiting ministers and Christian workers was present, those in attendance being Allen Jay and wife, Prof. Elbert Russell and Oscar Moon, of Indiana Yearly Meeting; Levi Mills and wife, of California; George H. Moore, of Western; and S. Adelbert Wood, Martha E. Barber and Harry Hole, of Ohio.

A large part of the concern of the Meeting on Ministry and Oversight was for a ministry better prepared for its work, one that shall be able under the power of the Spirit not only to add to the numbers of the church, but that shall also be edifying, broadening and developing in its influence on those already within its fold. Wilmington College was thought to have an important field of service before it in this line, and the proposed addition of a Biblical department to its courses of study met with the hearty approval of the "select body."

James B. Unthank, who has been presiding clerk since the establishment of the yearly meeting, having removed from its limits, and William B. Livezey, the recording clerk of last year, being confined at home by sickness, the yearly meeting proper was called to order by Mary Edwards, reading clerk. Usual matters of routine occupied the first session. At the afternoon session the representatives reported Jonathan B. Wright for presiding clerk, Emma Spencer Townsend for recording clerk, Nancy A. C. Leonard for reading clerk, and R. B. Peelle for announcing clerk. The session was occupied by the report of the Committee on Bible Schools and a very able address from George H. Moore, of Paoli, Ind., on "The Bible School as a Department of Church Work."

The evening session, devoted to peace and arbitration, was shadowed by the recent death of the chairman of that committee, Seth H. Ellis, who was to have addressed the meeting. The principal work of the committee for the year has been the encouragement and help rendered to two bright and consecrated students of the college, who, under the direction of the committee, have delivered twenty-nine peace addresses.

The statistics of the year reveal some interesting facts. Deaths exceed reported births by thirty-four. Losses exceed gains by four. Two quarterly meetings decreased, one increased and one was stationary.

The losses by certificate were eighteen more than the gains from that source. The number of letters issued to other churches was the same as last year, and the number received about two and a half times as great, still eighteen more were issued than received. One hundred and seventy-two persons were received by request, which is eighty-five more than last year.

Some items from the Pastoral and Evangelistic Committee's report may be given in this connection. Thirty-two out of forty-two meetings have some degree of pastoral care. Six ministers give all their time to the work and receive support, and twenty give some time and receive a partial support. The amount contributed for pastoral support is twelve per cent. more than in any previous year, and that for evangelistic work a gain of five per cent. over last year.

It is a notable fact that while series of meetings have been held in nearly all the meetings, the number of conversions and additions to the church resulting from regular pastoral work is much larger than that from the special services. Josephus Hoskins, the efficient general superintendent of this work, was continued for another year.

A proposition of President Albert J. Brown that a committee be appointed to make a careful study of actual conditions throughout the yearly meeting, and report next year the four most pressing needs revealed by their study, was adopted. A committee of twelve was appointed, and an appropriation of fifty dollars made to cover expenses of correspondence, etc., in their investigations. The committee was organized with Albert J. Brown as chairman and Robert E. Pretlow as secretary-treasurer.

The Home Mission Committee presented with its report a brief program, and short speeches from visiting ministers. The temperance session adopted a short series of resolutions, and was afterwards addressed by Robert E. Pretlow on "The Power and Purpose of the Church in its Relation to the Liquor Traffic."

The Christian Endeavor rally, after a lengthy program, listened to a masterly address from Prof. Elbert Russell, of Earlham College, on "Christian Endeavor and Quakerism." He showed that the best features of the Endeavor movement are but an approach to the practical outworking of the Quaker ideals, and that the young Friend is by teaching and practice fitted to be a leader in the movement. Endeavor loyalty should intensify denominational loyalty, and make the young people of our own Church more eager to know, that they may successfully defend and practice the Quaker theology.

The largest attendance at any week-day meeting was on the afternoon devoted to foreign missions. The weather that day was almost ideal, and the interest throughout the yearly meeting is decidedly on the increase. The work at Puerto Padre, under the care of Emma Phillips Martinez and Eva Terrell, is in a flourishing condition, and steps are soon to be taken toward the purchase of ground and the erection of buildings, the rented property now occupied

being both expensive and inadequate. The collection and subscription for mission work reached a total more than fifty per cent. larger than that of last year. Ellen C. Wright resigned from the African Board, and Lavinia Barrett was appointed in her stead.

The deepest interest of the yearly meeting, however, centered about the concerns of Wilmington College. Not only was this true of the educational meeting, but in the Meeting on Ministry and Oversight, in the consideration of state of Society, in connection with the pastoral and evangelistic work, and again and again in the devotional meetings the hearts of the people turned toward the college as a chosen channel of God's blessing to the Church.

The Board was able to make a very encouraging report, indicating increased attendance, better equipment and broadening scope. An effort is being made, with encouraging progress, to raise an additional endowment of \$15,000 to establish a chair of Biblical Literature. During the progress of the yearly meeting, through the tireless activity and contagious enthusiasm of President Brown, over six thousand dollars was added to the resources of the college. Twin Ash Hall was purchased and turned over to the trustees, so that both dormitories are now college property. The endowment fund and general fund were both largely increased. More than fourteen thousand dollars has been secured for the college since the opening of the last school year.

Near the close of the session the meeting took steps toward conforming the conduct of its business next year more nearly to parliamentary usages.

The ministry was directed less than in some years to the unsaved, and more to the development of the Church itself in the knowledge of the truth and the power of the Spirit that it may become an efficient cure of souls.

The contributions for the various departments of church work, while still small as compared with what some others are doing, and inadequate to our needs, denote a healthy growth toward the grace of Christian liberality.

The clerks, while new to their places, were very efficient.

The business was conducted with an almost unprecedented unity of thought and feeling, and the meeting closed under a deeply-felt baptism of tenderness, love and hope.

R. E. P.

W. C. EDINGER.

Many persons will feel their lives made poorer by the departure of W. C. Edinger, who passed away at his home in Des Moines, Iowa, the 24th of last month. Few men in the city of Des Moines touched so wide a circle of associates and friends as he. Coming to Des Moines in his early manhood, when he was not yet 21, he moved in and out among the people a quarter of a century. His native State was Ohio, and he moved to central Iowa when 16 years of age, with his parents, two brothers and six sisters, where he resided on a farm. At that early age he saw the

finger of God in all the beauties of nature, thus developing his strong love for flowers which has been so manifest during the years of his manhood. In 1884 he was married to Bertha Comfort, of Des Moines. In time two little daughters came to their home, one passing to the eternal shore in infancy, while the other daughter, Edith, is still spared to grieve with and comfort her mother. In their early married life they gave their hearts to God and united with the Grand Avenue Friends' Meeting, where in all these years his untiring zeal has been marvelous. It can be said of many, "He was faithful," but to those who knew W. C. Edinger best this expression seems far too mild. It seemed his continual interest—the last thought at the close of day and on waking the first. To many he was a friend, but it was his home and his church that felt the warmth of his friendly heart the most and his loss the keenest. Those who came into association with him could hardly fail to see that one of his deepest interests in life was the success of that modest church on Grand Avenue. God gave to him forty-four years of life in which hardly a day passed in his maturer years that some worthy action was not done, some heart helped. His aged mother, two brothers, five sisters, a loving wife and daughter, remain to grieve the loss and helpfulness of a husband, father, son and brother. Over all our hearts a deep shadow is cast, but we are comforted in the thought that while he bore with us all the frailties of the flesh, by his unshaken faith in God, he cheered many sad and discouraged hearts, and the world is better for his having lived.

The funeral services were held at the home on the 27th ult., at 10 a.m., which was made even more beautiful by the many lovely flowers sent by friends as tributes of esteem and affection. Charles W. Sweet had charge of the service, reading portions of the 14th chapter of John and the 14th and 21st chapters of Revelation, reading and speaking in his God-given sympathetic manner of Brother Edinger's love for God, the church and his fellows in the business world, committing us all to Him who alone can heal our broken hearts and show us how to work more zealously for Him in our dear church. Charles W. Sweet and Brother Edinger were peculiarly bound together in the seven years of labor for Christ, the departed showing more than ordinary love for him, even longing to see him every day. The singing was sweet and beautiful by those who had mingled their voices with his in the praises of God. He was laid away in Woodland Cemetery.

MARGARET BURT.

A great soul is not crushed by great misfortune. It may be bowed down; it may be overwhelmed, but it will rise again. Out of the ruin and debris of hope it will build for holier things.—"United Presbyterian."

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—S. Osgood.

The International Lesson.

THIRD QUARTER.

LESSON XII.

NINTH MONTH 18, 1904.

ISRAEL REPROVED.

Amos 5: 4-15

GOLDEN TEXT.—Seek the Lord, and ye shall live.—Amos 5: 6.

DAILY READINGS.

Second-day, Ninth mo. 12.—Lamentation and exhortation. Amos 5: 1-6.
Third-day, Ninth mo. 13.—Israel's condition. Amos 5: 7-13.
Fourth-day, Ninth mo. 14.—A day of darkness. Amos 5: 14-20.
Fifth-day, Ninth mo. 15.—Israel rejected. Amos 5: 21-27.
Sixth-day, Ninth mo. 16.—Punishment because of sin. Isa. 24: 1-12.
Seventh-day, Ninth mo. 17.—Mercy offered. Isa. 55: 6-13.
First-day, Ninth mo. 18.—The wise. Prov. 23: 6-23.

Time.—During the latter part of the reign of Jeroboam II. (Amos 1: 1), about 760 B.C., and therefore about 100 years after the time of the last lesson.

Place.—Amos lived at Tekoa, about ten miles south of Jerusalem, but gave his prophecies at Bethel, about fourteen miles north of Jerusalem, in the kingdom of Israel.

Rulers.—Jeroboam II., King of Israel; Uzziah was King of Judah.

Contemporary Prophets.—Uncertain, but possibly during part of his life, Hosea and Joel.

Amos is personally one of the most interesting of the prophets. He was not educated theologically; that is, he had not attended a school of the prophets, for he says, "I was no prophet, neither was I a prophet's son, but I was a herdsman and a dresser of sycamore trees: and the Lord took me from following the flock." (Amos 7: 14, 15.) In other words, he was what would be called a layman, and the message of the Lord came to him. He was sent not to the people of Judah, but to those of Israel. The northern kingdom, though outwardly prosperous, was tending towards its fall. There was abundance of wealth and luxury, as the words of Amos show. (Amos 6: 3-6, etc.) But the spiritual condition of the people was very low, and immorality was rampant. The arraignment of Amos is terribly severe. The character of Amos is well indicated in his words. He received the message and simply, strongly and fearlessly delivered it. To Amos more than to any of his predecessors was Israel indebted for the revelation that Jehovah was not simply the God of the Hebrews, but was the God of the whole earth and of all nations. Probably the very earliest of the prophets whose separate prophecies have come down to us, he is also one of the most striking, and one whose language is the most forcible; he "has a splendor and intensity of rhetoric in which he is surpassed by Isaiah alone." To gain the true meaning of the prophecies of Amos the whole book should be read. The lesson is taken from the direct message to the kingdom of Israel.

4. "Seek ye me." Not only by consulting his prophets, but by living a righteous life. "Shall live." That is, escape the woes and disasters of which Amos had been speaking.

5. "Seek not Bethel," etc. All these places by the time of Amos had become centers of idolatrous worship. It was equivalent to saying, "abandon idolatry, for it will come to naught."

6. "Seek ye the Lord." Compare Isa. 55: 6, 7. "Lest he break out like fire in the house of Joseph." That is, in the northern kingdom; Joseph being used for Ephraim and Manasseh, the largest and most populous tribes. Ephraim and Manasseh were the sons of Joseph.

7. "Ye who turn judgment to wormwood." Those who decide so unjustly that those who are affected by the decision feel that it is bitter, that they have been treated unjustly. "Cast down righteousness." Revised Version. Knowingly reject righteous decrees and uphold iniquity.

8. A magnificent description of the power of the Lord over nature. "Turneth the shadow of death into the morning." This probably means turneth the blackness of night into morning. "The day dark with night." The reverse of the preceding clause. He turneth night into day, and day into night. "Poureth them out upon the face of the earth." Heavy rains or floods are probably meant.

9. "That bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress." Revised Version. This is much clearer than the authorized version. The meaning is, that no matter how strong a man may be the power of the Lord can bring destruction upon him, even though he be in a fortress.

10. "They." The unjust hate the just judge and the truthful and upright man. "Gate." In those times the judges sat in the gateways of the city to hear cases and give judgment.

11. "Forasmuch therefore as ye trample upon the poor." Revised Version. Oppress them. "Take exactions from him of wheat." The taxes were paid in kind, as they are to-day in parts of Turkey, and the farmer is almost at the mercy of the tax-gatherer. "Hewn stone." This shows the wealth and luxury which existed, for the ordinary building material was burnt or sun-dried brick. They shall not enjoy the luxuries which they prepared for themselves. That there was much drunkenness in the land seems evident from several passages in Amos. See 2: 8; 4: 1; 6: 6, etc.

12. "For I know how manifold are your transgressions and how mighty are your sins." Revised Version. Jehovah is fully aware of your sins; they cannot be hidden from Him. Compare Job 22: 13; Psa. 73: 11. "Ye that afflict the just," etc. These are just the particulars in which in those days there would be special opportunity for injustice and wickedness.

13. In these evil times the prudent man keeps silent, for to speak would bring him into danger. Amos was not governed by prudence or expediency, for the Lord had given him a special message to deliver.

14. He repeats the burden of his exhortation. "As ye have spoken." The Israelites still called themselves the followers of Jehovah. (Amos 3: 2.)

15. "Establish judgment." Set it up where it has been thrown down. See verse 7. "The remnant of Joseph." Those who still cling to the Lord. Compare Amos 9: 8-15; Isa. 11: 11; Mic. 4: 7.

PRACTICAL THOUGHTS.

1. The way of Amos is still the only safe way—"Seek good and not evil"; "hate the evil, and love the good."

2. Riches and luxury do not make either individuals or nations really great.

3. "Righteousness exalteth a nation."

4. "Whatsoever a man soweth that shall he also reap." The harvest may be deferred, but it will surely come.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR NINTH MONTH EIGHTEENTH.

HOW THE WORLD IS GROWING BETTER.

Ps. 37: 1-13; Eccl. 7: 10.

Second-day, Ninth mo. 12.—A redeemed world. Rom. 5: 12-21.

Third-day, Ninth mo. 13.—Satan is overthrown. 1 John 3: 1-3.

Fourth-day, Ninth mo. 14.—Christ its Saviour. Matt. 28: 16-20.

Fifth-day, Ninth mo. 15.—Is being made new. 2 Pet. 3: 10-13.

Sixth-day, Ninth mo. 16.—Is Christ's world. John 1: 1-13.

Seventh-day, Ninth mo. 17.—He has power in it. Ps. 8: 1-9.

"The pleasure of Jehovah shall prosper in His hand." This is the hopeful prophecy of one who foresaw the Messiah's coming as the beginning of a world deliverance. Isaiah saw past the oppression and affliction to the dividing of the spoil. We to-day look back upon the sacrifice that wrought our redemption and live among the achievements of the risen Christ.

These words were spoken when but a remnant of the chosen nation remained faithful to God. When Jesus came Judea was in the hands of her enemies, and "His own received Him not"; the culture of Greece and the might of Rome were polluted with a corruptness that beggars description; but bravely He offered Himself for the world, and now remains the question as to what has been and is being accomplished.

The "pleasure of Jehovah" is purity and honor and uprightness in all things; and while too much remains of the impure and the dishonorable and the degraded, it is not embodied in the religious rites of the great nations of the world as was true before Christianity came. Nor is it possible now for a man to look with complacency upon his own life, or let it be known to others, if sordid and cruel desires have free play there; yet men have thus lived and gone through their daily ritual before the gods as if religion and life were things apart.

The nations of the world that mark its progress have a different standard of government from the brutality of a Nero or the intrigue of the Medicis or the terrors of the Inquisition; yet the seats of power were once within the bounds of Italy and Spain. Dark enough are the pictures of political corruption that may be painted yet, but the darkness is emphasized most of all by the prevalent and increasing light.

Nowhere do we see in material form a more strik-

ing proof of the world's betterment than in the treatment of the unfortunate. The imbecile, the insane, the hopelessly diseased, the criminal, who once suffered so hopelessly and cruelly are surrounded to-day by the merciful helpfulness of institutions founded in love and governed by the law of love, and here, too, the pleasure of Jehovah prospers.

In the ennobling of public and private life, in the spread of the Gospel over all the earth, in the widening application of the principles of the Golden Rule, and the Sermon on the Mount, much as yet remains to urge us to a better fulfillment of the law of righteousness, there is abundant proof of the fact that the old prophet spoke truly, and that the labor of Christ and of His servants is not in vain.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

WORK OF THE FRIENDS' W. F. M. S.

The issue of the "Friends' Missionary Advocate" for Ninth month contains the annual report of the Department of Interest and Organization, from which we take the following:

FOR YEAR ENDING FIFTH MONTH 1904.

	No. of congregations in the yearly meeting.	No. of Auxiliaries.	No. of members.	Amount of money raised this year.	No. of missionaries or teachers.	No. of native workers.	No. of children in training supported by W. F. M. S.	School carried on by W. F. M. S.	No. of pupils in day school.
New England	70	34	593	\$ 2173.63	4	0	15	0	0
Ohio	55	25	411	11113.78	8	16	60	3	0
Western	114	33	782	4168.03	11	2	8	4	133
Canada	28	18	217	1450.85	2	2	0	0	0
Indiana	138	37	891	3154.31	13	2	24	3	151
Wilmington	48	9	67	148.04	1	0	0	0	0
California	11	10	210	\$1660.01	2	0	0	0	0
Iowa	90	60	788	1072.23	9	6	11	5	500
New York	48	7	273	1002.65	1	1	33	2	19
Kansas . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....

There has been the usual difficulty in getting statistics that were accurate, each yearly meeting mentioning this point with the report sent in. But in spite of this there is in them the proof of much faithfulness and hard work, and there is vastly more to encourage and stimulate, as the field is viewed than there is to discourage, because we know that much of the best work done, and of the fruit of the same, cannot be tabulated.

Kansas furnishes no statistics, but Phebe M. Barnard, who serves the W. F. M. Union in that yearly meeting writes: "On account of Hannah Sleeper's death there was no report of the work last year for this department to the yearly meeting, and it is impossible for me at this time to make a report. Some of the quarterly meetings are doing good work, and I think none of the societies have been discontinued."

In addition to the statistics we find these items as foot-notes.

New England reports four of their honorary members are also life-members, and adds: "We have em-

phasized the value of securing life-membership and memorial membership payments, and these have made us a nice little permanent fund. I think all our life-members pay annual dues also, but after their death the permanent fund still does its beneficent work."

Of the four missionaries supported by them, three are at Ramallah, and one, Dr. Abigail Goddard, is in India as one of the staff of missionaries in the Ohio field there. In spite of the hard times they have raised \$131.33 more than last year, and that fact will awaken a note of praise in all our hearts.

Ohio finds it difficult to count their regular contributors, as public subscriptions are often for the whole family. This leaves the doubt on the right side, as we know by this there are more contributors than the figures indicate.

Western says the general interest in missions over the yearly meeting was never better, and yet the figures given are not so good as heretofore owing to incomplete statistics.

New York speaks of their work being scattered as follows: A school at Orpha, Palestine, the only Protestant School there; our orphan children in India, Dr. DeVol's work in China, and native evangelist in Japan, who has been the means of so many conversions, all demand our continued support, and none of us want to drop any of it.

Canada mentions one mission band organized during the year by one auxiliary.

Indiana answers the four departments reasonably well developed excepting the Junior.

California gives the entire support to two missionaries, joins the yearly meeting board in the support of three others, and contributes some to the support of four others and to three city missionaries.

We find some other points of interest revealed, but not mentioned in the reports, as these:

Ohio is the only yearly meeting that has other yearly meetings associated with it in the support of its fields, these being New York, New England and North Carolina, each of which support some of their own members in the work in India and China.

Ohio and California each have one self-supporting missionary.

Canada's work is joined with Philadelphia's in Japan. Of the yearly meetings that receive no help from other yearly meetings we find California averages a trifle less than \$8.00 per member.

ELIZA C. ARMSTRONG, Gen. Sec.

Things of Interest Among Ourselves.

Herbert Reynolds preached to good audiences at Maywood, Ind., at the evening service, the 28th ult.

Eliza Armstrong gave a fine talk on missionary work to Bridgeport, Ind., Christian Endeavor, Sabbath evening, the 28th ult.

North Branch Academy opened Ninth month 6th, instead of the 13th, as previously announced in our Educational Number.

A promising Christian Endeavor Society has been organized in the mission at Holguin, Cuba, with fourteen active members and four associate members.

Nereus M. Hodgin will continue to serve as pastor in West Union and Highland Meetings, Ind., for another year, and Willis Bond in Mooresville Meeting.

Walnut Creek Quarterly Meeting was held at North Branch, Kansas, the 12th to 15th ult. Edith Stanton, a minister from Wichita, was in attendance and did faithful and efficient service.

The report of Ohio Yearly Meeting will appear next week. After a long discussion, the yearly meeting decided to meet next year in the city of Columbus. It has for many years alternated between Mt. Pleasant and Damascus.

Laura Mattern, the superintendent of the Bible School at Bridgeport, Ind., had the entire school at her home for a lawn social one evening last month. Songs and music by Gilbert brothers, and some short talks by members of the school made the evening one of profit.

The Friends in Wilmington, Ohio, have taken a very prominent part in the great struggle in that city against the saloon. The temperance forces were victorious in the election, and after a stubborn fight got a majority for no license. The election returns were contested in the courts, and again the temperance forces won. Robert E. Pretlow did valiant work.

A Friend from Idaho writes that she has a copy of the beautiful lines which were published in our columns Eighth month 4th, beginning, "Tell thou my friends when weeping," and she says that the poem was written by Ahmed el Ghazallah, one of the sages of Persia in the eleventh century. Her copy of the poem is entitled, "The Persian Poet's Farewell." Do any of our readers know anything more about the poem or the author?

Murray S. Kenworthy has just closed his second pastoral year with Union Street congregation, Friends' Church, Kokomo, Ind., and is about to leave for his work at Earlham College. His ministry has been evangelical and faithful, and his labors and influence with the membership and in the city have been to an exceptional degree for practical righteousness and moral reform. The good wishes of many friends will follow him and his estimable wife as they enter upon new relations elsewhere.

Dr. Clotilde Pretlow, Santos Trevino and Mary Ellis, accompanied by four native Christians, made an evangelistic trip in Eighth month to Potrerillo, Cuba, the mission conducted by the Christian Endeavor Society of the Gibara Monthly Meeting—across the bay by boat, across country in a big wagon. After a good gospel service in the evening they returned home next morning bruised by jolting over Cuban roads, and drenched by a heavy tropical shower, but with ardor undampened in the Master's service.

Maria de los Santos Trevino and Mary Louise Ellis were greatly favored of the Lord in conducting a gospel meeting recently in Auras, Cuba, a sub-station of the mission at Holguin. The gospel hymns, sung in Spanish, accompanied by Mary Ellis with her portable organ, were very much appreciated by the large audience of about 300 people. The gospel message of Maria Trevino was also listened to with reverent attention. These two earnest workers have returned from a few days visit among missionaries and other friends in Gibara, to begin active preparations for opening another year's work in the school at Holguin.

The prospect is favorable for a good yearly meeting at Plainfield, Ind., this year. Let us pray that revival fires may be kindled in many hearts. Public meetings will be addressed by Mrs. Beauchamp, Louisville, Ky.; Mrs. Charlton Edholm, Oakland, Cal.; Dr. Blanchard, President Wheaton College; Elbert Russell, Earlham College, and others. Among the subjects to be treated are the following: "Quaker Literature," "Attitude of Friends' Church Toward Memorial and Decoration Day Services and Toward Burial Services Performed by Secret Orders," "The Pastor: His Physical, Mental and Spiritual Qualifications and Development."

From a letter from Banes, Cuba: "I see things every day in the lives of the converts that to me evidence the working of the Holy Spirit. In three different homes where I called last week I found them reading the Bible. In one the father was reading to his sons; in another the wife was studying the Bible while her husband was working; in the third the head of the family was reading aloud. In one home the custom is to gather the family together every night in prayer. The father said that when they missed having their season of prayer things seemed to go wrong. One family, being at work far from the church, when we held our mid-week meeting, took their Bibles and hymn-books at the time and held a service where they were."

White Lick Quarterly Meeting (Western Yearly Meeting), held the 13th ult., was a season of unusual blessing and interest. Harvey H. Dicks, of Fairmount, Ind., attended; also Thomas C. Brown, Yearly Meeting Superintendent. Martilla Cox, of Indianapolis, was present on Seventh- and First-days, and Louis E. Stout, of Plainfield, on Seventh-day. The Gospel was preached in the demonstration of the Spirit and with power. Three services were held on First-day; one at 10 a.m., one at 2.30 and another at 7.30 p.m. Harvey Dicks preached in the morning, Thomas C. Brown in the afternoon, and Martilla Cox in the evening.

The Woods County, Okla., W. C. T. U. reports thirty-two unions, a gain of nineteen over last year. Fifty lectures have been given by Dr. George E. Wright, and several by Mary E. Sibbitt, Wm. Pilot and others. The themes have been "Prohibition Statehood," "Christian Citizenship" and "Proper Environment for the Rising Generation." The first diamond medal of the Territory was awarded Inez Carlos, of Alva. Another is to be given at the Territorial convention, held at El Reno, Ninth month 16th. There are over forty saloons in the county, but leading politicians say the W. C. T. U. work is making it unpopular to drink, and the saloon business will not pay much longer. The county officers are all Friends but one. M. S. Fellow was unanimously elected president for a third year's work. At Cherokee, where Friends predominate, and where there is no saloon in the town, the union reports sixty-five active and twenty-eight honorary members; five red-letter days observed; sixteen departments of work active, and \$133.84 raised. Other unions have done good work.

Wm. Perry Haworth delivered his farewell sermon at Noblesville, Ind., on First-day morning, Eighth month 28th. He now takes up the duties of general superintendent of the field in Oklahoma and the Indian Territory for the Associated Committee on Indian Affairs. His labors in the meeting at Noblesville were attended with increasing success. Satisfaction with his work and regret at his leaving are general throughout the meeting, although the Friends rejoice in the belief that he is entering a wider field of service, and regard it as a promotion in the Master's service. During the past year the long-standing indebtedness was almost wiped out, the small portion remaining unpaid being more than carried by the income on a residence property owned by the monthly meeting. In view of the termination of Wm. P. Haworth's term of service a month earlier than had been anticipated, it became necessary to close the year's financial arrangements on short notice. This was more than done, leaving a small surplus in the treasurer's hands. The outlook for the coming year is cheerful, arrangements having been made with Josiah R. Hawkins, of Indiana Yearly Meeting, for his labors as pastor, the plan providing that he shall enter upon the work at the close of Western Yearly Meeting late in Ninth month.

BORN.

JEFFRIES.—To Charles E. and Ida B. Jeffries (née Baldwin), Eighth month 24th, 1904, at Traverse City, Mich., a daughter, who is named Barbara Neahtawanta.

MARRIED.

TRUEBLOOD—HADLEY.—At the home of the bride, Harveysburg, Ohio, Eighth month 10th, 1904, Francis Trueblood to Martha E. Hadley. Their future home will be Bradentown, Florida.

WRIGHT—WHITE.—At the residence of Edmund White, near Raysville, Ind., Eighth month 24th, 1904, Edna Alice White, of Raysville, and Harry Noble Wright, of Shelbyville, Ind. Their future residence will be at Newberg, Oregon, where the groom has accepted a position in Pacific College.

DIED.

HEATON.—Sixth month 14th, 1904, Reuben Heaton, in his 73d year. He was a lifelong member of Clintondale Meeting, Ulster County, N. Y.

JENKINS.—Fifth month 27th, 1904, Fannie, wife of Irving Jenkins, aged 35 years. The deceased was a valued member of Clintondale Meeting, Ulster County, N. Y.

HUNNICUTT.—At her home, near Wilmington, Ohio, Seventh month 31st, 1904, Martha A., daughter of Enos and Elizabeth Ross (both deceased), and wife of the late David Hunnicutt, aged about 66 years. She was a member and elder of Dover Monthly Meeting, Ohio. She felt her life work was done, and longed to be at rest. "Blessed are the dead who die in the Lord."

The Hamburg-American Line steamship Deutschland sailed from New York the 1st inst. with the unusually large consignment of 2,272 bags of mail for England and Germany. The line will make an attempt to establish a new record for the delivery of mail between this country and London. If the weather continues favorable the mail will be ready for delivery on Fourth-day morning, or less than six days from the time it left the New York Postoffice.

In such a world as this, with such hearts as ours, weakness is wickedness in the long run. Whoever lets himself be shaped and guided by any thing lower than an inflexible will, fixed in obedience to God, will in the end be shaped into a deformity and guided to wreck and ruin. —A. Maclaren.

WESTERN YEARLY MEETING.

Those desiring board and lodging during the week of Western Yearly Meeting, Ninth month 16th to 21st, can be accommodated by addressing Rebecca Palmer, Plainfield, Ind.

BUILDING FOOD

To Bring the Babies Around.

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food which will always bring it around again.

"My little baby boy, fifteen months old, had pneumonia; then came brain fever, and no sooner had he got over these than he began to cut teeth, and, being so weak, he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak when he would cry he would sink away, and seemed like he would die.

"When I reached my sister's home she said immediately that we must feed him Grape-Nuts, and, although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts itself, and in a wonderfully short time he fattened right up and became strong and well.

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RAILROAD RATES TO INDIANA YEARLY MEETING.

Arrangements have been made with the Central Passenger Association for reduced rates for those wishing to attend Indiana Yearly Meeting, commencing Ninth month 28th, 1904. Tickets will be on sale Ninth month 26th, 27th, 28th, and Tenth month 1st, at the rate of one fare, plus 25 cents, for the round trip (the additional 25 cents to be retained by selling line, except that from points from which the regular one-way fare to Richmond is less than \$1.00, the rate will be one fare for the round trip without the addition of 25 cents), tickets good returning to and including Tenth month 7th, 1904. These tickets will be on sale at all points on different roads within the limits of Indiana Yearly Meeting. All necessary information can be procured from the Local Agent at the different points. B. JOHNSON,

Railroad Secretary Indiana Y. M.

CENTRAL PASSENGER ASSOCIATION.

(Office of the Commissioner.)

Chicago, Ill., September 1st, 1904.

Western Yearly Meeting of Friends,
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Gentlemen: Each of the following companies, namely, B. & O. Railroad, B. & O. Southwestern Railroad, Big Four Route, Central Indiana Railway, * C. & E. Railroad, C. C. & L. Railroad, C. I. & E. Railroad, C. I. & L. Railway, C. H. & D. Railway, Erie Lines, E. & I. Railroad, E. & T. H. Railroad, G. R. & I. Railway, Grand Trunk Railway System, I. I. & I. Railroad, L. E. & W. Railroad, L. S. & M. S. Railway, L. & N. Railroad, Michigan Central Railroad, N. Y. C. & St. L. Railroad, Pennsylvania Lines, Pere Marq. Railroad, Southern Railway (St. Louis Division), T. P. & W. Railway, T. St. L. & W. Railroad, Vandalia Line, Wabash Railroad, severally requests the undersigned to an-

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Yours truly,

(Signed) F. C. DONALD,
Commissioner.

C. A. Fox, Secretary.

* Will not sell tickets but will participate in foregoing arrangements with other lines.

YEARLY MEETINGS IN 1904.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 16th. Lewis E. Stout, Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th. Elwood O. Ellis, Anna M. Roberts, Clerks, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

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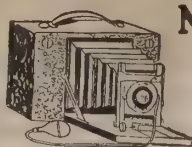
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The
Walker Carpenter
1-1-1905

American Friend

Vol. XI

NINTH MONTH 15, 1904

No. 37

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THE DAY'S WORK.

*A little corner for my Lord, to till ;
A little chalice for my Lord, to fill ;
Some blessedness to know, of labor done ;
Some quiet resting at the set of sun,—
And comes God's peace to overbrim my soul ;
Life hath no fragments. 'Tis a perfect whole.*

*Such grace as comes when hand and heart unite
To finish every task as in His sight,
Who stoops from heaven to give me, day by day,
His smile of cheer upon my humble way.
Such grace brings melody to flooding soul ;
Life hath no fragments. 'Tis a perfect whole.*

—MARGARET E. SANGSTER
in Sunday School Times.

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"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 1010 Arch St., Phila., Pa.

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The American Friend

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"That they all may be one."

VOL. XI.

PHILADELPHIA, NINTH MONTH 15, 1904.

No. 37.

SUBSTITUTES FOR THE SALOON.

WE ALWAYS dislike to encourage any controversy which at all engenders heat, but there seems still to be some misunderstanding of our position on the saloon evil, and we venture a further word. We print herewith C. E. Newlin's criticism of the editorial of Ninth month 1st:

You seem entirely to confuse the saloon-keeper and the patron of the "poor man's club." It is true, as you say, that it is the duty of the State to protect society by confining the counterfeiter and horse-thief, and, by furnishing them useful occupation, try to reform them. It may be the duty of the State to do the same thing with the criminals who persist in illegally selling liquor, after the sale is outlawed. But is it the duty of the State or society to refrain from outlawing these occupations until some other pastime is furnished the victim of the counterfeiter and horse-thief? So far as I know no one has ever advocated the "temperance saloon" for the sake of furnishing the poor saloon-keeper and bar-tender another occupation. On the other hand, where is the justification for sober, industrious society being compelled to furnish a temperance place of meeting for those who now furnish their own intemperate place of meeting, at a cost many times the cost of such a place without the intoxicating liquor?

Could you hear the glee with which my Democratic and Republican friends have read your editorial to me in defense of their theory that the saloon cannot and must not be outlawed until we have successfully established these temperance saloons, you would understand the seriousness of your position. I have re-read both your editorials carefully, and I cannot find one line that would in any way intimate to any one that you think the liquor traffic should now at once be outlawed as a beginning to its extermination. Instead, there is much ground for the defender of the license system thinking you approve of that system until we can successfully establish temperance substitutes. I can not believe this is your position, and therefore consider your position so lacking in clearness as to be very dangerous.

(1) It did not occur to us that any one who had for ten years read our editorials would suppose that we approved of licensing the saloon. We took it for granted that everybody knew that we considered the saloon an iniquitous institution, no more to be comfortably tolerated than any other method of human destruction. Perhaps we should do as old Roman Cato did—introduce every article with the words, "It must be destroyed."

At any rate, for those who still have missed the meaning of what has been said in the past, let it be said once for all—the saloon must be destroyed. That attitude goes with all we may say of the saloon.

(2) Now comes up the question of the "club" idea. Nobody can suppose that we consider a "club" of any sort a good substitute for a home where the true "family idea" is realized. But we have learned, after some years of earthly experience, to look at facts instead of lulling our souls with happy

ideals. We have been studying the actual habits of men as they are. And this much needs to be said here, that in undertaking to remake human society we must start with it as it is, not as we wish it were. Well, there is a very large multitude of men—unfortunately, too, many women—who meet for their social life in club rooms. It is a low stage of civilization, but one which now widely prevails. A similar form of life exists in country villages and among working men everywhere on the globe, so far as we know. They meet in groups, and have their social life in a way which would not appeal to most of us. At present workingmen meet mainly in saloons, and they maintain their "club" at an enormous expense. The fact that this situation exists is too plain to be denied.

(3) Now, "must we refrain from outlawing the saloon until we have successfully established temperance substitutes"? Of course not. The saloon is to be destroyed just as rapidly as it can be destroyed. But those who are in the saloon destroying business have discovered some stern facts. *The saloon cannot be destroyed until the citizens of this country want it destroyed.* It cannot be done by "resolutions" or by conferences of temperance orators. The saloon is at present an enormous social and political institution which can be conquered only by the construction of better social and political institutions.

(4) This does not mean that the prohibitionist is to stop his activities. Not in the slightest. He must simply recognize that his victory depends on larger statesmanship than he realized when he began his brave fight. It does not mean that the Woman's Christian Temperance Union is to slacken its work. Not in the slightest. Every boy saved is so much gained. Every no-license victory is a triumph for righteousness. Every city and every State which will vote down the saloon and then keep it out helps bring the final victory nearer.

(5) But a part of our work lies here—in winning to a better life and a better society those who now frequent the saloon and make it their "club-house." They are not ideal men, and we must not try too lofty ideals on them. They are, however, an enormous factor in this problem of ours. We have got to learn how to deal adequately with this part of our civilization before the saloon is out to stay out.

(6) Our friend asks, "Is industrious society to be compelled to furnish a temperance place of meeting for those who now furnish their own intemperate place of meeting"? No, it is not *compelled* to do it. We are not compelled to build churches, or to maintain any institutions to improve humanity. The only ground for maintaining temperance substitutes for the saloon is that it is *one* of the many ways of attacking the saloon. It, however, must not be a charitable affair. It must be self-supporting or no working man will have anything to do with it.

"THE FIRST PUBLISHERS OF TRUTH."

A vigorous effort was made in the lifetime of George Fox to get accurate accounts written of the way in which "truth and light first broke forth" in the various sections of Great Britain.

London Yearly Meeting, in 1676, "agreed and concluded":

1. That Friends of the monthly and quarterly meetings of each county be reminded to keep an exact account among themselves of those that first brought the message of glad tidings among them.

2. That their sufferings (to wit, of those first messengers), whether at steeple houses, markett places, or otherwise, be also recorded.

3. What friends first received them and their message.

Similar minutes, increasing in length and urgency, were sent down to the subordinate meetings until 1720. The result was that the "oldest inhabitant" and all weighty Friends were questioned by committees, and accounts were prepared telling "who first published the truth"; "what reception the truth had"; "what opposition the truth received" and "what judgments came upon those who opposed the truth."

Ninety manuscripts devoted to these and similar questions have been preserved in Devonshire library in London. These papers are now tender with age and could not be read and handled by the public without being destroyed.

Friends' Historical Society has taken up the work of publishing them, and the first installment is already off the press. The story of these "first publishers of truth" is a very simple one, so simple that it is quite easy to miss the grandeur and heroism which lie back of these plain narratives. There never was less attempt to write a large story. The saints and martyrs of these simple pages are just plain men and women in country clothes, with no halos or miracles. The accounts are written mostly by those who were a part of all that had happened and who remembered "that antient and faithfull friend, George Fox," and who were "convinced" when it cost much to say "thou." They tell of meet-

ings in orchards, in public squares, in market places and in steeple houses, as well as in private houses and in meeting houses. The great figures of early Quakerism are all here: Edward Burrough, John Camm, Francis Howgill, John Audland, William Dewsbury and many more who in their degree were "sons of thunder and sons of consolation," while the great man who was always at the forefront of the battle is George Fox. The writers love to tell how he came to their county and called them to "a free gospel," and how under his ministry the light broke forth.

The only regret we have in reading these accounts of the "beginnings of Quakerism" is the strong emphasis which is put upon the "judgments" which came to those who opposed these first messengers. It was natural, after all they suffered, that they should dwell on the way in which the divine hand fell upon their enemies, and it is remarkable how many of these brutal disturbers were suddenly "cut off," but one wishes that these things had not been quite so prominent in the thought of those who were apostles of the light, and who were called to make known a gospel of love and not of judgment.

However, we must not expect too much of these seventeenth century saints. They were men like us, and the entire sway of love comes very slowly, and it must be said that they made more account of it when an enemy was "convinced" than they did when he was "cut off."

The documents will be of great value to the historian of the period, and they are noble annals for any people. The Historical Society has done a good service.

EDITORIAL NOTES.

WE PUBLISH in another column this week more definite information than we were able to give last week concerning The International Peace Conference in Boston. Friends will find that their reception in Boston next month will be quite different from that which was given to the early delegations of Quakers who came to the Puritan city.

THE report of the chief secretary of the World's Fourth Sunday School Convention, which was held in Jerusalem last spring, gives some very interesting facts. It announces that there are, or rather were then, 260,905 Protestant Sunday Schools that have been heard from. They enroll 2,414,757 teachers and 23,442,998 scholars! This is the total for the world. The United States leads all other countries with 139,817 schools, 1,149,807 teachers and 11,493,591 scholars, which is only a little under one-half of all the world. Great Britain comes next. Greece

stands lowest on the list of the countries from which there were reports. It has four schools, seven teachers and one hundred and eighty scholars. Athens is not the eye of the world to-day. Those who lead the world in modern times study the Bible.

DEFENDERS OF THE FAITH.

BY JOHN E. M'FADYEN.

A strangely pathetic interest attaches to a great disciple when we find him making a great mistake. For even loyal disciples are not infallible. Sometimes they seriously misrepresent the mind of Jesus, and have to be brought back to wisdom by the stern way of rebuke. Such a rebuke was once administered to John the beloved. And it was very necessary, for he had been betrayed by his zeal into a great error. He had misread the large charity of Jesus. He had taken it upon him to rebuke one who had been doing beneficent work in the name of Jesus; and Jesus had been constrained to rebuke him in the memorable words, "Forbid him not."

CONDEMNED FOR DIFFERING FROM US.

The attitude of John is remarkable; more remarkable still is the reason for that attitude. "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." One would have supposed that John might well have felt sure of this man, for he had given two indubitable proofs of being on the side of Jesus. He was casting out devils—and was not that part of the very work which Jesus had commissioned his disciples to do? And he was doing this in Jesus' name, proving thereby that he was a believer in the power of that name and a disciple at heart; for, as Jesus said, no man could do a mighty work in His name and thereafter lightly revile Him. But John, with sublime indifference to these conclusive marks of discipleship, condemns and forbids him for no better reason than that "he followeth not with us." We would say it was amazing if we did not know that it was the way of the human heart always.

Apparently, then, it is possible for those who love Jesus dearly to misunderstand Him seriously, and to hamper the work of others who are serving Him with as much zeal as themselves and with more intelligence; for we cannot help feeling that the unknown man who owes his place in history to John's foolish rebuke, had an instinctive penetration into the essential conditions of discipleship far superior to John's own. For John's measure of discipleship was, at any rate for the moment, a purely external one—he followeth not with us—whereas this man felt that the true disciple is one who does the work of the Master, and that whether he follows "with us" or not, is a matter of the most utter indifference. Of course there were reasons at that time why John should have so completely, though mistakenly, identified the cause of his Master with that of his little disciple band; all the same, there is struck here the first note of that well-intentioned arrogance which has seldom

been wanting in the history of the Church. It has too often seemed to the powers that be that because some one "followeth not with us," does not share their opinions or indorse their methods, he is necessarily wrong, and must therefore be denounced, censured or excommunicated, as the temper of the age suggests; whereas all the time it may be he that is right and they that are wrong. He may be, by his actions or words, interpreting the spirit of his Master far more profoundly than they; and they may need the solemn rebuke, "Forbid him not."

In this spirit which is ever ready to rebuke unconventional service, there is something not altogether to be despised, for it is animated by jealousy for the honor of the Lord. Nevertheless, it is one of the most hateful sins of which a disciple of Christ can be guilty. For in insisting upon external standards, it displays a lack of insight into the real conditions of service; in rebuking a man who is doing the work of Jesus in the name of Jesus it displays an utter lack of charity as well as of intelligence; and in hampering the work of a sincere, devoted and intelligent servant, it is injuring the work of Christ himself, and retarding the progress of the world.

NOT OURS TO SET TESTS OF DISCIPLESHIP.

What is the condition of discipleship? Surely it is not following "with us." For who are we? Poor, stupid, loveless mortals, who at the best "know in part and prophesy in part," and at the worst are but caricatures of the ideals to which we aspire. Surely it is not adhesion to us but adhesion to Christ that is the true test of discipleship. Does the man about whose loyalty we are in doubt, and whose work we are thirsting, like John, to interrupt—does he "follow with Christ?" If he does, that ought to settle the matter for us. But how shall we know whether he follows with Christ? In the last resort we cannot know, for only the Lord can look upon the heart. But so far as we may know at all, we have no other basis for judgment than that indicated by Jesus himself when He said, "By their fruits ye shall know them." What a man does is the best available index to what he is; and if the business of his life is casting out devils—and the modern world is almost as full of devils as the ancient ever was—then we may well take his loyalty for granted. Or if we must suspect it, let us suspect along with it our own intelligence; let us suspect our interpretation of the mind and heart of Christ. For if Christ was misunderstood and misrepresented even by the man who lay upon his bosom, it will be no great wonder if we misunderstand him too.

It is unspeakably pathetic that such a reason should have been so often offered throughout the history of the Church for thwarting the unconventional service of some fellow-disciple—"he followeth not with us." Is he any the worse for that? For again, let us ask, who are we? Necessarily but a fraction of the great Church of Christ, and no more infallible than any other fraction. For it is a considerable strain on our credulity to suppose that any group of

mortal men has a monopoly of divine truth. Therefore our standards of judgment are necessarily limited, and may even be false, as John's were. The truculent and peremptory prohibition by which we think to do Christ honor, may be answered by Him with a rebuke. And when we shut out of our fellowship a man who is doing gracious and helpful work in the name of Jesus, the loss is rather ours than his. It is he and not we who represents the true Church; and no excommunication of ours can really deprive him of that "cheerful liberty of heart" which belongs to the brave and sincere. But he is vexed, though scarcely surprised, to find that so many who have ranged themselves under the banner of Christ have forgotten that where the spirit of the Lord is, there is liberty.

The Church, as President Rush Rhees has recently said, has often shown herself strangely "inhospitable to unfamiliar truth." Too often has her motto been, "We forbade him." Christ was brought to His cross by the chief priests, the scribes and the elders; that is, by the officials of the Church of his own time. His truth was too revolutionary and unpalatable, and they "forbade" him by nailing Him to a tree. That was the Jewish Church; here—in the story we are considering—is the Christian Church in embryo, forbidding one who cast out devils in Christ's name. It was the Church that compelled Galileo to deny what to-day every schoolboy knows to be true; and more than once within the last three centuries the Church has deliberately condemned an attitude which the advance of thought has later compelled her to tolerate, if not to accept. There is a bloody trail across the ages—trail of the innocent blood of those who were slain by the self-constituted defenders of the faith. The persecutors were by no means always bad men. They were often only conventional men, of scrupulous but unenlightened conscientiousness, who could not appreciate a nobler and more daring type of service than their own; and their weapons were the fagot, and the thumb-screw, and the rack, and the boot, and a thousand other unimaginably fiendish things forged in the furnaces of hell.

THE BETTER WAY OF TRUST AND TOLERANCE.

The weapons of persecution have changed but the spirit is ever the same—the spirit which in other days would have kindled the fagot, but which dare not do so to-day because of the brave stand for liberty and truth made by the men whom it murdered. "We forbade him"; and Jesus said: "Forbid him not." The spirit of Jesus is slowly working, and there are signs that the day is perhaps not so very far distant when men who are casting out devils in His name will be free to do their work serenely, none either daring or desiring to make them afraid. Then the true Church union will be consummated; for then men will be more eager to welcome than to forbid, more ready to accentuate the glorious hopes they share in common than the relatively trivial speculations which divide them. They will care more for the person of Christ than for a particular view of his

person, and more for truth than for a specific formulation of it.

The devils are legion; and all who are striving to cast them out are the friends of Jesus. Wherever there is a man doing what in him lies, in the spirit of Jesus, to check political corruption or municipal incompetence, gambling or drunkenness, prurient literature or degrading amusements, false or inadequate conceptions of the Bible or religion, disintegrating views of private duty or social morality, there is a man—whether his methods be unconventional or not, whether he "follows with us" or not—who deserves a royal welcome from all who count themselves the friends of Jesus. "Forbid him not," says Jesus. We may indeed, in an unconsidered enthusiasm for the cause we love, defy this solemn word of Jesus; and if we please, we may rebuke or persecute the man whose chief crime is that he "followeth not with us." But let us not forget that "inasmuch as ye did it unto him, ye did it unto Me."—"The Interior."

Knox College, Toronto.

THE INTERNATIONAL PEACE CONGRESS.

The thirteenth International Peace Congress will meet in Boston the first week in Tenth month, its sessions continuing during the week. The Congress opens on Second-day, Tenth month 3d. On First-day, the previous day, the services in the leading Boston churches will be devoted to the Peace cause. In the afternoon large special meetings will be held at Tremont Temple and elsewhere, with addresses by leading European and American ministers, emphasizing the duties of the churches and religious men in the Peace cause. In the evening there will be a musical prelude or consecration service at Symphony Hall; the Handel and Haydn Society, a chorus of over 400 voices, will sing, and there will be a full orchestra. In the distribution of tickets for this musical service, which are free, preference will be given to those coming to the Congress from outside Boston; and early application by mail to the Peace Congress Committee will be necessary to secure seats.

On Second-day, at Tremont Temple, the Congress will be welcomed by Hon. Patrick A. Collins, Mayor of Boston; Hon. John L. Bates, Governor of Massachusetts, and Hon. John Hay, Secretary of State, in behalf of the National Government. The deliberative meetings of the Congress will be held at Tremont Temple every forenoon during the week. In the evenings there will be public meetings, at Tremont Temple, Park Street Church, the Old South Meeting House, and Faneuil Hall, devoted to the various aspects of the Peace and Arbitration cause.

The meeting on Third-day evening will be devoted to the work and influence of The Hague Tribunal. Hon. Andrew D. White, chairman of the United States delegation at The Hague Conference, will preside; and there will be addresses by Sir John Macdonell, professor of international law in University College, London; M. Gustave Hubbard, member of the French Chamber of Deputies and editor of "L'

Justice Internationale," the French review devoted to the work of The Hague Tribunal; Hon. Oscar S. Straus, one of the United States members of The Hague Tribunal; Hon. William I. Buchanan, chairman of the American delegation at the late Pan-American Congress, and others. It is hoped that Count Albert Apponyi, president of the Hungarian Chamber of Deputies and one of the members of The Hague Court for Austria-Hungary, will be present at this meeting.

Other meetings will be devoted to the reduction of national armaments, to education, to the mutual relations of races, and to the special interests and duties of working men, of business men, and of women. Among the leading women who will be present are the Baroness von Suttner, of Austria, author of "Lay Down Your Arms;" Sophia Sturge, of Birmingham; Mrs. W. P. Byles, of Manchester; Frau Selenka, of Munich; the Countess Potting, of Austria; Dr. Yamei Kin, of China; May Wright Sewall, Anna Garlin Spencer, and Jane Addams. At the Faneuil Hall meeting for working men, Samuel Gompers, the president of the American Federation of Labor, will preside; and among the European speakers will be Herbert Burrows, of London, representing the Social Democratic Federation; Peter Curran, representing the General Federation of English Trade Unions; M. Claude Gignoux, representing the Copartnership Societies of France, and M. Henri La Fontaine, of the Belgian Senate. Details concerning the commercial meeting, the education meeting, and other meetings will be published later. The commercial meeting, addressed by strong representatives of important Chambers of Commerce and Boards of Trade and other leading men of affairs, will be of special significance. The meeting devoted to the principles which should control education for the creation of true international sentiment will be addressed by presidents of various universities and colleges and other leading teachers.

Among the hundred European delegates whose coming is already advised, and who will take part in the proceedings of the Congress, are noted the following:

The Bishop of Hereford; the Bishop of Ripon; William Randall Cremer, M.P.; Thomas Lough, M.P.; James Caldwell, M.P.; Duncan Vernon Pirie, M.P.; John Bryn Roberts, M.P.; Samuel Thomas Evans, M.P.; Dr. W. Evans Darby, secretary of the English Peace Society; J. Frederick Green, secretary of the English International Arbitration Association; G. H. Perris, secretary of the Cobden Club; J. G. Alexander, secretary of the International Law Association; E. D. Morel, of the Aborigines Protection Society; Percy Alden, of London; Dr. G. B. Clark, of London; W. A. E. Axon, of the Manchester "Guardian"; Rev. Richard Westrope, of York; Rev. Walter Walsh, of Dundee; L'Abbe Pichot, of Monaco; Pastor Charles Wagner, of Paris, author of "The Simple Life"; M. Emile Arnaud, president of the French International League of Peace; Prof. Th.

Ruyssen and M. J. Prudhommeaux, president and secretary of the Association de la Paix par le Droit; Prof. Langlais, of the University of Paris; M. Eugene Reveillaud, member of the French Chamber of Deputies; M. Houzeau de Lehaie of the Belgian Senate; Dr. Adolph Richter, president of the German Peace Society; Prof. Hoffman, of Stuttgart, member of the German Reichstag; Herr Alfred H. Fried, of Berlin, editor of the "Friedenswarte"; Herr Edward de Neufville, of the Frankfort Peace Society; Herr Georg Arnhold, president of the Dresden Peace Society; Prof. Quidde, of Munich; Herr Richard Feldhaus, of Gasel; John Lund, member of the Norwegian Parliament; Signor E. T. Moneta, president of the Italian Peace Society; the Marquis of San Giuliano, Signor Alfred, Signor Gerard, and Signor Cerutti, of the Italian Parliament. There will also be delegates from Canada, Mexico and South America.

On Sixth-day evening there will be a festival and dinner with speeches at Horticultural Hall; tickets for the dinner will be sold to all who wish to attend, at \$2.00. On one afternoon a reception for the delegates will be given by the Mayor of Boston. The afternoons will be devoted, in the main, to social entertainments and excursions—special excursions being arranged for the delegates, to Cambridge, Concord, Plymouth and the historic points in Boston.

Arrangements have been made with all of the railway lines of the United States east of Colorado and most of the Canadian lines, by which they will sell tickets to Boston and return, for those coming to attend the Peace Congress, for one fare and a third. Those coming from the Pacific Coast may secure St. Louis Fair rates to St. Louis or Chicago, and thence the reduced rates to the Congress. When the ticket is purchased, which should be at least twenty minutes before departure, the ticket agent will give the passenger a certificate, which must be signed in Boston at the Peace Congress Bureau, and by the agent of the railroads at 67 Federal Street. Upon presentation of the certificate thus signed, a return ticket may be purchased at one-third the regular fare. Tickets for Boston will be issued from Ninth month 29th to Tenth month 5th. The return journey must be begun not later than Tenth month 11th. The Boston hotels of every rank are well known. Any preferring boarding or lodging houses may inquire at the Congress headquarters at Tremont Temple upon arrival, or address the Peace Congress Committee, 20 Beacon Street, Boston.

All peace and arbitration societies, and all religious, educational, philanthropic, industrial, or commercial organizations in sympathy with the general aims of the Congress are entitled to send delegates, and are invited to do so; and any individual friend of the cause may join the Congress upon payment of \$1.00. All are requested to secure cards at the Congress headquarters early, or by mail in advance—and this is especially recommended—from the Congress Committee.

OHIO YEARLY MEETING.

This assembly convened at Damascus, Ohio, at 10 a.m., Eighth month 25th, under a precious sense of the divine presence. After an hour spent in prayer, praise and testimony, the usual routine business was taken up, credentials of visiting ministers were read, and the epistles from London and Dublin, which seemed marked with an unusually spiritual tone, were listened to.

The visiting ministers this year were Leanna Hobson, Minnie Bassett, Oliver M. Frazer and Lucy Johnson from Indiana Yearly Meeting; Rebecca Flagler, Edgar L. Requa and Frank H. Clark from Western; Jonathan B. Wright from Wilmington, and Edgar J. Sanders and wife (missionaries) from Iowa Yearly Meeting. All these had acceptable and helpful service.

For many years the sessions of this yearly meeting have been marked by a more earnest and intense evangelistic spirit than those of most other yearly meetings, more or less of definite work being always done in the conversion of sinners and the sanctification of believers. The same spirit largely pervaded the meeting this year. There was much less noisy and questionable demonstration than last year, but there was much searching of heart among the ministers and workers, and an all-absorbing desire for purity and perfectness of heart and life. It is a great blessing to any yearly meeting to have the spiritual interests of its members always in the foreground, and to have leaders who are livingly concerned to see that this is the case. It not only facilitates the (so-called) business of the church, but it imparts to it a peculiar sacredness which endears it to the hearts of the members. It also sends back the members to their various fields and services with renewed spiritual strength and fervor. The yearly meeting which overlooks or lightly treats this important feature of its work, greatly wrongs its subordinate meetings and its individual members.

The statistical report indicated a small decrease in numbers. It was claimed, however, that this showing was due to statistical errors both this year and last, and that in each of these years there had been a gain instead of a loss. To secure a more perfect report in the future, it was decided to appoint a statistician, whose duty it should be to obtain uniform and accurate reports from the subordinate meetings.

Loving tributes were paid to the memories of Judith C. Johnson and Sarah Healey, ministers, and Sarah Hathaway, an elder, all of whom had deceased within the past year.

Evangelistic labor during the year had resulted in thirteen hundred recorded conversions.

The Friends' Bible Institute and Training School had had a prosperous year, and though not under the care of the yearly meeting received the encouragement of that body. A committee was appointed, whose duty it should be to visit that institution, examine its work, and report to the yearly meeting.

The Educational Committee urged upon the trustees of our academies the importance of knowing by

careful examination the religious experience and beliefs of persons employed by them as teachers; and parents were urged to use their best endeavors to secure for the public schools teachers who believe the Scriptures and who are experimental Christians.

The Board to which was entrusted the location of a college, reported it had agreed to accept the offer of the property at Hudson, Ohio, formerly occupied by Western Reserve College, provided sufficient funds could be raised to repair and improve the property, and to insure running expenses for a term of ten years. Having failed to approximate the sums required, the Board asked the direction of the yearly meeting.

There was a large expression in favor of continuing the effort for the Hudson property, and about two thousand dollars were voluntarily subscribed for that purpose. There was, however, such a manifest want of unity upon the subject that at a later session the Board reported unfavorably to a continuation of the effort, and asked to be released. The request was granted.

The result of this action was, presently, a more general and more enthusiastic expression than ever before in favor of a college. A new Board was appointed, invested with all the powers of the former Board, and consisting of three members at large and three from each of the six quarterly meetings. The cause has probably suffered no loss through the apparent failure of last year's effort.

The subject of Foreign Missions, in which this yearly meeting has taken a marked interest, is more dear than ever to the hearts of the members. The burden of this people is a burden for souls. This is manifest in all its work. The reports from the missions in China and India and Africa were interesting and encouraging, though the year has not been without its fresh difficulties and trials of faith.

The religious services this year were not so exclusively evangelistic as they generally have been, but were highly instructive and helpful to the church. The salvation of the children was a prominent theme, and its treatment by different speakers will doubtless have large results. Few persons seem to know much about this subject or to realize its importance.

Many hearts have been moved to earnest prayer for the preservation of boys and girls from the snares everywhere laid for them by immoral men and women. The addresses of Mrs. Edholm on "The Traffic in Girls" have opened the eyes of many to the importance of this subject.

Conspicuous among the blessings enjoyed by the yearly meeting have been the presence and labors of Arthur T. Pierson, the justly renowned advocate of missions, and advocate of evangelical orthodoxy. His sermon, First-day morning, on the plan of salvation was based on Rom. 6: 14: "Sin shall not have dominion over you; for ye are not under the law, but under grace," and was remarkable for its perfect simplicity, its logical clearness and force, and its unction. Not less instructive and impressive was the sermon in the evening on the final stage in redemp-

tion. His missionary address and other services were also inspiring.

The meeting closed on Fourth-day afternoon, under a deep sense of the lovingkindness of our heavenly Father, and with a general longing better to fulfill His pleasure in all things.

It had been previously decided to meet next year at the usual time in Columbus, Ohio, if the Lord permit.

W. P. P.

CAMBRIDGESHIRE.

[The following article is reprinted from "The First Publishers of Truth," which is editorially reviewed in this issue. Copies of this publication can be had at THE AMERICAN FRIEND office. The price of each volume is 75 cents; to members of the Historical Society, 60 cents. The ancient spelling is preserved. For "off" read of, and note that *u* is used for *v*.—ED.]

CAMBRIDGE.

Some of the sufferings of the people off god (Called quakers) by the scollers and the Rude and blood thirsty people off this towne and universitie off Cambridge, breiffly Related as followeth.

Vpon the 8th day off the 2nd month Called Aprill, 1660, the scollers (who are taught but not off the lord) with other Rude people brake violently upon us into our owne hired house with a malicious spirit, and a Cruell intent in there hearts, as did appeare by there Cruelly beatinge of us and drawinge of our blood and drawinge off severall off us out by the haire off the head, haueinge Regard neither to old or younge men, or women with Child, but did uery much abuse them by tearinge there Cloathes, tumblinge and moileinge diuers in the nasty and loathsome Channells in the streets; and this did the scollers and the Rude multitude unto us, att our meetinge.

Vpon the 13 off the third month followinge (Called may), the unruly scollers and the Rude people came to our owne hired house, and uiolently brake open seuerall doores thereoff, and brake the lockes and bolts with a great hammer, and when our meetinge was ended, we, passinge away to our seuerall outward habitations, was most shamefully abused by the Rude Scollers and the wicked people, seuerall hundreds standinge in the streets, some beatinge off vs, others Rejoyceing to se us beaten, and neuer a magistrate appeared to suppress these wicked actions, but Alderman Blackly, which could not pacifie the Rude multitude, because they will not obey Justice; and this was done at another meetinge.

Vpon the 20th of the same month, the disorderred Scollers, which is a shame to there seuerall tutors, who joined themselues with the worst of men, Came in with one off the Constables, who came under a pretence to search us for Armes, and searched some of vs and found a bible in a freinds pocket but noe armes; and then the rude multitude did fall uiolently upon us and drew some off us out by the haire off the head, and pulled and haled most off the Rest and

punched some, insomuch that for a tyme they were in danger off their liues, whither they would Recover yea or nay; this was att another meetinge. Vpon the 27 off the same month, the blood thirsty men and scollers did joine themselves together with a murderous intent and purpose in there hearts towards us, and Came desperatly and uiolently in vpon us, seuerall scores iff not hundreds, and some with sticks, and strucke freinds on the heads faces and hands, A Justice off peace beinge in the Roome and saw there wickednesse, Charged them in the Kings name severall tymes to be quiet and to keepe the peace, but the scollers and others beinge soe wickedly bent, they neither Regarded the Kings name nor him, although he was a justice, but most wickedly went and gott a smiths great hammer, and brake open 4 doores and brake a wooden window, and tooke peices of the boards and beat us with them in our owne hired house and drew us out into the streets and there knocked seuerall of us downe and drew the blood or spilled off 24 of us or more, insoemuch that it was seene in seuerall places in the streets upon the stones; all this beinge done neere the mayors house, he not at all appearinge that day untill this mischeife aboue mentioned was ouer; and then the mayor passinge by the doore to the steeple house and the Shreiffe Cominge with him, they made a stand att the doore off our meetinge house; and the shreife viewed the hauocke that the Rude multitude had made in the house, and went out and made proclamation for all to depart upon the perrill that should fall there on. Yett soone after they were passed away the Rude multitude came in againe and fell to worke, as if some carpenters had beene att worke, pullinge most off the staires downe, soe that we could not gett up into the Chamber, and brake most off the glasse that was aboute the meetinge house, and did much wronge to ye house.

And those wicked Riotous persons followed freinds to the townes end; and in a most unreasonable and unmercifull brutish manner beatinge and stoneinge off us all the way, soe that uery few escaped from Receiuinge much wronge done unto there bodies, and some they hield, while others put durt in there mouths. And afterwards as we were passinge through the streets they stabbed two women privatly, the one being an aldermans wife in the towne, the othere a widow woman; and yet to this day euery first day haue they come in a most sauage manner, seeking for to destroy us; and the major [mayor] of ye towne being willing to grattifie the wicked people and scollers causes people to stand in the streetes to stop friends from there owne hired house.

Heare all may see what moudie waters this fountayne of Cambridge streams forth.

And we whose names are under written doth owne good an wholesome lawes, and godly learned ministers who doth serue the liuing god and not there owne bellies; and he who ministers frely unto those who are heires of salvation, those we loue and allow of, with the rest of all true christians, and we hope we shall do for ever, and if man heare not our complaint, the lord of heuen and earth will.

The International Lesson.

THIRD QUARTER.

LESSON XIII.

NINTH MONTH 25, 1904.

REVIEW.

Read Psalm 103: 1-12.

GOLDEN TEXT.—The Lord is merciful and gracious.—Psalm 103: 8.

DAILY READINGS.

Second-day, Ninth mo. 19.—The kingdom divided. 1 Kings 12: 1-20.

Third-day, Ninth mo. 20.—Jeroboam's idolatry. 1 Kings 12: 25-33.

Fourth-day, Ninth mo. 21.—Asa's good reign. 2 Chron. 14: 1-15.

Fifth-day, Ninth mo. 22.—Wicked kings. 1 Kings 16: 23-33.

Sixth-day, Ninth mo. 23.—Elijah victorious. 1 Kings 18: 20-46.

Seventh-day, Ninth mo. 24.—Encouraged. 1 Kings 19: 1-21.

First-day, Ninth mo. 25.—Translated. 2 Kings 2: 1-11.

The period covered by the lessons of the Third Quarter is from 937 B.C. to about 851 B.C., or not quite a century. The lesson from Amos, of course, is regarding a later period, but essentially the same in character, as the East has always changed very slowly.

The lesson taught by the selections studied is the one emphasized by the whole of the Old Testament, which is, that those who serve the Lord are blessed, and those who forsake Him suffer, and if they persist in their course are punished and finally rejected. The history is one both of encouragement and of warning, and is an admirable illustration of the New Testament words, "Whatsoever things were written aforetime, were written for our instruction, that we through patience and comfort of the Scriptures might have hope." In "The Kingdom Divided" we see how reasonable requests rejected stir up strife, bring about division and lead to idolatry. In "Jeroboam's Idolatry" a legitimate result follows from separation, and shows how policy alone often brings about sin. In "Asa's Good Reign" the lesson is taught that much good always follows a genuine effort after reformation and a return to that which is right, and when reliance is placed on the Lord the result is always blessed. "Jehoshaphat's Reform" shows that "when one truly repents he does his utmost to repair the damage he has done." In the story of "Omri and Ahab" we have the reverse of that of Asa and Jehoshaphat; it shows also how much ability to work evil rests with those who are in places of power and influence. "God Taking Care of Elijah" is a beautiful illustration of how God takes care of those who put their trust in Him. The story of Obadiah and Elijah shows that one may live a righteous life even when surroundings are most unfavorable. In "Elijah on Mount Carmel" the power of the Lord is shown and the failure of the followers of Baal manifested. It teaches that a decision must be made, and that now, as then, it must be between righteousness and unrighteousness, between the flesh and the spirit, between Baal and the Lord. In "Elijah Discouraged" we see indeed how even good men become discouraged and cast down, but we see also that "God never forsakes His people in the hour of trial" if they put their trust in Him. In "Elijah Encouraged" we see how that God gives new visions of Himself, that He has more than one way of carrying out His plans, and above all that the highest revelation of God is not in

the storm, in the whirlwind, in the fire, in the earthquake, but in the still small voice of His spirit in the heart. We also see that one of the best remedies for depression is something to do. We are not to wait for something startling, but are to seek to do God's will in every-day affairs of life. In "Elijah Taken Up" we see the close of a wonderfully picturesque, eventful and remarkable life. Elijah, as it has been pointed out, was a mysterious man as to his life; he was a man of tremendous passions; he was a prayerful man; he was a man of strong self-control, but he was intensely human, for he had his times of weakness; he was "a man of like passions with us," and we can see was tempted as ordinary men are tempted, but we can also see, for our comfort, that he conquered temptation. In "Israel Reproved" the prophet Amos, who lived long after Elijah, brings a message of woe to Israel, but also a message of encouragement: "Seek ye the Lord, and ye shall live." It is never too late to repent if the heart honestly turns to the Lord and turns the back on sin. We see, also, that it is righteousness which really exalts a nation and not material prosperity or power. "Seek good, and not evil, that ye may live: and so the Lord of Hosts shall be with you."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR NINTH MONTH TWENTY-FIFTH.

CHEERING FACTS ABOUT MISSIONS IN JAPAN AND KOREA.

Zech. 14: 3-9, 20.

Second-day, Ninth mo. 19.—What is to be. Psalm 72: 12-20.

Third-day, Ninth mo. 20.—Missions go forward. Psalm 89: 19-26.

Fourth-day, Ninth mo. 21.—Signs of Christ's coming. Psalm 96: 11-13.

Fifth-day, Ninth mo. 22.—Christ a light to Gentiles. Acts 26: 22, 23.

Sixth-day, Ninth mo. 23.—Idolatry must fail. Isa. 44: 6-11.

Seventh-day, Ninth mo. 24.—The ends of the earth. Jer. 16: 19-21.

The eyes of the world are turned to Japan to-day, and we read almost with amazement of the doings of this youngest of all the nations in her conflict with the giant Russia. For it is essentially a new nation, sprung from the self-sacrificing of the feudal chiefs of but a few years ago, when their conception of national interest led them to withdraw into private life that the emperor might truly rule a united people. The closing decade of the last century saw the foreign commerce of the Island Empire nearly treble in value, while the spread of knowledge and intellectual culture has been almost as rapid.

Hardly less rapid have been the changes in the religious conditions of the nation. A returned missionary said in the Ecumenical Conference in 1900: "In the briefest period Christian missions in Japan have illustrated the various phases of the foreign work—opposition, success, hesitation, and even reaction. Ten years ago it seemed as if the nation would turn to the living God at once, but now such glorious success seems afar off. Yet surely God's blessing is with all true-hearted work, and in Japan none may say

that the gospel has not brought forth a fruitage rich and full."

Japan has shown herself a religious nation, yet the influx of Western learning has shaken the belief in the old faiths, and the struggle is now between agnosticism and Christ. The gospel of force and material prosperity has been preached by the armies and traders of the so-called Christian peoples, and the Japanese have shown themselves apt pupils. We can but wait with prayerful earnestness for the outcome of the present war to know what attitude they will hold toward a gospel of love after the deadly struggle with the champions of one of the great churches of Christendom.

Christians there are in army and civil position, as well as in the schools, and the duty of the Church is to multiply her offerings in the time of new adjustments and new opportunity that is sure to come, even in the face of new difficulty.

Korea may become politically yet more closely related to Japan in case of her ultimate success, yet their conditions are likely to remain dissimilar. The "Hermit Nation" was first successfully reached by medical work, and it was doubtless the pledge of royal favor toward the Korean Hospital that held the ground during some years of popular hostility; but twenty years have made great changes in this little realm of twelve millions of people, an increase from 800 to 5,000 professed converts being reported in a given area within four years. Young men who had disdained the thought of manual labor sought opportunities for work to enable them to procure a Christian education, and have themselves become leaders of groups of native followers of Christ.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

"THE BRUMANA CONFERENCE."

"I have heard people speak of giving the plain gospel, but after more than twenty years on the foreign field the 'good news' intrusted to us grows more and more wonderful to me. We can give the gospel in plain words, but let us never speak of it as the 'plain gospel.'" Thus spake G. M. Machie, in the closing service of the conference of foreign missionaries held at Brumana, Syria, from 2d to the 7th of Eighth month, 1904. Then he reviewed the many phases of the work as discussed during those days, and showed that the ultimate aim of it all was to "Glorify our Master, Jesus Christ, that He may be the first-born among many brethren" (Rom. 8: 29), and the hearts of the hundred and eighty-nine missionaries present responded, Amen.

The great theme of the conference was, "The Message and its Messenger."

The missionary gospel was treated under the following heads: Salvation, Sainthood and Service.

The missionary was discussed as a student, as an evangelist, as a fellow-worker, as a social being, and as a man filled with the spirit of God.

The meetings were held under a canopy on the top of the Lebanon Mountains.

Each morning there was a sunrise prayer meeting, which was attended by almost all the members of the conference, and together we realized the precious feeling which comes when a body of worshipers meet their Lord. Throughout the day every meeting began and closed with a short season of silent prayer.

Some of the things that impressed one who was attending this conference for the first time were:

1. The presence, earnestness, wisdom and charity of the gray-haired men and women who have been laboring in Syria for thirty and forty years.

2. The zeal of many sons and daughters of missionaries who have taken up the work that has been so faithfully carried on by their parents.

3. The lines of service that seem to be best established in this field are: Educational, Medical and Press.

4. The Christian Endeavor and Sabbath School are yet in their infancy. This year the "Model Constitution" and "Year Book" for the Christian Endeavor Societies were published in Arabic, and next year the International Sabbath School Lessons will appear for the first time in the Arabic dress.

5. The work done for the insane is receiving God's blessing. In the four years since the hospital was opened three hundred patients have been received and seventy have been sent home cured.

We hope Christians everywhere will pray for Syria and Palestine. The light shines dimly where it once shone bright.

ROSA E. LEE.

Things of Interest Among Ourselves.

Zeno H. Doan and wife are to continue their labors another year at Danville, Ind.

Dr. Richard H. Thomas continues much the same. It would be a pleasure to us to report an improvement in his condition.

H. Orville Jones has received the unanimous request of the Friends of Valley Mills, Ind., to remain with them for another year.

William P. Angell has been requested to remain as pastor in New Castle Friends' Meeting another year, and has accepted.

Friends who desire to secure board and lodging during Indiana Yearly Meeting may apply to Robert W. Randle, 1132 Main Street, Richmond, Ind.

Benjamin Cody has written, and published at Newmarket, Ontario, "A Short Account of the First Settlement of Friends in Canada." It is an interesting story, and we hope to have more to say of it later.

A. Edward Kelsey writes from Palestine: "THE AMERICAN FRIEND comes with a live message to us from week to week, which is much needed now that we are deprived of many of the privileges of the homeland."

Danville Quarterly Meeting was held at Mill Creek, Ind., Ninth month 3d and 4th. Sylvester Newlin was in attendance, and was favored with messages of life and power. David Hadley and family have lately moved to Danville.

Willis Bond has gone from Watseka, Ill., to Mooresville, Ind. The Friends of Watseka gave a double reception the first of this month to bid farewell to Willis Bond and to welcome Curtis Aye, who is coming among them. Willis Bond was presented with a beautiful library chair.

Irving King, now of Brooklyn, N. Y., received the degree of Doctor of Philosophy from Chicago University on Ninth month 2d.

Dr. Robert Warder, of Washington, D. C., has been prevented by illness from returning to his duties at Howard University, where he has for some years been a professor. He has felt obliged to resign his position, and is living at present at Holmesburg, Pa.

The following Friends were appointed by New England Yearly Meeting as delegates to the International Peace Congress in Boston: Timothy B. Hussey, North Berwick, Maine; Augustine Jones, Newton Highlands, Mass.; Rufus M. Jones, Haverford, Pa.; Mary E. Miars, Lynn, Mass.; Charles Sisson, Providence, R. I.; Sarah J. Swift, Worcester, Mass.; Thomas Wood, Dorchester, Mass.

Sterling Quarterly Meeting was held at Sterling, Kansas, Eighth month 26th to 28th, 1904. The congregation was small, but the meeting throughout was one of special favor. One reason for the small representation from the other meetings was the death of one of our aged members, funeral taking place during quarterly meeting. Josiah Butler, Yearly Meeting Superintendent, was present, and gave valuable teaching on Seventh- and First-days. On Seventh-day evening a session on education was held. No visiting ministers were present.

The Friends' Tract Association of London is publishing, from time to time, a series of little booklets on "Friends, Ancient and Modern," which sell for one penny. Six of these little biographies have already appeared, viz., George Fox, Samuel Bowley, Elizabeth Fry, Stephen Grellet, Peter Bedford and Thomas Chalkley. The latest of the series to appear thus far is "Thomas Chalkley, Minister and Mariner," by Joseph Taylor, former missionary in India. These little books are within the reach of everybody, and are well worth reading.

Here is Archdeacon Farrar's estimate of George Fox. It is a letter written to Joseph J. Green in 1889:

"Dear Sir: I have always been deeply interested in Fox. I think that he was a thoroughly sincere, holy, courageous and illuminated man, sent forth of God to be a prophet to his own age, and to recall neglected truths to the memory of his countrymen. Of course, like other prophets, he had his errors and limitations, but he uttered great and memorable truths, and I should like to see a good selection of his utterances with a brief biography.

"Yours very truly, F. W. FARRAR.

At Lynnville, Iowa, on the 30th of last month, occurred the fiftieth anniversary of the marriage of John T. Newby and his wife, Martha W. Newby. John T. Newby is 82 years old, and his wife is 71. They were both born in Perquimans County, N. C., and came with their parents to Henry County, Ind., 65 years ago. They were married in meeting at Raysville, Ind. They are Friends, and so have been their ancestors on both sides of the house for many generations. They came to Iowa 26 years ago. To this devoted couple have been born nine children—six sons and three daughters, all of whom are now living, and all were present at the anniversary. The youngest child is now 30 years of age. Besides they raised a grandson whose mother died when he was an infant a week old. All the children are upright citizens, and none have ever joined any other church. These two elderly Friends have always been active and influential members of the church.

A severe blow has come to the Friends at Durham, Maine, in the tragic death of Edwin W. Webber. The deceased was twenty-six years of age, the son of Charles W. and Miriam C. Webber, a birthright member of Durham Monthly Meeting of Friends, and president of the local Christian Endeavor Society. It would be difficult to overestimate the true manliness and Christian character of this young man, of whom it might be said that from his early childhood he sought "first the kingdom of God and His righteousness." His sound judgment and integrity caused him to be highly respected both in business and municipal affairs, and his cheerful and helpful personality made him a favorite of young and old alike. In Second month last his head was injured by a kick from his horse, and although no serious results were apprehended at the time, in a few months his head began to trouble him, and he suffered much from depression. On Eighth month 25th he was missing from his home, and three days later his body was found in the river. During the weeks of mental unrest which preceded his death the patience and sweetness of the deceased were marked, and his friends are sustained in their almost overwhelming sor-

row by the assurance that their loved one is sweetly resting in the home which he so desired and strove that all might be prepared to enter.

Penina Hill Wilson sends us the following account of Buffalo Quarterly Meeting, Kansas: "Buffalo, Kansas, Quarterly Meeting was held Eighth month 25th, 26th and 27th, at La Harpe, Kansas. We had the largest attendance at all the sessions, except the meeting on ministry and oversight on Sixth-day afternoon, that we have had in several years. George M. Fortune, of Stark, preached an able sermon Sixth-day evening. Old and young appreciated the Gospel truths as they came from this gifted speaker. His ringing words of truth clothed in good English went straight to the hearts of his hearers. On Seventh-day morning President Edmund Stanley, of Friends' University, came in and stayed till the close of the quarterly meeting. His theme Seventh-day morning was 'Justification of Early Friends' Conduct,' and was appropriate to our quarterly Meeting, and highly valued by the members present. The far larger part of the membership came to the church from the world, and know nothing of Friends' doctrines—that is, the real foundation upon which the church was built. The sermon was especially helpful to all of us. The business session began at 2.00 p.m., and the large amount of business was transacted in unity and harmony. Seventh-day evening Edmund Stanley gave a lecture on 'The Status of War in the Twentieth Century' to a large, appreciative audience. At 11 a.m., First-day, he again spoke to a crowded house. At 3.00 p.m. an adjourned session of the meeting on ministry and oversight was held. At 7.00 p.m. the regular Christian Endeavor meeting. John A. Laughlin led the closing session of the quarterly meeting. All went home feeling that the Lord had blessed us."

Probably never in the memory of Friends in the North of Ireland has there been a feeling of such deep and widespread sympathy as has been evoked by the sad boating disaster on Lough Neagh on the 23d inst., whereby four members of Ulster Quarterly Meeting and two of their friends lost their lives. Of these, John F. and Herbert Green, were the only children of Isaac and Rebecca Green, both of whom are valued members of Belfast Meeting.

John F. Green had just attained his twenty-first birthday, and his brother was two years younger; both had been educated at Lisburn and Sidcot Schools, and Herbert Green was afterwards at Bootham. At Sidcot School they formed the acquaintance of Hugh and Frank Catchpole, from Guernsey, and it was while the latter were spending their holidays with their former schoolmates that the sad occurrence took place. Before leaving their homes, to which they were destined never to return, John F. and H. Green and their two visitors agreed that they should all return from Lakeside (Lurgan) next day and attend a Bible reading in the afternoon, which had been arranged for Arthur Midgley, of Saffron Walden, who was engaged in a mission in Belfast under the auspices of Friends' Adult School.

Alas! when Friends were assembling for that Bible reading some of them heard for the first time the sad tidings.

Many feel it to be a personal loss, for John F. and Herbert Green had endeared themselves to those who knew them; and perhaps still wider is the feeling of the loss to Belfast Meeting, as they had given promise of being useful members of our little section of the church. They both took a great interest in Lisburn School Old Scholars' Association, and John F. Green had lately been appointed treasurer.

The other occupants of the boat were their cousins, Winifred, Frank and Dorothy Green, children of Wm. J. and Susan E. Green, of Lakeside (both of whom are elders in Lurgan Meeting). All three had been educated at Lisburn School, where they were much beloved. Frank Green distinguished himself for his scientific and mechanical ability, while his sisters, Winifred and Dorothy, were winners of exhibitions. The latter was continuing her studies at Denbigh, and had just passed the Oxford senior examination, gaining first-class honors, with distinction in Scripture, though she had only reached the age of sixteen and a half years. Her success in that examination she knew before setting out on the fateful excursion, but a postcard from the head mistress, in which she spoke of her as a credit to her school and country, arrived too late for Dorothy to see.

Winifred Green, the sole survivor of the disaster, has lately been studying at Westfield College, London, and intended presenting herself for the London B.Sc. degree in the autumn. Happily she is making satisfactory progress towards recovery, after the wonderful mental and bodily strain to which she was subjected.

The Friends' Meeting House at La Harpe, Kansas, was dedicated Eighth month 28th. Edmund Stanley, president of Friends' University, had charge of the services. He gave a very helpful sermon, his subject being, "By Their Fruits Ye Shall Know Them." Starting with the statement that religion is inherent in the human family, he spoke of the fruit of the religions of the world, comparing them with Christianity. Priests and creeds are not the makers of religion, but the result of man's religious nature trying to find an avenue of worship. La Harpe Friends now have a nice frame building free of debt. On the preceding evening President Stanley gave a lecture on "The Status of War in the Twentieth Century."

An educational conference of the Friends' academies of Indiana and Western Yearly Meetings was held at Indianapolis, Eighth month 16th and 17th. Representatives from the following academies were in attendance: Central, Plainfield, Ind.; Fairmount, Fairmount, Ind.; Bloomingdale, Bloomingdale, Ind.; Vermillion Grove, Vermillion Grove, Ill.; Union High, Westfield, Ind.

The officers elected were: Morris E. Cox, Westfield, president; Leon L. Tyler, Fairmount, secretary. The following program was carried out:

Third-day, Eighth month 16th, 8.00 p.m.—Business meeting; discussion, "What Are Your Three Greatest Needs?" Answered for Spiceland (not represented); for Central, by C. M. Hobbs, president Board of Trustees; for Fairmount, by Ancil E. Ratliff, president Board of Trustees; for Bloomingdale, by Principal Andrew F. Mitchell; for Vermillion Grove, by Principal Frank H. Clark; for Union High, by Principal Irvin Stanley. Informal discussion; miscellaneous business.

Fourth-day, Eighth month 17th, 10.00 a.m.—Devotional; "The Development of the Friends' Academies," Principal C. E. Cosand, Plainfield, Ind.; discussion; "Reciprocal Relation of the Friends' Academies and Earlham College," President Robert L. Kelly, Earlham College; discussion; "Relation of the Academies to Public Education," Principal Leon L. Tyler, Fairmount, Ind.; discussion.

Afternoon Session.—"Endowments: Their Necessity and How they Shall be Obtained," Principal Frank H. Clark, Vermillion Grove; discussion; "Church Loyalty toward the Friends' Academies and the Christian Duty of Patronizing Them," Principal Andrew F. Mitchell, Bloomingdale, Ind.; discussion; report of committees; miscellaneous business; adjournment.

The following resolutions were adopted:

Called together from a sense of our common and mutual needs the representatives of the Friends' academies in Indiana and Illinois recognizing the worth of these institutions as incentives to character and culture, and their maintainance as essential to the perpetuity of the church, do hereby resolve:

1. That it is our duty to keep before the church and community the value of these agencies of higher education; that we strive by every legitimate method to endow and equip these academies for better service, and that we maintain the high Christian and moral standing that will recommend them to bring forth the fruits of character and efficient service.

2. That we request the yearly meeting superintendents of education to allow more time in the sessions of the yearly meetings for the discussion of the academies, their needs and prominence in educational work.

3. That we wish to express our appreciation of the public schools and their work. We are not antagonizing them, but we believe that better opportunity is given in denominational schools for a distinctly religious atmosphere that adds greatly to the development of true character.

4. That we believe that it would be helpful to the church and the academies to have a course of study which shall be as nearly uniform in all the academies as local conditions will permit.

5. That we recommend that a committee be appointed to work out such a course, and report to our meeting next year, keeping in view the fact that about fifty per cent. of our graduates will attend college.

6. That we tender our sincere thanks to the Friends of Indianapolis for the use of their church for these meetings.

Signed: Andrew F. Mitchell, Principal Bloomingdale Academy; C. E. Cosand, Principal Central Academy; Frank H. Clark, Principal Vermillion Grove Academy, Committee on Resolutions.

The conference then voted to hold a meeting next summer, and, on motion, the president appointed as a committee on permanent organization and program for the next meeting, Leon L. Tyler, Principal Fairmount Academy; C. M. Hobbs, Presi-

dent Board of Trustees, Central Academy; Andrew F. Mitchell, Principal Bloomingdale Academy.

President Kelly, of Earlham College, in his talk recommended the toning up of academy courses by increasing the time given to some of the subjects, and not attempting too many lines of work. A committee, consisting of the Principals of the several academies, with President Kelly as chairman, was appointed to arrange a uniform course of study.

The matter of presenting the interests of the academies to the yearly meetings was taken up, and Lewis E. Stout, of Plainfield, was appointed to present it to the Superintendent of Education of Western Yearly Meeting, and Leon L. Tyler to Indiana Yearly Meeting.

The following representatives were in attendance: From Spiceland, no representatives; from Central, C. M. Hobbs, president Board of Trustees; Principal C. E. Cosand, Bertha Carter, and Emery Ratliff, members of the Faculty; from Fairmount, Ancil E. Ratliff, president Board of Trustees; Mrs. Ruth Ratliff, Principal and Mrs. Leon L. Tyler, members of the Faculty; Bloomingdale, Arthur Pickett, member of the Board of Trustees; Principal Andrew F. Mitchell; Vermillion Grove, Principal Frank H. Clark, Laura Hedges, members of the Faculty; Union High, Morris E. Cox, president of the Board of Trustees; Abel Doan, secretary of the Board; Principal Irvin Stanley, A. K. Tomlinson.

Several visitors attended the sessions, and the entire meeting was characterized by a lively enthusiasm, and adjourned with a general all around handshaking and many expressions of appreciation for the good start made.

BORN.

SEIN.—To E. M. and M. M. Sein, Friends' Mission, Matlahuala, Mexico, Eighth month 21st, 1904, a son, Reuben.

MARRIED.

MATLACK—STOKES.—In Friends, Meeting House, Woodbury, N. J., Fifth-day, Ninth month 1st, 1904, Samuel Roberts Matlack, of Moorestown, N. J., and Marian Webster Stokes, of Woodbury.

WOOD—BIRDSALL.—At Leptondale, N. Y., Ninth month 1st, 1904, Thomas Wood, of Boston, to Georgia B. Birdsall.

DIED.

BINFORD.—At his home, Salem, Iowa, Fourth month 6th, 1904, Benajah Binford, in his 84th year, a member of Salem Monthly Meeting. He was born in North Carolina, moved with his parents to Indiana when 6 years old, and came to Iowa in 1849. Though in feeble health for years, he was faithful in attendance at meetings, and liberal in his support of the church, giving other evidence of his faith and trust in Christ.

HUSSEY.—At North Berwick, Maine, Eighth month 30th, 1904, Lawrence, youngest son of Augustine J. and Helen M. Hussey, aged 3-years.

JONES.—At the residence of her parents, H. Orville and Jocelyn E. E. Jones, 1924 Bellefontaine Street, Indianapolis, Ind., Theresa Lewis Jones, Eighth month 30th, 1904, aged 25 days.

PARKER.—On Seventh month 19th, 1904, Joseph R. Parker, a member and elder of New Garden Monthly Meeting, N. C., in his 85th year. The deceased was a lifelong Friend, being originally a member at Simon's Creek, in Pasquotank County (a meeting now laid down), near the first settlement of Friends in North Carolina. He was among the Friends who moved from Pasquotank into Perquimons County, and gave the most active years of his life at Piney Woods Monthly Meeting at Belvidere.

WAY.—At the home of her daughter, Mindie L. Frazier, in Pasadena, Cal., Eighth month 22d, 1904, Anne M. Way, wife of Henry O. Way (deceased), a member of Earlham Monthly Meeting, El Modena, Cal., in her 88th year. She was the eldest daughter of Henry and Mary Frazier, and was born at New Garden, in Guilford County, N. C. A mother beloved in Israel.

WEBBER.—Eighth month 25th, 1904, Edwin W. Webber, of South Durham, Maine, son of Charles W. and Miriam Webber. Further particulars of this sad event are given in another column.

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A PICTURESQUE ARMY.

The American Sunday School Union recently completed its eightieth year's work for the neglected children of our country, and is furnishing the press with some interesting facts. Being an undenominational work, helpful to the churches in every State, its success will give widespread satisfaction.

If we could take all the scholars and teachers who were enrolled in the schools organized by the American Sunday School Union last year, and form them into a column, standing five abreast in ranks, allowing three feet to each rank, in good marching order, we would have

THE DOCTOR'S WIFE

Agrees With Him About Food.

A trained nurse says: "In the practice of my profession I have found so many points in favor of Grape-Nuts food that I unhesitatingly recommend it to all my patients.

"It is delicate and pleasing to the palate (an essential in food for the sick), and can be adapted to all ages, being softened with milk or cream for babies or the aged when deficiency of teeth renders mastication impossible. For fever patients or those on liquid diet I find 'Grape-Nuts and albumen water very nourishing and refreshing.' This recipe is my own idea, and is made as follows: Soak a teaspoonful of Grape-Nuts in a glass of water for an hour, strain and serve with the beaten white of an egg and a spoonful of fruit juice for flavoring. This affords a great deal of nourishment that even the weakest stomach can assimilate without any distress.

"My husband is a physician, and he uses Grape-Nuts himself, and orders it many times for his patients.

"Personally I regard a dish of Grape-Nuts with fresh or stewed fruit as the ideal breakfast for any one—well or sick." Name given by Postum Co., Battle Creek, Mich.

In any case of stomach trouble, nervous prostration or brain fag, a ten days' trial of Grape-Nuts will work wonders toward nourishing and rebuilding, and in this way ending the trouble. "There's a reason," and trial proves.

Look in each package for the famous little book, "The Road to Wellville."

a picturesque Sunday School army arrayed in solid phalanx more than eleven miles long.

If we were strong enough to walk eleven miles along this vast host, we would be surprised to see so many bare-foot boys, and girls with calico dresses and sun-bonnets. While plainly clad, most of them have intelligent faces. We would observe they had been supplied with good literature. More than 27,000 Bibles and Testaments might be counted in their hands, also about the same number of song and library books, and many thousand lesson papers.

To review this great Sunday School army, 97,800 strong, which the American Sunday School Union recruited, organized and equipped all in one year, would be an impressive sight. Many decisive battles of the world's history have been gained by a force not so large. To hear this army of children sing would be inspiring and cheering.

CONVERSIONS.

If we should take those who were converted in the Sunday Schools organized by the Society, and stand them side by side, in single file, allowing two feet to each, this line of young converts would reach nearly four miles.

A MILE OF CHURCHES.

The American Sunday School Union has been called the pioneer and recruiting agency for the churches. If we could take all the churches which grew out of Union Bible Schools last year, and stand them end to end, allowing forty feet to each, we would have the imposing sight of a line of churches reaching one mile.

Many of them are neat and tasty, some very plain. Among these 133 new churches may be found many representatives of the various denominations.

OTHER VIEWS.

Imposing as the foregoing columns are, other features of the Union's work are equally as impressive. If we should take all the schools which the Society strengthened during the year, and place them side by side, allowing thirty feet to each, we would have a solid line of Sunday Schools seventy-two miles long.

The multitudes who attended the 450 public addresses delivered each week by missionaries of the Society, and the young people in Union schools who resolved to seek a higher education, would also be an interesting sight.

The men who did this wonderful work would form an interesting procession. The 259 faithful missionaries employed by the Society, some in their little wagons, some on horseback, others on foot, all enduring hardness, to evangelize the destitute.

830 MILES OF HOMES.

During the year missionaries of the Union visited thousands of homes, many of whom have rarely, if ever, been entered by a Christian minister. By words of admonition and circulating good literature secured the hearty co-operation of many parents in the good work.

If we could take these 221,500 homes visited by the missionaries, and place them side by side, allowing twenty feet to each house, we would have a line of homes 830 miles long, extending over hill and valley, further than from Philadelphia, Pa., to Louisville, Ky.

My name on a
 lamp-chimney says,
 "Pay double for
 me; I give double
 light and don't
 break."

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

SALIENT POINTS.

1. Vast as this labor was, it should not be regarded as something new or unusual, for the Society is doing substantially as much, year after year, as there are yet about 12,000,000 children and youth in our country who have not been enrolled in any Sunday School; a number larger than all the standing armies of Europe combined, we can readily see how greatly this work should be enlarged.

2. Many communities where these schools were organized will not be able to support churches for years to come. This is all the greater reason why they should now have good Sunday Schools.

3. In perfect loyalty to the churches, the Society provides for the children who are not reached by any other agency. Nothing has been found which takes the place of Bible instruction for establishing noble principles in the minds of the young and uplifting the true standard of morals.

The American Sunday School Union desires to furnish full particulars regarding the method, expense and results of its work.

Anyone desiring information may apply to

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can readily digest and assimilate Borden's Eagle Brand Condensed Milk because the casein, which is in ordinary cow's milk, undergoes physical alteration in the process of condensation, which makes it digestible. It brings the result which every parent is looking for, viz., strong and healthy children.

AT SUNDOWN.

Far more than all I dared to dream,
Unought before my door I see;
On wings of fire and steeds of steam
The world's great wonders come to me,

And holier signs, unmarked before,
Of love to seek and power to save,—
The righting of the wronged and poor,
The man evolving from the slave;

And life, no longer chance or fate,
Safe in the gracious Fatherhood,
I fold o'er-wearied hands and wait,
In full assurance of the good.

And well the waiting time must be,
Though brief or long its granted days,
If Faith and Hope and Charity
Sit by my evening hearth-fire's blaze,

And with them, friends Heaven has
spared,
Whose love my heart has comforted,
And, sharing all my joys, has shared
My tender memories of the dead,—

Dear souls who left us lonely here,
Bound on their last, long voyage, to
whom
We, day by day, are drawing near,
Where every bark has sailing room.

I know the solemn monotone
Of waters calling unto me;
I know from whence the airs have blown
That whisper of the Eternal Sea.
—J. G. Whittier.

"THE WORLD PASSETH AWAY."

It is a solemn truth that "the world
passeth away and the lusts thereof."
The very things the world desires and
longs for fail to satisfy. They see that
change and decay are busy ever. Their
fountains of delight are constantly fail-
ing. Men grow weary of a profitless
quest for happiness. There is no solid
assurance save as man's life harmonizes
with God's will. "He that doeth the will
of God abideth forever."

WHAT'S THE USE

To Keep a "Coffee Complexion."

A lady says: "Postum has helped my
complexion so much that my friends say
I am growing young again. My com-
plexion used to be coffee-colored, muddy
and yellow, but it is now clear and rosy
as when I was a girl. I was induced to
try Postum by a friend who had suffered
just as I had suffered from terrible indi-
gestion, palpitation of the heart and
sinking spells.

"After I had used Postum a week I
was so much better that I was afraid it
would not last. But now two years have
passed and I am a well woman. I owe
it all to leaving off coffee and drinking
Postum in its place.

"I had drank coffee all my life. I sus-
pected that it was the cause of my
trouble, but it was not until I actually
quit coffee and started to try Postum
that I became certain; then all my trou-
bles ceased, and I am now well and
strong again." Name furnished by Pos-
tum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the
famous little book, "The Road to Well-
ville."

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cost is 5c. per line each insertion. No advertisement is
accepted for less than 25c. Cash with order.

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A TRIP of eleven days to St. Louis Fair, \$78.50.
Will leave Reading Terminal Ninth month 27th
at 10.30 a. m., with Pullman and dining car service
first-class. Going via Wabash R. R. from Buffalo.
For further information address Box 444.

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and accurate repairing, with prompt service,
has brought me the custom of many Friends.
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Be of good cheer. When the wicked
man turneth from his wickedness (then,
there and then) he shall save his soul
alive, and all his sin and wickedness shall
not be mentioned unto him. What your
"measure" of guilt (if there can be a
measure of the incommensurable spirit-
ual) may be, I know not. But this I
know, that as long as you keep the sense
of guilt alive in your own mind, you will
remain justified in God's mind; as long
as you set your sin before your face, he
will set them behind his back.—Charles
Kingsley.

YEARLY MEETINGS IN 1904.

Western Yearly Meeting, at Plainfield,
Ind., Ninth month 16th. Lewis E. Stout,
Clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Richmond,
Ind., Ninth month 28th. Elwood O. Ellis,
Anna M. Roberts, Clerks, Richmond, Ind.

Kansas Yearly Meeting, at Lawrence,
Kan., Tenth month 7th. Edmund Stan-
ley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Balti-
more, Md., Eleventh month 11th. Allen
C. Thomas, Clerk, Haverford, Pa. Anna
King Carey, Clerk, 838 Park Avenue,
Baltimore, Md.

Set yourself earnestly to see what you
were to do, and then set yourself earn-
estly to do it; and, the loftier your pur-
pose is, the more sure you will be to
make the world richer with every enrich-
ment of yourself.—Phillips Brooks.

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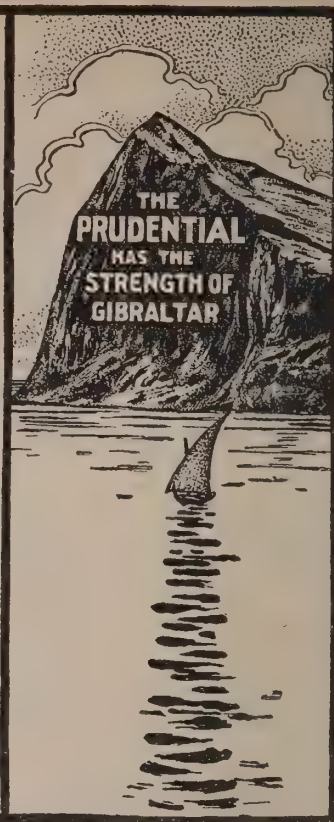
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FROM DARK TO LIGHT.

*I know the night is near at hand,
The mists lie low on hill and bay;
The autumn sheaves are dewless, dry,
But I have had—have had—the day.
Yes, I have had, dear Lord, the day;
When at thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light.*

—S. WEIR MITCHELL.

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CHARLES WAGNER.

The visit of M. Charles Wagner to this country marks an important and interesting stage in his career. To recapitulate the chief features of it thus far: He was born about fifty years ago in Alsace, of a long line of humble, pious Protestant ministers, and was in natural succession also dedicated to the Church. After a preliminary education in his village school, supplemented by a course of classical and religious lessons from the village pastor, he was sent straight from his green fields and pastures, from his country home, companions, amusements, occupations, thought and talk, to Paris, there to make a beginning of his theological studies under an Alsatian compatriot and theologian. He remained in Paris six years; went thence to Strassburg, where he was studying for his degree when the Franco-Prussian war wrested his country and his people from their allegiance and transferred them by the point of the sword to Germany. Feeling that he could not thus be trans-

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ferred, when the time came for him to fix the place of his home and his work, he selected France.

With his bride, a young Alsatian like himself, he settled in a small village within the French border line, and for several years maintained the traditions of his family by fulfilling the simple but onerous duties of a village pastor.

Intellectual necessities, perhaps such as his pastoral ancestors had not known, and a spiritual energy such as perhaps may never have disquieted them, drove him from what was his predetermined field of labor, to Paris, where he sought a mission for himself and found one in the Faubourg St. Antoine.

Perhaps not in Christendom could a field of missionary work have been found of rockier soil, of thornier growth, of more unwholesome atmosphere. The difficulties to be overcome attracted, however, rather than repelled the stalwart young pastor; the vision of the harvest to be gathered one day from it, inflamed his heart with the enthusiasm that makes of the labor itself the reward of the laborer. Wagner put his hand to the plow in that field, and he is still tracing furrows in it.

For years his only chapel was an upper room, No. 2 Rue des Arquebusiers. Here, seed by seed, was stored the precious grain saved from the tares of humanity that grow rank and wild in the Faubourg St. Antoine. Here, one by one, was brought, not the one that was lost, but ninety and nine that were lost out of every hundred. Here week-day lectures, Sunday services, Sunday School, night and day classes for young men, classes for young women, and the many and various charitable and religious organizations that naturally ensue from sincere and active church membership, are now rooted and growing vigorously in that once spiritually abandoned spot of Paris.

The enlargement of the little salle de la Rue des Arquebusiers into the Eglise Boulevard Beaumarchais has also followed in natural order. M. Wagner, in his coming lectures, will doubtless speak of the historical and social conditions that he had to contend with in his round of labors; of the various and heterogeneous elements of humanity, ranging up to the intelligent workman and down to the bestialized drone and vicious criminals of both sexes that he had to work with.

The books he has published are a part of the harvest he has gathered from this field: "Youth," "Justice," "Courage," "Around the Hearthstone," "The Better Way," "The Simple Life," "The Friend"; as also are the innumerable addresses and papers read before different meetings for the advancement of the cause of popular education, moral action and social reform.

From the Faubourg St. Antoine his influence has spread over Paris and France. He is at present the leader of liberal Protestantism in France, and as such has answered recently the series of letters published in "Le Protestant," entitled, "Free Thought and Liberal Protestantism," written by M. F. Buisson, one of the leaders of French free thought, who with great ability endeavored to prove that favorite conclusion of both the French Catholic and infidel—the identity of liberal Protestantism with rational-

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ism. ("Libre Pensée et Protestantisme," par F. Buisson et Charles Wagner. Fishbacher, Paris.)

M. Wagner has written no finer, nobler pages than in these letters that contain his own profession of faith and the manifesto of French liberal Protestantism, which although united with workers of all degrees of free (or shackled) thought in all good effort for sociological and educational improvement inaugurated of recent years in France, and fighting as it does in the ranks of the anti-clerical party for freedom of church and school, yet in no wise severs itself from its religious authority or denies its divine commission.

What differentiates the liberal Protestant from the Freethinker, says M. Wagner, is faith in God. "As for this vocable God, against which you have so many reservations to present, I recog-

(Continued on page 631.)

REDUCED RATES TO CENTRE HALL, PENNA.

Via Pennsylvania Railroad, Account Patrons of Husbandry Exhibition.

To accommodate visitors to the encampment and exhibition of the Patrons of Husbandry, to be held at Centre Hall, Pa., September 17th to 23d, the Pennsylvania Railroad Company will sell round-trip tickets from all stations in Pennsylvania and from Elmira to Centre Hall, Pa., at special reduced rates.

These tickets will be on sale and good from September 16th to 23d, inclusive, and good for return passage until September 26th.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, NINTH MONTH 22, 1904.

No. 38.

THE VALUE OF WANTING.

THE first weeks of a little baby's life are mainly spent in sleep. The great ministries of life are wrought for it while it lies in slumber. The forces of growth are working away, as silently as the fall of a snowflake, while the recipient is unconscious. God gives, as of old, to His beloved in sleep.

But this passive state must not be pushed too far. It is only one side of the little creature's life. Occasionally he wakes up. And then he is not passive. He makes his wants known. He *insists* on having them attended to. These very life processes which have been going on in silence make a new supply of food necessary. There is a strange feeling of lack which disturbs the whole system. He does not *know* what he wants. He can not *describe* his sense of lack. But he is made so that he can announce it in a good vigorous cry.

When this surging cry rises out of his deep, nothing will hush it. It is useless to bring in the rattle or to sing pretty lullabys, or to try to divert him from the main issue. The want of his whole being goes into his cry, and no substitutes will do now. His attention may be arrested for a moment, but immediately the old demand rises again, stronger and firmer than ever. The result is, he gets what he wants!

The babe and the suckling has his lesson for us. Christ was continually emphasizing the value of wanting, hungering, thirsting, knocking, seeking, asking. He compared the kingdom of heaven to a city which must be taken by violent siege. He tells us that everything is possible for the determined soul that refuses to let go until the blessing comes.

The craving hunger for eternal things is in us all. We have our sense of lack as surely as the waking baby has. "We are made for God, and our hearts are restless till they rest in Him." We know that we cannot feed our own souls, and we "come to ourselves" and discover that we are perishing with hunger. But we lack the baby's persistence. We cry out for a short minute. We send up an eager prayer for that which we need to give us life, but if it does not come at once we are too apt to fall back on substitutes. We try the world's old ways of lulling a spiritually hungry soul. The rattle and the lullaby

work this time—i.e., they make the soul forget its native hunger. But they work only disaster.

The *prevailing* soul is the one which will not stop crying until the true food of the soul comes. The world is well supplied with easy ways for deadening the passion for the eternal. But alas for him who yields to the attraction of the substitute, who tries to still an immortal soul on some near-at-hand sugar plum.

The main difference in men lies here. In one class are those who are *hushed* with pleasure or success, or riches or culture, who stop the great quest mid-way because they have found some half-good which quiets them for the moment. In the other class are those who will slacken no jot until they win the *final good* for which their whole being cries out, who press on with the violence of a besieger, with a determination like that of a hungry child, until the blessing for which they have wrestled is won.

A SETBACK IN MAINE.

WHILE the great party managers are figuring out whether the Maine election forecasts the triumph of the Republican or the Democratic candidate for the Presidency, those of us who care more for *moral* issues than for *party* issues find in this election small comfort. In two of the counties—Cumberland and Androscoggin—the great contest was upon the election of a sheriff. In both these counties the issue was sharply drawn. On one side stood a man who was out and out for the enforcement of the prohibitory law; on the other a man known to be in favor of nullifying this law. Sheriff Cummings, of Androscoggin County, who for two years has made a heroic effort to enforce the law, delivered a great speech just before election, from which we quote:

The issue is clearly drawn this year, more clearly than it was two years ago. Then my opponent was a gentleman who had early announced that he would faithfully enforce the liquor law, and many Democrats voted for him who would not have voted for him had they not believed he stood for all the Republican candidate stood for. But such is not the fact this year. The issue is clearly drawn. The opposition make no pretense to anything else. The question, stripped of all disguises, is whether there shall be an honest, faithful administration of the sheriff's office and the continued enforcement of the liquor law without collusion or bribery, or, whether this administration shall be turned down for open rum shops, run with the knowledge and consent of the sheriff, and with all the consequent train of evils when law and constitution and solemn oath are violated and officials are in collusion with law-

breakers. Let there be no confusion or confounding of the issue. The law is not the issue; it is its administration. It is the simple question whether you want your own law respected, or whether you want it violated.

I have been told on what conditions I could have the vote of the county. If I would make a deal I could have that vote. But I have not and I will not. I will be true to you even in defeat, but I will not be false to you for any victory that could be won. If decent people cannot stand by a decent administration then let it be defeated. There can be no bitterness in a defeat on the platform upon which I stand. There could be no satisfaction in a victory won at the expense of integrity and manhood. You have infinitely more at stake in this election than I have. I have only the cares of the office and the responsibilities and duties that go with it. But you citizens have the honor and reputation of the county; the integrity of law; the stability of society and the common welfare. Are you ready to trade this off for anything to be gained by a victory for the saloon?

Nothing could be more straightforward and manly. And on that platform, Sheriff Cummings has been defeated. In Cumberland County, in which Portland is situated, the defeat is also sharp and decisive. There, the present sheriff is against enforcement, and his policy has been supported by a reelection. This is one more chapter in the complicated story of the Maine law, where the enforcement of the law of the State depends on the prevailing sentiment of a county, a sentiment which is almost as shiftily as New England weather. We can discover no comfort in these returns; they show a very low comprehension of the majesty of law, and they indicate that the struggle still before us is a very long one.

THE DEATH OF FRANCIS WHITE.

It will be sad news to many of our readers to hear that Francis White, of Baltimore, has passed beyond. Ever since the great Baltimore fire, which was a great shock to him, he has been slowly failing, until First-day morning, the 11th inst., when his life came to a peaceful end.

He was a native of North Carolina, but his great business career began when he came to Baltimore, where he was very successful in acquiring this world's goods. During the great revival in Baltimore, under the leadership of D. L. Moody, Francis White became deeply interested, and he was among the foremost in promoting the work of that evangelist. From that time on his interest in religious work has steadily deepened. Though through and through a Friend, he was always glad to help on any lines of work which would advance the kingdom of heaven.

His largest public service was in educational fields. He was one of the original trustees of Johns Hopkins University and Hospital, and he contributed generously toward the million dollar fund which was raised two years ago. He had been for many years

a manager of Haverford College, and he was a liberal contributor to many other Friends' institutions.

He was a quiet, retiring man, unassuming in his manner, but with wide interests, and marked by real devotion to the causes which were near his heart. Few Friends were more appreciative than he of the work done by THE AMERICAN FRIEND, and his encouragement to it is a pleasant memory.

EDITORIAL NOTE.

WILLIAM G. HUBBARD wishes to make up a list of books which are especially helpful for those who are called to the ministry, and who are engaged in active religious service. He wishes to have those who have been helped by their reading send him the names of the books that have helped them most, including name of publisher and price of book. We hope many will respond to his request. From the answers received he will make up a small library of the most helpful books which can be bought for one hundred dollars. His address is Cedar Rapids, Iowa.

FOR THE AMERICAN FRIEND.

THE FRUITS OF THE HOLY SPIRIT.

BY THEODORE L. CUYLER.

A bountiful crop of weeds will always grow spontaneously on any neglected piece of ground. In like manner sin is spontaneous in the carnal heart. The Apostle Paul calls the roll of a very ugly brood of what he styles "the works of the flesh" in the fifth chapter of his letter to the Galatians. But wheat and corn must be sown, and orchards must be planted. Wherefore in vivid contrast to the spontaneous products of unregenerate hearts, he specifies certain most beautiful and precious "fruits of the Holy Spirit."

While many talk confidently about man's self-reforming power, yet God's word and human experience make it certain that when men have tried to reach the highest, noblest, purest spiritual life without the aid of God's Spirit, they have lamentably failed. Bible religion is a growth, a development; and it requires a root. That root is of divine origin. The root of the best characters and the best lives is a new spiritual principle implanted by the Holy Ghost. This is the meaning of regeneration. This root is as invisible to the eye as the root of an apple tree; but the tree is visible with its beautiful blossoms in May, and its bountiful fruitage in October. The inward life of the tree overhangs the boughs with innumerable apples, which the sun crimson with its warm blush, and then the "good tree" presents to its owner its "good fruit" as its consummated season's work.

There is a striking analogy between an orchard and the true Christian Church—which is not a monopoly of any single denomination. It is made up of "the faithful in Christ Jesus." Christians are

simply converted sinners. They have turned to God under the drawing influence of the wondrous divine love; and the Holy Spirit is the author of their regeneration.

The attempt to take the supernatural out of our religion would be as fatal as the attempt to remove from the skies the light and the life-giving warmth of the sun. God's Word meets every minister as he enters his pulpit, and every teacher or parent who desires the conversion of a child with the emphatic declaration—"With the Holy Spirit *everything*, without the Spirit *nothing*!" Every true Christian is "born of the Spirit." He is created anew in Christ Jesus. To the carnal heart sinning is as natural as breathing; the incontestable evidence that the heart is renewed and under a new Master is that it bears the fruits of the Spirit.

Let us go around this goodly tree of Christian character and shake down a few of these apples of gold. The first one specified by the Apostle is *Love*. It well deserves the pre-eminence. The very essence of Bible piety is to love the Lord our God with all the heart and soul, and our neighbors as ourselves. Our religion ought to be saturated with love; it ought to breathe out in our every-day talk as freely as in our prayers; it ought to ennoble a Christian's business transactions; it ought to write his ballot and sweeten his citizenship; it ought to own his purse and be felt in the grasp of his hand. He that thus loveth is born of God.

The next grace is *Joy*; and this is as different a thing from mere jollity as the steady sunlight is from the brief flash of the lightning. I have never seen this grace gleam out more brightly than when carried at the prow through a midnight tempest of adversities. A genuine child of Jesus Christ can sing in the dark and "rejoice in tribulation." Can a skeptic or a worldling do that?

Peace is the third in the catalogue of the Holy Spirit's fruits. This is the sweet serenity of a pardoned and accepted soul that has found the "rest" which Christ promiseth. When wicked and wayward selfishness has grounded arms in the citadel of the heart, and surrendered its will as well as its affections, Jesus says to us, "My peace I give unto you." Worries about the transient things and the temporal things ought to be no more disturbing than the ruffings of a light breeze on the surface of the great deep sea.

Long-Suffering and Gentleness are mentioned as twin graces. The literal meaning of the first word is the power of holding still under provocation. It is the rare and beautiful grace of forbearance. Christ Jesus was its loftiest embodiment when He breathed out on the cross that divinest prayer of magnanimity and patience, "Father, forgive them; for they know not what they do."

Goodness is philanthropy—the unselfish love of our fellow-men, whatever their caste, color or condition. It is Christianity on foot—with a Bible in one hand and a loaf of bread in the other—food for hungry souls and bodies too. It is not the religion that

suns itself on the warm side of a well-endowed church, but the practical Christ-likeness that seeks out the lost, going down in the diving-bell of practical mission work to bring up pearls for Christ's crown out of the slimy depths of ignorance and vice.

But this article is too brief to dwell on all the fruits of the Spirit in a consecrated life. There is *Faith* that joins the soul to Jesus and overcomes the world; and there is *Meekness* that chooses an humble place, esteeming others before itself. By no means least comes *Temperance*, which means self-control for our own sake, and self-denial for the sake of those who might be tempted to their own destruction. Righteous law may prohibit the open haunts of temptation as slaughter-houses for body and soul; but Bible-temperance goes deeper yet, when it forbids the use of that ensnaring beverage which bites like a serpent and stings like a viper. When professed Christianity puts the bottle out of its own house, it is better able to break the bottles of the dram-shop.

What a glorious catalogue of fruits we have been beholding on a well-laden tree of a godly life! What an evidence of the power of Calvary's atoning blood and the gospel of redeeming love! What a proof of the vital and indispensable need of the *Holy Spirit* in subduing the power of Satan and of sin in the heart, and of producing the genuine and enduring graces that beautify and bless humanity! And what a tremendous argument for fervent and importunate prayer for the outpourings of the Holy Spirit!

Brooklyn, N. Y.

FOR THE AMERICAN FRIEND.

SOME NOTES OF HISTORIC INTEREST IN RELATION TO LA GRANGE PRE- PARATIVE MEETING.

[Read at the close of the quarterly meeting held at Poughkeepsie, N. Y., Ninth month 8th, 1904.]

Samuel Janes Dorland came from Holland in the ship Spotted Cow, in the year 1663, and settled at Hempstead, L. I.; married, and had two sons. One of them came to Dutchess County, N. Y., where he purchased a tract of land in the town then called Beekman. The meeting house ground which we are occupying to-day was a part of this purchase; also the homestead owned by our friend, Anna Dorland Wiley, who is a direct descendant through four generations.

Oswego Monthly Meeting (now called Poughkeepsie) was set off from Nine Partners in Twelfth month, 1799, and has continued to be an established meeting up to the present time.

The meeting at Beekman was held under the care of a committee in the house of Samuel Dorland, Jr., from 1803 until 1809, said committee regularly sending a report of the manner in which it was held, and the spiritual condition of the same.

The monthly meeting makes this minute in 1809: "This meeting proposes the propriety of building a

meeting house at Beekman, at a cost of fifty pounds, which meets the approval of the meeting."

The house was accordingly built in 1810.

The monthly meeting at this time embraced four preparative and meetings for worship, viz., Oswego, Appoquage, West Branch and Beekman.

It appears from the records that these meetings were the central places of worship for nearly the whole community at that time. Seldom was a meeting held when there was not a request for membership, or of an intention of marriage laid before the meeting, such intentions passing through two preparative meetings.

It is noteworthy to find that Friends of that day gave liberally of their means, according as God had prospered them, contributing freely of their material goods for the support of those less favored than themselves, remembering the command, "Thou shalt open thy hand wide unto thy brother, to thy poor and to thy needy in thy land."

Nine Partners Boarding School then being in its infancy, required much sacrifice to meet the demands for its support, but this being the only Friends' school then accessible, it proved a great blessing to their descendants.

Their proportion of funds for the yearly meeting's use, for the civilization of the Indians under their care, and the assistance which they gave to build seven meeting houses within the limits of the yearly meeting, drew upon the sense of responsibility which they felt to Him who had blessed them with an inheritance for which they had not labored, but which it was their duty to maintain.

When the separation in the Society occurred in 1828, the members of Beekman Meeting remained faithful advocates of the ancient principles, and in this testing time they found a safe refuge in Christ, whom they had confessed before the world as their Saviour and Redeemer.

Their meeting house was retained by Friends, one family only leaving on account of disunity. The quarterly meeting having come to the conclusion that the cause of truth would be promoted by holding one of its sessions in this place, decided to build a larger house for its accommodation, which was done, and the quarterly meeting was held here in Eleventh month, 1838.

Preparative meetings and meetings for worship have been held here continuously, until within the past two years, during which time they have been discontinued on account of local conditions.

The principles of peace were carried out in the lives of these early settlers, and when the War of the Revolution occurred, they refused to bear arms or to contribute in any way to military requirements.

A late historian says of them: "The Quakers were non-combatants, and undergoing the trials and anxieties that attend such catastrophes, were driven from their homes, suffering in person and in property."

One of this number was elected a member of the Canadian Parliament, but refusing to take an oath lost his seat in the House.

While we know that virtue does not come by lineal descent, yet the Lord honors his children who put their trust in Him, and from this ancestral stock there have been many valuable members of our branch of the church, many elders "whom we have esteemed very highly in love for their works' sake;" also six ministers whom we have known personally. One of these was our beloved friend, John T. Dorland.

MARY T. MOORE.

INTERNATIONAL, INDUSTRIAL AND INDIVIDUAL PEACE.

MEMORIAL.

To My Countrymen, Greeting:

You are hereby respectfully and earnestly memorialized: To prayerfully consider and actively to be felt on the side of both International, Industrial and Individual Peace—especially to the ends of conciliation and arbitration being insisted on to settle warring interests, in place of violence and contention.

The thousands of millions of dollars lost in a war between nations are small beside the wholesale murder and mangling incident to it. All these combined, however, are insignificant compared to the moral evils of war, through many thousands of young men coming out of it full of impurity, intemperance, gambling, ruffianism, profanity, Sabbath breaking, and such like.

Hence, when as now, cause of war has a means of cure through The Hague Peace Court, it is both privilege and duty for Christians, in and out of the pulpit, to persistently and pointedly be heard and felt in favor of all national differences being referred to that court—heard by the subject being made the topic of sermons and at prayer meetings, and of essays and recitations in common schools. Also, the topic in part or in whole of articles in religious and local newspapers; heard by memorials to State and National legislatures; by personal and by collective letters to legislators, and otherwise, as occasion may require, to oppose war as a deadly enemy to the Church of Our Lord.

War, in face of The Hague Court, is well-nigh, it not quite, "Presumptuous Sin"—"Unpardonable Sin," it may be, for which we are measurably individually responsible. Is not the call, therefore, loud to seek to create such public opinion, national and international, as to make International Arbitration practically obligatory—especially also to aid weak nations to get its advantages?

Similar suggestions apply to the Industrial section of this subject. A single strike, in only a portion of one of the United States, has recently cost our country as a whole, in a year, more than the value of the aggregate output of all our American gold and silver mines for that year. But that vast cash cost is insignificant beside the moral loss incident to ideas and methods of violence engendered, and the appalling planting of anarchy for the future. Therefore, there should be no uncertain sound to the imperative demand by Protestant clergy and laity, and the relig-

ous press, that quarrels between labor and capital be settled by courts of conciliation and arbitration; and that such courts be sustained by public voice as well as sentiment. Especially as strikes and lockouts, like war between nations, never settle the troubles they relate to, but leave contending elements in worse case at the close than at the beginning.

As a means to the good ends of Industrial Peace, it is hereby respectfully maintained that, as in France, New Zealand, and other countries, there should be a Permanent National Industrial Peace Court in the United States, provided by Congress.

As one means to Industrial Peace, it is hereby suggested and urged that contracts between persons have an arbitration clause, the same in some such form as the following, or its equivalent, to wit: "If any misunderstanding occurs under this contract we agree to settle it by amicable reference to disinterested third parties, and to abide by their decision. This, instead of incurring the expense and arousing the animosities almost sure to arise in litigation before courts of law." As a means to International, Industrial and Individual Peace, there should be a Permanent, Periodic International Congress to consider these good ends, that congress to meet once in five years.

GEO. MAY POWELL.

Philadelphia, Pa., U. S. A., May 7th, 1904.

We concur in the above:

JOSHUA L. BAILEY,
JOSIAH LEEDS,
LEVI R. COWPERTHWAITTE,
SAMUEL N. RHOADS,
WILLIAM H. NICHOLSON.

NOTE.—The Methodist General Conference that met in Los Angeles, California, and the Presbyterian General Assembly that met at Buffalo, New York, in 1904, each representing a constituency of millions, cordially approved the above. Any person wishing his or her name added to those concurring in it please so inform Geo. May Powell, P. O. Box 264, Philadelphia, Pa. Editors approving above, please reprint it, and this foot-note.

IOWA YEARLY MEETING.

The forty-second annual assembly of Iowa Yearly Meeting was held at Oskaloosa, Iowa, the 6th to the 12th inst. The weather was cool and clear throughout. Upwards of a thousand people attended the various sessions during the first four days. On Sabbath afternoon, which is the time for the great gathering, an orderly crowd, estimated at from seven to eight thousand, was present. The people who came listened to preaching in the upper and lower rooms of the meeting house, and from three stands arranged under the trees on the south part of the grounds. One session was held on Second-day to close the business, but not more than two hundred stayed for this meeting.

The Iowa Yearly Meeting grounds lie in the form

of a rectangle, with the meeting house standing near the middle. To the south are trees, to the north is an open yard. In this yard some twenty or twenty-five tents were pitched, in which many families from a distance camped during the "feast." In the midst of these tents was a rough board shack, in which two cook stoves did service for the campers. To the east of the meeting house was the large Christian Endeavor tent, which was decorated inside with numerous banners and other trappings. This served as a place of meeting for early morning prayer and for early evening service; also as a place for various other meetings. In this tent a writing table and news-stand were provided, and some kind Endeavorer was always on hand to give any information desired. Near this tent was a "book tent," where Bibles and other religious books were on sale. Among the trees south of the meeting house was a lunch counter, where refreshments were served at all hours.

The Young People's Society of Christian Endeavor held two business meetings before the opening of yearly meeting to review the year's work and to plan how to make themselves useful during the week.

Stephen M. Hadley acted as presiding clerk, Richard R. Newby as reading clerk, Mary H. Lewis as recording clerk, and John H. Hadley as announcing clerk.

The visiting ministers with credentials were S. A. Wood and Lauretta Pim, from Ohio; Richard Hawthorth and Goldie Thompson, from Western, and L. Emory Pearson and Herman Newman, from Kansas Yearly Meetings. Levi Mills, from California, and Wm. G. Hubbard, from Ohio, were present without credentials.

Mary E. White and Sada Stanley, representing the mission work in Jamaica; Zenas L. Martin, from Cuba, representing the interests of the American Friends' Foreign Mission Board, and Dr. B. F. Andrews, from Mexico, contributed to the interest and devotion of the meetings.

The regular meeting for business commenced at 2 p.m., Third-day. A request for a new quarterly meeting to be known as Denver Quarterly Meeting, and to be composed of Denver, Boulder and Paonia Monthly Meetings; also a request for a new quarterly meeting to be known as Smyrna Quarter, and to be composed of Smyrna and High Point Monthly Meetings in Iowa and Chapel Monthly Meeting in Missouri, came up early in the session. The first request was granted, and the times for meeting were fixed as follows: At Boulder, Col., the fourth Seventh-day in Ninth month; at Paonia, Col., in Twelfth month, and at Denver in Third and Sixth months. The second request was placed in the hands of a committee with full power to set up a new quarterly meeting if best to do so, after due investigation.

The request for the establishment of a new yearly meeting, which should embrace the quarterly meetings in Nebraska and Colorado, met with much favor in the yearly meeting. A committee was appointed to have charge of the matter, and to report to the

yearly meeting in two years, which will give ample time to bring the matter before the next Five-Years Meeting.

The plan of making a synopsis of the epistles from the several American yearly meetings, and having this synopsis printed in the yearly meeting minutes, as well as reading it in the meeting, was adopted for this year.

Some favored appointing a committee to receive and prepare this synopsis during the time between yearly meetings, but others were dissatisfied, and the matter was left over for consideration next year.

The departmental work of the yearly meeting showed considerable vitality and permanent growth. The evangelistic and church extension work was well organized and kept moving under the general supervision of W. Jasper Hadley, who visited within the limits of every quarterly meeting during the year. In presenting his report he called attention to a number of vital points. He cautioned meetings against selecting emotional speakers as pastors, and exhorted ministers to recognize the voice of God in the mind of the meeting rather than in their personal thought.

There is a net gain of five ministers over the number reported last year, and twenty-six young men and fifteen young women give promise of entering the ministry. Two missionaries for Cuba and one for Japan have been selected from the Iowa Yearly Meeting during the year. The total membership reported for the year was 11,135, a gain of 113 over the number reported last year. The yearly meeting appropriated \$800.00 toward this work, and collections amounting to about \$225.00 were received.

Much enthusiasm was manifest when the subject of missions was under consideration. The special field for Iowa Yearly Meeting is Jamaica, and the immediate needs are the restoration of places of worship which were destroyed by the hurricane last year, and the erection of a boys' school near Happy Grove School. An excellent tract of land, favorably situated, has been secured at a reasonable price, but the money has not yet been raised to pay for it. Collections and subscriptions amounting to about \$1,250 were secured in the meeting to meet these needs. This is in addition to the appropriations for the regular mission work. Last year \$326.38 were turned into the Cuban work, \$320.00 into the Africa industrial mission work, and \$6,201.54 into the Jamaican work. The part taken by the Christian Endeavor in this field should be mentioned. Last year they contributed \$900.00 toward the work, and propose to contribute \$1,000 during the coming year.

The plea for Jamaica was made by Mary E. White and Sada Stanley. Dr. B. F. Andrews brought greetings from Mexico, and Zenas L. Martin presented the claims of the American Friends' Foreign Mission Board. He is striving to secure help in two ways. First, for the general support of the mission work under the care of the Board, and, second, for a mission building at Holguin. In order to place the first on a firm financial basis until further arrangements can be perfected, he is taking pledges for \$10,

payable annually for five years. The second he expects to meet by private contributions.

The educational reports from the academies show much solid work done. However, the lack of adequate financial support was felt in all of them. Nebraska Central College had a total enrollment of 70 students the past year. Penn College reported the best year of its history, with an enrollment of 410. President A. Rosenberger spoke of the immediate needs of Penn. A girls' dormitory should be built, and laboratories and lecture rooms should be provided for the college students, since the present building is little more than ample for the academic work. Forty to fifty thousand dollars would be sufficient to meet these needs. The White's Manual Labor Training Institute Fund furnished \$1,365.60 for the aid or support of 52 children during the year.

Delegates were appointed to attend the Quinquennial Educational Conference which is to be held at Earlham College next summer. Levi Mills delivered a forceful address on the theme of "Education a Present Necessity for Efficient Christian Ministry."

The reports from the Bible Schools give two home departments and six cradle rolls. Eleven new mission schools were organized, and the total enrollment increased 875 during the year. Joseph Wells, the State organizer of the American Sabbath School Union, gave an account of his trip to the Jerusalem Convention, which was listened to with much interest. More than usual was done by the Peace Committee. J. Howard Brown gave them his services part of the year, and delivered twenty lectures at various points throughout the yearly meeting. He was appointed as delegate to the Peace Convention which is to convene in Boston next month. The reports from the Temperance Committee showed activity in the usual lines. By invitation of this committee, Joseph E. Cowgill, of Indianapolis, spoke to the yearly meeting on "God's Country—America."

A quotation from the summary of the reports from the quarterly meetings will reveal something of the State of Society: "There seems to be an increased interest in family devotion and the Holy Scriptures, though with sadness we acknowledge that many members do not conduct family worship in their homes. We find an earnest zeal among many of our young people to fill their place in the church to the glory of God."

The meetings for worship were mostly of an evangelistic character. In order to enable the teachers in the public schools and the academies to attend the yearly meeting the time for holding it was placed ahead as far as the constitutional provision will allow, so that next year the meeting will convene in adjourned session on the Fourth-day before the first First-day in Ninth month.

Just before the concluding minute a fitting memorial to Charles L. Michener was read. All hearts were touched by the sacred memory of the brother who had served Iowa Yearly Meeting and his fellow-men so nobly. Under this touch of sadness, and with solemn prayer, the meeting adjourned.

FOR THE AMERICAN FRIEND.

TRUTH VS. IMAGINATION.

BY EZRA LAMBORN.

By the use of the magnifying glass objects are brought closer to our vision and we can view the minute details. A mere retrospective view of some things is sufficient, while in other matters more detail is necessary. From a single outline description we arrive at conclusions which are reversed when the light of truth is brought to bear. The effect depends upon the coloring and the points covered by the magnifier. In one's efforts to advocate right principles to some, he may appear to be radical, and the picture to them may seem to be "overdrawn."

In the light of God's truth we may see the "exceeding sinfulness of sin," and in the light of God's truth we may behold the glory of the light also. Looking constantly at sin produces a dark picture, and brings a cloud over one's own eyes. As the light is upheld the darkness is dispelled. If we fret over a dark day it seems even darker than it really is. The imagination makes it very dark.

Sin should be denounced in all its forms and phases, but that is not the Christian's whole duty. He should not only denounce sin, but uphold something better—hold up a spark of light to a dark world, preach Christ the light and His gospel, as well as rebuke. While it may be possible to detect the slightest inconsistency, it may not be one's duty to pronounce woe upon a thoughtless act, when no evil motive or thought is apparent. It may seem like a gross matter in one's imagination, and yet it may be a greater imprudence to place uncharitable construction upon it.

Acquaintance is the detective of faults. No one is exempt from human imperfections, and the sinner as well as the Christian can see them. Even the "world" can find fault with God's children. Again, the search-light of truth is a renovator and should be turned upon every avenue and recess of sin; but it does not follow that we should be judges and should censure every fault and motive.

One truth, doctrine or theme may be dwelt upon to the obscurity of another perhaps equally important scriptural injunction. The one-theme Christian or hobbyist may focus the light entirely upon one important truth, but not upon the "whole truth," or the whole gospel, which embodies the whole catalogue of doctrines and precepts.

Satan quoted Scripture to Christ, and Christ replied: "Again it is written." The little word "again" may offset the force of a misapplied quotation when accompanied with other Scripture. It is possible to dwell upon the theme that "Love covers a multitude of sins," to the obscurity of the truth expressed in the language that "If thy right hand offend thee, cut it off and cast it from thee." Some might feel licensed to do that which would bring condemnation, under the cloak that "when in Rome they may do as Rome does," forgetting that elsewhere "it is written," to him who knows and does not, "to him it is sin."

It is essential that Scripture be correctly applied and interpreted. Otherwise it will retard rather than advance the great cause. The light turned upon the whole gospel, or the light of the gospel will reveal things as they are, while the imaginations may suggest from a mere human standpoint and may not be in accord with truth.

Emporia, Kan., Eighth month 1st, 1904.

The International Lesson.

FOURTH QUARTER.

LESSON I.

TENTH MONTH 2, 1904.

ELISHA SUCCEEDS ELIJAH.

2 Kings 2: 12-22.

GOLDEN TEXT.—Let a double portion of thy spirit be upon me.—
2 Kings 2: 9.

DAILY READINGS.

Second-day, Ninth mo. 26.—Elisha succeeds Elijah. 2 Kings 2: 12-22.
Third-day, Ninth mo. 27.—Elijah's ascension. 2 Kings 2: 1-11.
Fourth-day, Ninth mo. 28.—God's mighty power. Psa. 104: 1-8.
Fifth-day, Ninth mo. 29.—The spirit promised. Joel 3: 28-32.
Sixth-day, Ninth mo. 30.—The spirit received. Acts 2: 1-18.
Seventh-day, Tenth mo. 1.—The waters divided. Josh. 3: 10-17.
First-day, Tenth mo. 2.—Waters "made sweet." Exod. 15: 23-26.

Time.—About 850 B.C., but the exact time is uncertain. Elisha's service as a prophet was during the reigns of Jehoram, Jehu, Jehoahaz and Jehoash, kings of Israel; that is, about fifty years, from 850 to 798 B.C.

Place.—Elisha's first work was at Jericho, then at Samaria, and for at time at Dothan (12 miles north-east of Samaria), and at Shunem (near Jezreel).

Rulers.—At the time of the lesson, Jehoram, son of Ahab, king of Israel; Jehoram or Joram, ruling with his father Jehoshaphat, over Judah.

Elisha was the son of Shaphat; his home had been at Abel-Meholah (1 Kings 19: 16), a few miles south of the Sea of Galilee. He was evidently the son of well-off parents, for when Elijah called him he was plowing with twelve yoke of oxen. He was for ten years the close companion of Elijah, and doubtless was deeply imbued with his spirit. He was, except in his devotion to the service of Jehovah, a great contrast to Elijah, for he was fond of civilized home life, and on almost all occasions was quiet, gentle and compassionate.

The lesson follows closely on the last.

12. "And Elisha saw it." The ascension of Elijah. (See verse 10.) "The chariots of Israel and the horsemen thereof." Meaning that the prophet was a greater strength to Israel than all its chariots and horsemen. "Rent them." A very common way in the East of expressing sorrow. (Compare Matt. 26: 65; Gen. 37: 34.)

13. "The mantle of Elijah." The mark of his prophetic office. It was probably of camel's hair or skin. (See 1 Kings 19: 19.)

14. "And said, Where is the Lord, the God of Elijah?" This is not to be understood as an expression of doubt or even as a test; it was as if he said, I have seen the departure of Elijah, I know that I have received a double portion of his spirit, now let these standing near have a proof that it is so.

15. "Which were at Jericho." (R.V.) Equivalent to, which belonged at Jericho. They had come to the Jordan to see. The translation of the Authorized Version cannot be right, as it would be manifestly impossible to see from Jericho Elisha cross the Jordan. The sons of the prophets were convinced that Elisha was indeed the chosen successor of Elijah, and they gave him like reverence.

16. There seems to have been a belief, caused doubtless by the mysterious appearances and disappearances of Elijah, that he was transported hither and thither by "the spirit of the Lord." These sons of the prophets therefore wished that a thorough search should be made for Elijah. They seem to have doubted Elisha's account of the translation of Elijah. "Ye shall not send." To have allowed them to send without at least protest would have been to cast discredit on his prophetic office.

17. "Till he was ashamed." He was at a loss how to refuse them any longer, though he knew the search would be a useless one.

18. Elisha went to Jericho to wait for the return of the seekers. "Did I not say." The whole account is very true to human nature.

19. It was very important that Elisha should be held and esteemed by his countryman as a prophet, and the best way in that age to confirm this opinion was by means of miracles. The utterance of spiritual truths alone would have had little effect. "The situation is pleasant." Jericho was pleasantly situated in a verdant plain, though not a healthy one. It was called the "City of Palm Trees." "Naught." Bad, an old English use of the word which survives in our "naughty." (Compare Jer. 24: 2.) "And the land mis-carrieth." The marginal reading of the Revised Version is "casteth her fruit." The meaning seems to be that the effect of the water was to cause the trees to shed their fruit prematurely; the cattle also were affected by the water, and possibly human beings.

20. "Bring me a new cruse." It was necessary that it should be new to show that a cruse had no special virtue, and had not been used before. It was, also, brought to Elisha, it was used before. It was, also, brought to Elisha, it was not one which he had in his possession. This also was to show the miraculous nature of what he was about to do. The Hebrew word for cruse is not the same one as that used when speaking of the widow's cruse of oil (1 Kings 17: 12); there it was rather a jar or a bottle; here it means rather a bowl or dish. "Salt." Always an emblem of purity and preservation; here it was probably symbolical.

21. "Cast salt therein." Why did not Elisha simply speak the word and make the waters pure? It is impossible to say, except that the age was an age of symbols, and that the people would be more impressed if a symbol was used—they expected a symbol or material instrument. We see this also in some of the miracles of our Lord. (Compare John 9: 6, 7; Mark 7: 33; 8: 23, etc.) "Spring of the waters." The source.

22. "Unto this day." The time when the book of Kings was compiled.

PRACTICAL THOUGHTS.

1. Good men are the strength of a nation far more than armies or navies.
2. It is often needful to yield to the weakness of others in non-essentials.
3. The only sure way to destroy an evil is to destroy the source.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TENTH MONTH SECOND.

HOW WE ARE IN TRAINING TO SUCCEED OTHERS.

Deut. 34: 7-12; Josh. 1: 1, 2.

Second-day, Ninth mo. 26.—The school of the prophets. 2 Kings 2: 5-7.
Third-day, Ninth mo. 27.—Samuel in training. 1 Sam. 3: 1-21.
Fourth-day, Ninth mo. 28.—David in training. 1 Sam. 16: 11-13.
Fifth-day, Ninth mo. 29.—One part of training. Prov. 4: 1-7.
Sixth-day, Ninth mo. 30.—Timothy training. Acts 16: 1-3; 17: 14, 15.
Seventh-day, Tenth mo. 1.—John Mark in training. Acts 13: 5; 2 Tim. 4: 11.

That men should die and that with them the experience and wisdom which come alone with years should be lost is, in one aspect, the great waste of the world. The artist dies and his marvelous skill of brain and hand has perished. The head of a firm is called aside and his large knowledge of facts and intricate details exists in no survivor. The leader in a meeting is summoned to the "rest that remaineth," and it seems almost as if the wheels of our chariots were locked.

But look again, and fancy what would occur if always the same hand, the same ideas, the same methods must control, while the later-born are to be held in check by the ancients. Christ chose twelve disciples—learners—"that they might be with Him," and of them He foretold that they should do greater works than His. He even looked beyond them, and prayed for their successors—those who should believe through their word.

Continuance with freshness, conservatism with progress, the passing on of the great impulse to be wrought into new lives and find new modes of expression—this is God's method of securing the accomplishment of His work in the world, and it belongs to the Church to use most carefully its opportunities to hold fast the good, while opening the way for all right advance.

Moses chose Joshua, and Elijah, Elisha. Samuel ministered to Eli, and Paul had those who gladly spent their days in his fellowship; these each in his time and way carried forward that work that passed to trained hands when the teacher labored no more on earth. One of the sad mistakes is when the "pillars of the church," grown old in faithful service, yet not knowing how to entrust some educative and developing part of it to their own children, dominate committee and church council to the exclusion of

their adult sons and daughters, and go to the grave, leaving the church almost as lifeless as their own wasted bodies.

Christian Endeavor has meant work for the church by its younger members, and once in the harness it is much easier to take up the spiritual concerns and the business affairs of the main organization. Perhaps if the Church had always been wise there would have been no need of a separate branch of its work. As matters stand to-day the young people who have labored zealously and effectively as Endeavorers, leaving the Society in due time to active control by the on-coming "Juniors," are the well-trained successors of those who have bravely borne the heat and burden of the day, but have wisely opened one door here and another there that the younger members might unite with them in church undertakings while they were themselves yet in the power and vigor of an achieving manhood and womanhood.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

Ramallah, Jerusalem, Palestine,

Eighth month 17th, 1904.

There are three ways for a missionary in the foreign field to look at his work which may be embodied in the expressions "Help them," "Help them to help themselves" and "Help them to help others." All mission work must of course begin with the first, if it is healthful it will proceed to the second, and if it is apostolic it must eventually reach the third. The question, therefore, arises, "How soon should the native church begin to reach out?" The church at Antioch was sending out laborers to foreign fields three years after it was founded, and took collections for the distant poor in four years' time. This was also characteristic of the churches at Philippi, Thessalonica and Corinth.

With these thoughts in mind we have been impressed since coming to this field that inasmuch as the work here has been well established for fully twenty years, it was high time for the people to begin to do some foreign missionary work. As it was our custom in the home-land to call special attention to the foreign work one Sabbath in August, and to take up a collection therefor, we saw no reason why we should not do the same here.

A congregation of about forty gathered on the morning of Eighth month 14th in the meeting house at Ramallah, and we were favored with the presence of Consul Merrill and his wife from Jerusalem. The parable of the talents was read from Matthew's gospel, and a short discourse was preached, through an interpreter, from the text, "There is that which scattereth and yet increaseth, and there is that which withholdeth more than is meet and it tendeth only to poverty." As the people here are much given to complaining of the poverty of the land, stress was laid upon the causes of spiritual poverty, especially

the withholding of the part of our substance that belongs to the Lord.

At the close of the sermon the people were told a little of the excellent work that is being done in the heart of Africa by the Friends' Africa Industrial Mission. All who desired to give a penny a week during the coming year for the support of that work were asked to give their names at the close of the meeting. There were nineteen who signified their desire to do this, which in the course of the year will amount to over ten dollars. We wondered if there were any Friends' meetings in America which do not raise that much in the course of the year for foreign missions? The following day the teacher of our day school at Ophra brought me two dollars which she wished to give.

Thus while the white hand of America is reaching out to help the dark hand of the Syrian, it in turn is seeking to give some help to the black hand of Africa.

The readiness with which the people responded was one of the most encouraging things that we have seen in connection with our work here, and we are sure that as we do our little to help the more needy we shall ourselves be refreshed.

A. EDWARD KELSEY.

EXTRACTS FROM QUARTERLY REPORT OF THE FRIENDS' AFRICA INDUSTRIAL MISSION.

Kaimosi, via Kisumu, British East Africa,

Sixth month 1st, 1904.

To the Executive Committee of the Friends' Africa Industrial Mission, Emma B. Malone, Secretary, 702 East Prospect St., Cleveland, Ohio, U. S. A.

Dear Friends: Since our last quarterly report we have experienced the most serious interruption that has ever been permitted to break in upon the work here.

While the Government was having some trouble with the Nandi Tribe, about the middle of Fourth month, it sent a small body of native soldiers to guard our station. For several days previous to Fourth month 28th we had heard considerable shooting, and from the top of the hill on our east boundary could see the smoke of burning huts as the Government's punitive expedition advanced. On this day (Fourth month 28th) the guard from our station went out into the forest, and had a skirmish with some of the Wanandi. William Wendte, the young man from Massachusetts who was stopping here, also went out, but without our knowledge and not in company with the soldiers. Several Wanandi were killed in the encounter, and the guard returned. One soldier, however, who was separated from the others did not return, and William Wendte was also nowhere to be seen. Careful search was made, but it was not until the following day that the bodies of William Wendte and the native soldier were found. They had been killed about fifty yards from one another, and their bodies were riddled with scores of arrow and

spear wounds. The occurrence caused great anxiety to the Government officials as to the safety of the mission, and they at once hastened troops to the station. For a full month our place was more like a military camp than a quiet mission station. We continued our work as best we could, but our employees were naturally more or less distracted and unsettled. With a station full of soldiers and a host of porters, it was impossible to get much work done. The interruption was not confined to the industrial branch alone, but seemed to dissipate all serious thinking among our employees along religious lines. Altogether it seemed an extremely sad and unfortunate issue, and one calculated to cause the Wanandi to feel even more suspicious of us than before. However, it was all permitted to come, and we believe the Lord will overrule all to His own glory and praise. The event has led the Government to establish a temporary military outpost in Nandi only a few miles east of here.

Work has been carried on continuously at the dam which is nearing completion. A sluice-way is being cut, and we look forward with no little satisfaction, and perhaps some pride, to the time when the saw-mill will be installed and in working order.

Owing to the moving of our brickyard and preparations for a greater output, we have burned no bricks during the past quarter, but have just begun operations again, and hope now to make more rapid progress in this department. We feel that one of the most important things on hand is to build permanent and fireproof buildings as fast as possible.

The thatched roof for church and school purposes is finished, but there is still work to be done, making a suitable floor and rostrum, and providing some kind of seats.

The mission office was moved about two months ago from a 7x9 tent to a 12x18 thatched building. On the night of Sixth month 13th the building was entered by thieves and the mission funds, with private cash taken. All was kept in a heavy iron trunk. This was carried into the bush, where the lock was smashed by heavy blows. The mission's loss amounted to \$117.86. We have made every effort to obtain some trace of the thieves, but without success.

We have been so busy with various other things that our shamba has been neglected, and consequently our tables are very scarce of fresh vegetables. We have recently secured and planted a small amount of sugar cane and Uganda coffee as experiments.

Two men with a team of oxen and small cart are busy hauling dirt, gravel and stones for grading and walk-making about the new thatched dwelling-house premises.

During the past quarter five additional bullocks have been purchased at an average cost of \$4.55 each. Several have died in the past few months and others are not doing well. We need and hope soon to provide a better boma for them to stay in at night.

We have reported to the Government that we are ready to do our part toward making a cart road to the outpost on the Kisumu road, but the officials say

they cannot do their part yet. They had expected to use hut-tax labor in cutting the bush for us. We will commence our part when they prepare the way, but do not want to use our appropriation for bush cutting and then be unable to finish the other part.

We note with thankfulness the addition of \$10.00 per month which you have been able to add to our allowance for the work; also that we are to have a team of mules and harness. These will be especially valuable when our farming implements arrive. We are sending with this a list of needed tools, implements, etc. Dr. Blackburn has made a one-man power-turning lathe which adds very materially to our station equipment.

Our employees have settled down again, and interest in our daily Gospel services is much better than one month ago. A representative continues to spend the Sabbath with Kivini's people, ten miles north of here, every two weeks, and some other itinerating is done from time to time. About two months ago smallpox broke out in the district near Kivini's, and has spread to such an extent that we fear our work may have to be discontinued there for a time.

Fifth month 13th brought a little daughter to the home of Doctor and Virginia L. Blackburn, and we are thankful to report that all are well. Little Doris Esther may some day appreciate the distinction of being the first white child born in this part of East Africa.

Our old English friend, W. Barnes, returned nearly a month ago after a siege of illness, near Nairobi, where he had been working. He is greatly improved in health, although obliged to live in a tent for want of house room.

We very much appreciate the arrival on Sixth month 11th, of Emory J. Rees and wife, and thank God for His good hand upon the work in sending such acceptable helpers to us. The former is getting the school work started after a forced vacation of several weeks on account of the absence of pupils during the recent unsettled condition.

Dr. Blackburn's quarterly report of the medical department is attached hereto.

With hearts full of praise to our Heavenly Father for His great goodness to you in the home-land and to us here, we enter gladly and with encouraged hearts upon a new quarter's work. We know not what is before us, but are confident in the assurance of our Master that, "Lo, I am with you alway, even unto the end of the world."

Yours, in the love of Christ,

EDGAR T. HOLE,

On behalf of the mission.

QUARTERLY REPORT OF THE MEDICAL DEPARTMENT.

It has occurred to me that it might be of interest to the Board for me to make up a medical report, not only for the quarter just ended, but also for the past twelve months, this being the end of my first year's work among these people.

First, I shall give a tabulated list of the operations performed during the year:

	Cases.	Died.
Laparotomy for perforated arrow wound of abdomen	1	1
Amputation of toe	1	
Removal of necrosed bone from finger .	2	
Extensive necrosis of tibia from long-standing ulcer, necrosed bone removed	1	
Incision and drainage from inguinal bubo	1	
Incision and drainage from deep spear wound of abdomen	1	
Incision and drainage from spear wound through fore-arm	1	
Incision and drainage from arrow wound in gluteal region	1	
Abscess, mammary region, incision and drainage	1	
Incision and drainage for poisoned arrow wound in pectoralis major	1	

In this list of eleven operations, such so-called operations as the opening of small abscesses and surgical measures of similar slight importance have been eliminated.

In scanning the list it can readily be seen that of the eleven operations recorded two may justly be ranked as capital. A laparotomy for perforating arrow wound of the abdomen was the first and the one that resulted fatally. This case was brought to us late in the evening after lying in the hot sun or in a native hut since morning. From the very nature of the case it seemed that the patient was doomed from the start, as the arrow had penetrated quite deeply into the abdomen; and as was proven afterward, carried the infection with it. The case was subjected to operation simply as giving the unfortunate patient a last chance.

The other, a spear wound of the abdomen, so far as we are able to learn, made a prompt recovery. As we have no proper hospital facilities, and often cannot keep our patients here, it is sometimes difficult to learn the exact condition of those who live some distance away.

The poisoned arrow case was one of the soldiers wounded on Fourth month 28th, in the encounter with the Wanandi. He made a prompt recovery.

In looking over the figures for the year, I find 2,211 cases have been treated. Many of these have been ailments of minor importance, a goodly per cent. of the surgical cases have been dressings, and ulcers of the leg and hand have been greatly in the majority.

Numbers of the medical cases have been gastric disturbances, due in many instances to over-eating and to improperly prepared food.

Cases treated from Fourth month 1st to Seventh month 1st, 1904:

	Medi- cal	Surgi- cal	Vene- real	Der- mal	Den- tal	Obstet- ric	Opera- tions
Men . . .	133	142	20	5	12		2
Women .	7	10	11	5		1	
Children	41	17		3			

Total, 409 cases.

You will note two new classes added to the list this quarter—dental and obstetrical. The latter is the first of this class of cases which we have been called to attend among these people, and we take it as a further proof of their growing confidence in us; but even yet they are not ready to throw over their traditions and superstitious customs, and allow us to do all that should be done; but our faith looks forward to a time when by the aid of the Holy Spirit they will abandon their heathendom, and walk in the light, clothed, and in their right minds.

Between the dates of Sixth month 21st and 27th, I attended the wife of Dr. Mayes, the Collector at the Nandi Government Post, at the time of the arrival of their second child. I might mention here that on our return trip from Nandi, we came through the supposedly hostile district, and were not in any way disturbed. On the contrary, the people seemed quite friendly, and showed us not a little kindness when they learned we were from the mission. This may have been due partially to the fact that we had fifteen soldiers with us, and natives have a great respect for the soldier when he bears a gun. Our men did not know the nearest route through this country to the mission, and we appealed to the Wanandi to show us the path; one man immediately left his garden work, throwing aside his spear and armed only with a small stick, he marched at the head of our line, and guided us safely after a few hours' march to the mission. For this service and to show him we are friendly, we gave him a bright red blanket and a packet of salt.

We are thankful for these varied opportunities for ministering to the needs of these people, for we see in it some of the Lord's "least ones." May He Himself hasten the day when they, too, shall acknowledge Him Lord of all.

Faithfully yours in the service of the King,

E. BLACKBURN, M.D.

Things of Interest Among Ourselves.

A. W. Mendenhall has moved from his old home in Iowa to Hubbard, Oregon.

The missionary offerings of Indianapolis Meeting this year were about \$300.

Joseph and Mary Goddard have returned from Bay View, Mich., where they enjoyed a short rest.

I. Emory Pearson visited Iowa Yearly Meeting, and expects to attend Western and other yearly meetings.

Levi Mills and S. Adelbert Wood preached a number of doctrinal sermons at Iowa Yearly Meeting, which were much enjoyed.

E. Howard Brown is to take the pastoral work in the Bear Creek Meeting, Iowa. He has just finished a successful year's work at New Sharon.

Morton C. Pearson has moved into the new parsonage recently built for the pastor of the Indianapolis Meeting. The parsonage address will be 313 East Thirteenth Street.

Wm. L. Pearson attended Glens Falls Quarterly Meeting very acceptably. Large evening meetings are now held at The Oneida in an unusual meeting house.

The plan of making a summary of the epistles from the several American yearly meetings, and reading them as a continuous statement of the progress of the Friends' Church for the year, was followed in Iowa Yearly Meeting this year.

The Friends of Salem, Iowa, will celebrate the sixty-sixth anniversary of the establishment of the meeting at that place, Tenth month 8th, 1904. Salem Meeting is the oldest Friends' meeting in Iowa.

George A. Barton delivered an illustrated lecture on "Jerusalem, Ancient and Modern," in the Friends' Meeting House in New Bedford, Mass., Ninth month 10th, and acceptably attended meeting there on the 11th inst.

The Christian Endeavor Social Committee in Poughkeepsie Meeting secured a list of house-keeping necessities which Willard O. Trueblood and his wife were intending to purchase for their new home. The articles came in upon them as a great surprise.

Charles E. Hiatt has just closed his second year's work as pastor in the meeting at Muncie, Ind., and has received and accepted a call to remain another year. His work has been very acceptable to his little flock in Muncie, and has been blessed of God.

Professors Rosa E. Lewis and Ethel Rosenberger take up their work at Penn College with a new vigor after their absence abroad. Prof. Lewis spent the greater part of the year in Europe, while Prof. Rosenberger was there only a few weeks, taking special language work.

A cordial invitation is extended to any Friends who may be visiting in Atlantic City to attend the monthly meeting of the Atlantic City Branch of the F. F. M. A., to be held at the residence of the president, 158 North Carolina Avenue, South, on Fourth-day, the 28th inst., at 8 p.m.

Samuel H. Hodges and wife, of South Glens Falls, N. Y., are likely soon to be recorded ministers in Glens Falls Quarter, N. Y. At present they are working efficiently in four meetings. Samuel Hodges has been assisting W. S. Aldrich in evangelistic meetings at South Starksboro, Vt.

Spiceland Quarterly Meeting, Ind., was held Ninth month 11th, with nearly all the monthly meeting delegates present. Joseph Williamson, of Cleveland, Ohio; Ida Parker, of Centreville, Ind., and William Thornbury, of Amboy, Ind., were the visiting ministers. Helpful messages were given.

Ninth month 5th Adna F. Heaton gave his annual clam-bake at his residence, Poughkeepsie, N. Y. It has become quite a social event for the Friends. Many ministers were present. There were 119 plates, 2,500 clams, and the full line of accessories. Willard O. Trueblood, who is engaged in pastoral work in Poughkeepsie, was one of the guests.

Nine Partners Quarterly Meeting, New York, was held Ninth month 8th, with a good attendance. J. Lindley Spicer, Willard O. Trueblood, Emily E. Peckham and others were engaged in Gospel service, which was acceptable to the meeting. The divine blessing was invoked that the truth held by our predecessor might be still maintained. The State of Society was brought before the meeting, and presented some encouraging features. Henry H. and Mary G. Swift were appointed delegates to attend the coming Peace Congress to be held in Boston.

Whittier College, Whittier, Cal., opened on Ninth month 13th. Quite a large addition is being made to the building. It will be completed about the middle of the school year, and will have not only additional class rooms, but also dormitories and complete arrangements for club boarding. We have three additions to the faculty this year—Prof. Rayner W. Kelsey, of Earlham College, in charge of the oratorical work; Ellen C. Keats, of Mt. Holyoke, Mass., professor of Latin, and Prof. O. C. Albertson, of Penn College, in charge of the department of science.

The meeting house at Cleo, Oklahoma, has been erected, and is now nearly completed, but means, too, are nearly exhausted. We are very thankful that Friends of Iowa, Indiana and Kansas have so freely contributed to this cause. Our members are very few, and most of the Friends living here are in limited circumstances. One man has done most of the work. All the work has been donated. The inside will soon be finished, so that it could be used, but we have not means enough yet to seat it. It will take about 125 chairs to seat the house at a cost of nearly 50 cents a chair. Then it will take nearly \$25 yet to complete the house on the outside; that is, to paint it. If any of the Friends anywhere feel so disposed to give us of their means for this, the cause of Christ, it will be very gratefully and thankfully received. Address Ora L. Kellam, Cleo, Oklahoma.

Marion Quarterly Meeting, Ind., was held Ninth month 9th, 10th and 11th. Lida Lisle, of Iowa; Daniel A. Williams, of Wichita, Kansas; John W. Vinnege, of Cherry Grove, Ind., and F. H. Tormohlen, of Upland, Ind., with a few others from neighboring quarters, were in attendance. F. H. Tormohlen was present soliciting aid for the completion of a meeting house at Upland. Lida Lisle has been attending Taylor University at Upland, and for several months past in connection with her school work she has been working as pastor in a small meeting in the northeastern part of Grant County, where she has done a noble work in the saving of many souls. The Gospel ministry of all of the visiting ministers was appreciated. Two new monthly meetings set off from Marion Monthly Meeting were granted at this time. One of them at the point where Lida Lisle has been laboring, to be known as Milo Monthly Meeting, and to be held on Third-day before the second Seventh-day in each month, at 7 o'clock p.m.; and the other to be known as South Marion Monthly Meeting, and held on Fifth-day before the second Seventh-day, at 7.30 p.m., both to be opened at the time of holding in the Tenth month.

A Friend who was present has sent us an account of the reunion held at Timbered Hills, Kansas, Eighth month 21st, 1904:

"It was a very impressive and favored time. The house was filled, and while most of those present came into the neighborhood during the last few years, we who had attended meeting there thirty years ago could in imagination call up the forms of those who were wont to gather with us, many of whom have been 'promoted' to the church triumphant.

"The meeting was opened by prayer and song; a few words of welcome by Willis H. Wheeler followed. At the request of Lydia M. Chace the 90th Psalm was read, and she gave a few words of encouragement. The sermon by Frances Liter from the text, 'Moses my servant is dead' (Joshua 1: 2), reviewed the past, spoke of present conditions, and abounded with instruction for the future.

"Near the close of this meeting all who at any time had been members of Timbered Hills Meeting were asked to rise, and many gave words of testimony to the loving care of the Master.

"A bountiful dinner was served under the beautiful trees which surround the church, and all enjoyed the social hour.

"The afternoon meeting was devoted to reminiscences of the past, in which Isaac Haworth, Willis H. Wheeler, Jennie Kelsey Marsh, A. L. More, Melissa Ferguson Moore took part. A history of the monthly meeting from the time it was set up in 1873 to 1894 was read by Elma Wheeler, which gave many items of interest gleaned from its minutes. During that time three monthly meetings have been set off.

"Letters of greeting had been received from Theodore Wilson, Lizzie Willson, Aaron Bray and family, Nathan Snodgrass, Emma Lee, Bettie Parker, Thomas Smith, Myrtle J. Patton and Lucinda Willey, which were read.

"Among those present were Emily Dixon, who attended the first meeting held in the little log house; W. H. Wheeler and G. E. Horner, who are the only persons who were members of the preparative meeting when established that are members at this time."

"Many loving words were spoken of those who had joined the church triumphant. Ellwood Haworth and Ira Easterling, who had expected to be present, having been prevented by the death that morning of Asa Haworth, all heads were bowed as Frances Liter prayed for them and the bereaved wife, Alice Easterling Haworth, who was married in the church ten years ago."

DIED.

BOND.—At her home, in Carmel, Ind., Second month 4th, 1904, Louisa R., wife of Isaac Bond (deceased), aged 66 years. She was a lifelong Friend. She was faithful and loyal to her church and church privileges.

POST.—Entered into rest at her home, Pawling, N. Y., Eighth month 17th, 1904, Betsey Haviland Post.

WHITE.—On the morning of Ninth month 11th, 1904, at his country place, near Baltimore, Md., Francis White, in the 80th year of his age. His childlike faith enabled him to endure his long illness with great fortitude.

He was the son of Miles and Elizabeth Albertson White, and was born in Perquimons County, N. C., Third month 24th, 1825, and removed to Baltimore in 1849.

He had been for years a trustee of Baltimore Monthly Meeting and a member of the Permanent Board of Baltimore Yearly Meeting.

(Continued from page 618.)

nize that crying abuses are attached to it. It has been profaned, soiled, compromised more than any other expression of the human tongue. And yet—what a place it occupies and how it has filled the souls of men for centuries and centuries! It is the sweetest name I have heard since my youth. To have Sirius disappear from the firmament would cause me less regret; never more to see stars in the night would leave me in an obscurity less dark than to see disappear from my memory that name, blessed above all others! Renounce it? And why? Because the hypocrite uses it in his cheating, the fanatic in his anathema, the scholastic in his subtleties? Poor reason! God is more certain to me than the world and than life. I name sorrow, that I do not understand; and death, that is a mystery to me. Why should my lips be silent as to him who consoles me for the one and the other?

The great moral and religious value of the Bible in life; the necessity of church organization; the symbolic character of certain dogmas of expiation, for instance; the strange and abnormal fact beyond our limited wisdom to comprehend, that everywhere and at all times the good suffer for the bad—he expresses with the clear, definite simplicity of mind and language which, as in "The Simple Life," appeals to our own simplicity, to our own pastoral days of youth, and faith and all pure sentiments. "Prayer," he says, "is the thought of man, his whole soul opened like a book beneath the look of Him who alone knows how to see all and comprehend all. If man understood what a refuge prayer was, he would see in it his highest prerogative."

M. Wagner's name first crossed the ocean to the United States with his book, "Youth"; "Courage" and "Justice" were translated for us shortly after they appeared in Paris, during the nineties. The rest has followed as a matter of course. The desire to know more of the man; then to know him, his co-workers; and then comes the desire to have him know us; our work, our workers.

This is the aftermath of his harvest

INTER-STATE FAIR AT TRENTON.

September 26, 27, 28, 29, and 30.

The great Inter-State Fair will be held on September 26th, 27th, 28th, 29th and 30th, on the Fair Grounds, near Trenton, N. J., on the New York Division of the Pennsylvania Railroad.

The Pennsylvania Railroad Company will sell excursion tickets to the Fair Grounds, including coupon of admission, at greatly reduced rates, from stations within a wide radius, and special trains over the New York, Belvidere and Amboy Divisions will be run through to the grounds, thus avoiding street-car transfer.

As in previous years, every department will be replete with superior and instructive displays. The blooded stock exhibit will be particularly fine, and the daily program of races contains the speediest classes obtainable. The management of the Fair has put forth extraordinary efforts to make this year's exhibition even greater than last year's record-breaking display.

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in the Faubourg St. Antoine, that the young pastor never foresaw in his aspirations for the future.—Grace King, in "The Interior."

MUTUAL NEED AND ASSURANCE.

The great, true socialism of the future, the great thing that is going to make us all work together as the generations pass by is the mutual need and the assurance that, for such vast work as has got to be done in this world before all shines perfectly with true lustre, God is going to require service of every man with every other man, and all true serving men are brethren. And the work that any of us do is so great, and the work that any of us do is so little, that we may well join hands in doing it, and never question which is the strongest, if we can only be one in the brotherhood of united souls.—Phillips Brooks.

"Here's a poem on the 'Owld Counthry,' sorr," said a frayed-looking individual to the editor of a weekly newspaper in a large town; "an' it's hopin' you'll take it, Oi am."

"What is your address?" inquired the editor.

"That dipinds intoirely on you, sorr," responded the poet with a cheerful smile.

"Depends on me!" echoed the editor;

"what do you mean?"

"If yez take the bit poem, sorr, me addthress will shtill be sivinty-wan Dixer Sthrate," replied the sanguine poet; "but if yez don't take it," he added, darkly, "it's meself that'll be lift widout anny addthress to me name, if me land-lady kapes her wurrd, sorr!"

YEARLY MEETINGS IN 1904.

Indiana Yearly Meeting, at Richmond, Ind., Ninth month 28th.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

Acker has it—French Breakfast, 4 lbs. \$1.00.

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Nothing helps so much in the enjoyment of your vacation as a good map. It shows you the streams and lakes you can fish, the mountains you can climb, the places of interest you can visit and the roads you can wheel or tramp. The Lackawanna Railroad has just issued a set of colored maps on a large scale, showing the territory reached by its lines in New York, New Jersey and Pennsylvania. These maps give every highway, post office, trolley line and railroad, and are so bound that they can be conveniently carried in the pocket. They are invaluable to automobile tourists and travelers, and should be owned by every one who wishes to be informed on the geography of these three States. The entire set in a neat cover may be had by sending ten cents in stamps to T. W. Lee, General Passenger Agent, Lackawanna Railroad, New York city. The edition is limited. Write to-day.

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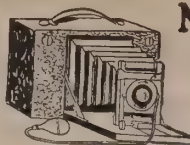
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—CHARLES WAGNER, in "The Simple Life."

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VOL. XI.

PHILADELPHIA, NINTH MONTH 29, 1904.

No. 39.

IT WORKS.

THIS is one of Paul's great words—It *WORKS*. Any interested reader can, in a few minutes, look up the passages in which the apostle describes how his religion *works*. Here are some of his glowing expressions: "Grace worketh;" "Faith worketh;" "Love worketh;" "Hope worketh;" "the Holy Spirit worketh;" "a new creation" worketh, i. e., *avails*; "Tribulation worketh;" "this light affliction worketh;" "Godly sorrow worketh;" "All things *work* for those that love God"! What a religion of practical power that is! How it fits the time!

"Will it work?" is the first question which everybody in these busy days asks of everything which claims attention. Some man suggests tapping Niagara and using a little side stream to generate electrical power. Will it work? is the eager question. As soon as it is well proved that it does work, there is a rush of capital for investment in Niagara power. When the news came that it was possible to telegraph without wires, most persons doubted. It must be a wild imagination. But no, a single word is clicked across the ocean, and soon all the great steamers go out equipped with apparatus and keep up intercourse from shore to shore. *It works*. Everybody believes in it now.

Why is it so hard to raise money for constructing airships? Why do we take so little interest in the stories about them? They are deadly machines so far. They fail to work. Attempts to extract gold out of sea water, and to make diamonds out of charcoal have from time to time been made, but these undertakings do not *work*. There *is* gold in sea water, and charcoal and diamonds are both composed of carbon, but we lack a working process. Stock in "gold-from-sea-water" companies is absolutely worthless. Telephone stock is good, because the telephone works.

Sooner or later the world comes back from bogus religions to one which *works*. Human nature loves to experiment, and every new fashion, even in religions, gets tried, for its hour. But the deep heart of man in the time of stress and strain, when the reins are tested, wants a religion that *works*. A thousand forms of religion have died out of memory and are as weak to-day as the beams of Noah's ark. But the great life-currents of Christ's religion flow on for the

healing both of men and of nations. It still works. It works wherever it is fairly tried. Darwin was amazed when he saw what Christianity was doing for the Tahiti savages. He wrote: "The lesson of the missionaries is the enchanter's wand; the march of improvement consequent on the introduction of Christianity in the South Seas probably stands by itself in the records of history." No; it does not stand alone. The similar record comes from all peoples where the same gospel is tried. It made over the bloody German warriors into Christian men, and it has the same power to-day, whether it is tried in Palestine, in New York slums or in the home of the city millionaire. Wherever it gets a chance it *works*. The truth is as new as to-day and as old as the Apostle James that a faith that does not *work* is dead. There is little hope for a religion of which it cannot be said, *it worketh*.

AN APOSTLE OF SIMPLICITY.

CHARLES WAGNER, the remarkable pastor of a remarkable flock in the city of Paris, says that he has had a "call" to come to America—a call to come to "a people fast losing the sense of simplicity," which, he rightly holds, is an essential quality of all spirituality.

Those who have read his beautiful little book on "The Simple Life," will not be surprised to learn that he has a great regard for Friends. It is, of course, the idea of simplicity and sincerity which attracts him to Quakerism. He knows little or nothing of our actual history—nothing at all of our isms and contentions; he has merely heard that we maintain and inculcate a simple, sincere life. "I have a special regard for the Quakers," he said, on landing in this country, "to the extent that they have their religion in the spirit rather than in outward show." Would he continue the same "special regard" if he made a careful investigation to see whether the Friends in these hurrying times are cultivating the simple life among themselves, and doing heroic work to make the simple life prevail in society?

How much easier it is to profess some "abstract" grace than it is to practice it in actual life! We all admire the noble sacrifice which early Friends made to cut free from slavery to fashion and worldliness.

We continue our "testimony" against worldliness and the dangers of luxury. But alas! we are doing very little to promote the genuine simple life, such as this new apostle of Quakerism in Paris is preaching and illustrating. Some of us suppose that the battle is won by "taking up the cross" in the form of a set garb. Others are too much occupied in settling theological distinctions to give much attention to the practical things of a life here and now. Still others really are eager for a society career, and the simple life is not the way to "success." So that as a result a man from the metropolis of fashion and luxury comes to do *our* work and to "take our crown." He has a "call" to preach simplicity to the people among whom we have lived two centuries and a half—"a people fast losing the sense of simplicity," spite of the fact that we have been living and preaching among them.

The task was, of course, too great for a somewhat feeble folk like us to accomplish, but the humiliating thing is that we have hardly done anything at it at all. We have cared for other things more—for things which did not belong to our mission. It may be well, too, for us to note what "simplicity" really means. This is what it means to this modern man with a "call": "Simplicity is simplicity of heart—a new ear for the promptings of the soul."

"The doctrine is only that a man be a man; when he is that, he may be of finance, of ease, of the sea, of the wars, of the state, of the farm, of the forest. A man is not necessarily simple because he goes barefoot, sits on a wooden chair, wears ragged clothes and eats bread and drinks water. He may do all those things and be as one filled with guile; or he may do none of them and yet walk in the proper path. I do not preach that the street-sweeper is necessarily simple in the spiritual sense. The boast of the highest ought to be that he is only a man; of the lowest, that he is a man."

FOR THE AMERICAN FRIEND.

JACOB, OR HOW REFORMATION HALTS.

"He halted upon his thigh." Gen. 32: 31.

BY CHARLES M. WOODMAN.

The book of Genesis, because it is professedly the simple narration of the early history of the race, is capable of various interpretations. It permits of this method because of the personality which is so prominent in this outline which has come down to us through the ages. The personal element is so much in the foreground that the whole book may easily resolve itself into a series of portraits, each one of which gives to us in type a particular stage of development or decline through which the human race has passed.

An attempt to group these characters gives us two series of pictures, each series characterized by the absence or presence of a great principle of development. In chapters one to eleven, inclusive, with the central characters Adam, Eve, Cain, Abel and Noah, together with the story of the Tower of Babel, we have portrayed to us the sad deterioration of the human race, a deterioration that even the flood could not stem the current of. Its leading characteristic was negative, and may best be defined as the want of the spirit of altruism. The *ego* was the one thing to live for; self was supreme. Beginning with chapter twelve, and centering around the characters of Abraham, Isaac, Jacob and Joseph, there is plain evidence of a different spirit, a new impulse which thinks not only of self, but of others, the spirit of altruism, the forgetfulness of self, sacrifice for the sake of others.

The first part of the book of Genesis may be looked upon as the beginning, the unfolding and the end of sin. It shows humanity passing from a state of unconscious innocence, through sin to the natural result—destruction. It matters not what view may be held regarding these early records, the principle developing throughout is universally true to human experience; sin rooted fundamentally in selfishness always brings death. The first part of Genesis shows us the descent from innocence to death, with selfishness as the weight which drags man down; the second part of the book shows the ascent—the beginning, the development and the prevailing of reformation,—with the underlying principle of unselfishness acting as a counterweight to lift man up, not up the incline down which he has come from innocence, but up another better pathway to a still loftier peak—the knowledge of God. And let it be said that Genesis, though it starts us on the upward incline and goes with us over the initial steps of the journey, leaves us at its close with the mountain still unscaled, the consummation still unreachd—unreachd in reality, but reached in vision, for the light of the consummation of revelation shines upon the pathway from the beginning in those words which were given to Abraham. "In thee shall all the families of the earth be blessed."

This survey shows to us the road over which reformation is to travel. The character of Abraham gives to us the beginning and the cost of this long upward journey, illustrating the operation of the fundamental principle of unselfishness, and showing the cost in the sacrifice of all, even his best, for the end that is in view—the fullness of the knowledge of God. When we view this principle sweeping into the midst of humanity with so much power, the end seems close at hand, but just here there is thrown upon the screen of history the portrait of Jacob, and we see how, though the principle of unselfishness is vigorously active, the old principle of selfishness is not dead, but there goes on before us a terrible struggle between the old and the new, between selfishness and unselfishness, between egoism and altruism. Or, to put the same thought in other words, it is the struggle between man's higher and lower nature, the effort of the

ideal to bring up the real to its standard, and the effort of the real to drag down the ideal. It is the old problem of the relation between the moral and the spiritual life. Man lives spiritually on one plane, and morally upon another, and because he does that reformation halts.

Let us study, then, for a moment this portrait of Jacob. We see first the boy. In that bargain with his brother the old principle of selfishness is vigorously at work, urging him to take advantage for his own sake of another's necessity. Then we see the aged and blind father pronouncing his blessing upon Jacob, supposing him to be Esau. Here Jacob becomes the deceiver, the supplanter, and selfishly takes advantage of another's weakness. All this necessitates a removal from home. He goes out alone to meet the world, to make his fortune. At night he lies down to sleep, the stones are his pillow. In his sleep there comes a dream, a vision; he sees the ladder set up between earth and heaven; he sees angels going up and down; he hears the voice of Jehovah. It is a religious experience—the dawning of the spiritual life—and the dawning of the spiritual life, then, as now, means the active operation in the moral life of the spirit of unselfishness. He passes from Bethel a new man, with the new principle operative in his life—the new principle operative, but not dominant as yet. The old is still there; it rules, but the struggle is on between the two, and eventually the principle that makes for the great end will rise supreme, and, though halting, reformation still advances. This new principle became very troublesome. It disputed with him constantly. It interrupted him in the market place. It checked him at the receipt of custom. It barred him at the buying of land. It cried out when he gave false measure. It said at the most inconvenient times, "Remember your brother! Remember your neighbor! Remember your fellow-man!" Thus the struggle went on, and for many long years, in spite of the vision of the ideal, in spite of his religious life, in spite of the power for good that was working within, the old spirit remained and showed itself to be supreme in all his dealings with his Uncle Laban. As the result of his selfishness drove him away from home in his early years, so now the same power compelled him to leave the place of his sojourn with Laban. He turns toward the home of his boyhood, but no sooner does he do so than the consequences of his early deceptive selfishness begin to face him. His life, ruled by selfishness, has been one long series of false steps, and he faces now the inevitable result of the working of that principle—destruction. But now, dissatisfied with the old, terrified at its results, he brings to the ascendancy in his life the new principle, the spiritual—he thinks of God. Alone and in the night we see him by the river side wrestling with the angel, wrestling with conscience, wrestling with God. Here the unselfishness, the spiritual rises to power. It locks arms with the selfishness and greed, and all through the night in the inner recesses of his being the struggle goes on. This time it is a fight to the death. Finally,

as the first glimmer of morning light breaks on the eastern sky, the principle that was operative in the life of Abraham, the power of truth, of unselfishness, throttles the low, the vile, the mean, the deceptive, and tramples it beneath its feet. Jacob, the selfish, the supplanter, rises from that midnight struggle as Israel, the unselfishness, the Prince of God. But now note the significant fact: he rises from the struggle, conqueror, but he halts upon his thigh. Jacob, the supplanter, faced the world with a bold front, with his head carried high, with the air of one who possessed all he saw. Israel, the Prince of God, limps along the pathway of life with head bowed in humility.

The principle of selfishness is no longer present as a dominating power in his life, but it has left its impress on his character, and he must carry it to his dying day. Hence he halts as he journeys along the pathway of life. Arrogance has gone, selfishness has disappeared, pride is humbled, and the story of the life of Jacob from this point on is one continually sad portrayal of a soul disappointed and suffering because of its early sin. A law has been transgressed. The halting upon his thigh as he crossed the ford Jabbok is but a figure illustrating the inner pain that permeated his life during the later years. We cannot but pity him as we pity one who suffers to-day, but we know in his case, as we know in thousands of cases that come under our observation, that his suffering is but the natural result of early years spent in dissipation, spent in sin, spent with the principle of selfishness dominant in the life. The story of Jacob doting upon his favorite son Joseph has its pathetic side, but when we see the aged father mourning the loss of his son, whom he believes has been destroyed by wild beasts, we awake to the fact that in this deception Jacob is but reaping the reward of his own early life. He, too, deceived his father, and now in his own children he is reaping the reward of his own sin. How like a flash of lightning this illumines for us those fundamental and unchanging laws that seem severe in their stating, while yet they are laws which are the preserving powers of the society in the midst of which we live. "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Jacob indeed suffered the consequences of his early sin, and that sin left its mark upon his race; but just as surely Jacob and his race were the recipients of that mercy which was so radiantly revealed in the consummation of the love of God, the coming of the Christ. Or, again, there is that other law stated in the New Testament, a law which is fundamental to all human experience. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap, for he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Here again Jacob is but the illustration which reveals the force of the law; that which he sowed in selfishness and sin he reaped

in suffering, in misery, in death; that which he sowed in unselfishness he reaped in the consciousness of God's approval, and in the undying influence of truth and righteousness, in life everlasting. Thus do we see Jacob advancing as the spiritual principle takes root in his life; and at the same time do we behold the advance hindered as we witness the operation of the other law in his life, the law of sin and selfishness. This is how reformation halts.

Before we turn to consider the operation of this law in history and human experience study that incident where Jacob wrestles with the angel to discover the origin of the law that necessitates halting when the sin is present. The wrestling with the angel was long and severe; the outcome was seemingly in doubt, but the time came when the true power of the angel, God's representative, was revealed in that final act when "he touched the hollow of Jacob's thigh, and the hollow of Jacob's thigh was out of joint." The angel causes Jacob to halt. Strip this of its figure, look into the experience of Jacob, and into the experience of humanity, and it will be seen that the law which causes reformation to halt operates because of sin, but it is nevertheless the law of God. Someone has beautifully said, "The laws of nature are the thoughts of God, and he who understands these laws thinks God's thoughts after Him." If you bruise a plant it will not grow with the vigor and life that it possessed before; it halts in its growth. Let the nobler nature of man become bruised by the continual operation of the selfish principle, and it becomes unfitted to advance with vigor and power; it halts in its progress and development.

To ask for the reason for this is to ask virtually for the reason for things as they are. The answer can be found alone in the nature of God Himself, and in the fact that this nature is the great end toward which it is the purpose of God that the whole race of mankind should move. That which is unlike God, therefore, must ever block the wheels of progress as the race struggles on toward that

"One far-off divine event,

To which the whole creation moves."

We said near the beginning of our discussion that the book of Genesis in its latter portion carried us through the initial steps of reformation, but left us very far short of the end that is in view, save as it is given in vision. If the end of reformation is the knowledge of God in all its fullness, and if the progress of that reformation is hindered because of the elements that are visible here in the portrait of Jacob, it is interesting to see how the nation of which Abraham, Isaac and Jacob were the professed founders moved toward this consummation. To read the record of their advance is to be impressed with the fact that the two elements that were working so powerfully in the life of Jacob are the same elements that have helped and hindered the nation as it moved on toward that condition out of which one could come who would represent to them and to us the ideal among men. Through all the years of their history from the be-

ginnings of the nation as an outgrowth of the tribe in Egypt, through the long years of the wilderness experience, during the time of the Judges, under the Kings, in exile, and back again in the land of their nativity, the pendulum has been swinging backward and forward from the extreme of selfishness and sin, with its resulting destruction and misery, to the spiritual conception of a people who have placed God at their head, and are attempting as best they can to bear witness to Him.

What was true of Jacob, and was true of Israel as a nation, is equally true of society as a whole and of the individual. The movement toward the good is always hindered by a clinging to the bad. No forward movement was ever initiated for the uplifting of humanity that there was not a counter-current which tends to drag down. I turn to history for an example of the working out of this idea, and I see it in the Protestant Reformation. Under the impulse of the new spirit that was surging in the hearts of the people who had been touched by the spirit of the Renaissance, religious liberty was a thing for which they longed, and the thing that they would eventually have. The Reformation brought them out of bondage into freedom; the new principle was at work within, and set them free, but the old principle of bondage and authority was still present, and present in such a way that in England, at least—and the same may be said of the Reformation in Europe in some respects—though free in name, in reality they were bound under ecclesiastical laws that were just as severe as any under which they had previously been enslaved. Puritanism in England, though free in name, became in reality a papacy without a pope. Its authority was regnant, its power supreme. Hence reformation halted; hence the Reformation halted because the old spirit was present, and for a long time, and in some instances even until now, has held sway. There were a few who carried the Reformation to its logical outcome. These sects, so long as they persisted in this position, drew the people to them in throngs; but so soon as they drifted away from the true spirit that gave them birth to the sway of the old and the lower, they too ceased to attract and to win.

We have but to turn to the history of our own Society to see how pitifully true is this statement. Quakerism in its early stages was endued with the spirit of unselfishness. It sought in every way and at all times to give itself to the world. There were few places in England in those early days where people gathered together that the Quaker was not found at some time preaching the gospel as he interpreted it. He was always giving himself, and seeking to share with others the truth revealed to him. The time came in the process of the years when he ceased to think of others, and devoted his attention to the cultivation of his own spiritual life; to reach out for others became for him a positive wrong. That moment the old spirit that hindered progress in the past ages crept into the midst of Quakerism, and for one hundred and fifty years Quakerism numerically and spiritually was on the de-

cline. It was inevitable, for the Quaker was in the grip of the old law that seeks to drag down, and not until within the past half century has he awakened to the fact that a wrong principle was at work in his midst. There are many places yet where the Quaker would do well to give this serious thought. If we are seeking as the great purpose of our life to give our gospel to others, we are in the line of progress; if not, we are still cultivating the garden of our own so-called spirituality, we are in the direct line of retreat, going with the downward current, which will eventually mean our disappearance from the stage of history. God's movement is always forward. He has no use for those who turn backward.

Turn finally to the individual life. Selfishness and unselfishness, the lower and the higher are constantly at war. Where the former is dominant there can be no progress; where the latter is the ruling power there is an onward and upward movement. Could we be free from the spirit of selfishness and all the tendencies and the results that come from its working, we would at once soar aloft and grasp our ideal; but so long as man is man, so long as the selfish instinct is in us, so long as its results are felt in our lives, though the principle as a power be done away with, so long will the ideal still unreached float in the sky above us, so long will reformation halt.

HOW A WELSH BOY BECAME A FRIEND.

[The following letter from Joseph Harrison to Frederick J. Gibbins gives an interesting personal account of the conversion of the former to Quakerism. The letter is reprinted from the "London Friend."—Ed.]

To Frederick Gibbins.

Friend:—At our Four Months' Meeting, held at Curwensville on the 14th inst., Dr. Richard Thomas and Anna, his wife, were present; and being in the company narrating to them how I became a Friend, it came to my mind that it may be profitable to make it known also to thee, as a proof of the vitality of Quakerism, though the work of writing a letter to a person across the ocean seems strange to me, not having written to my native country since the death of my parents over twenty years ago.

My father, William Harrison, worked at Pen-y-daren iron works, Merthyr Tydfil, as a refiner of iron. By some means he left and found employment at Neath Abbey iron works.* I was then a boy attending school at Cae Pant Tywell; and having heard of Neath, with its shipping, I made up my mind one morning, instead of going to school, to take the other road for Neath, determined to find my father, and see Neath and its wonders. My poor mother not knowing the plans of her only child, put up my dinner in the small basket, and away I went. I reached Neath Abbey † about nightfall, and inquired for my father. The old lodge-keeper very kindly

gave me to the care of a Mr. Bonville. He took me to father, who happened to be on the night turn that week. After a little scolding, father took me to his lodging.

In a few days I heard much talk among the people about the Quakers, and wondered what kind of people they could be, inquiring of my father, who promised when leisure would allow, he would tell me all he knew about them. Leisure came, he told me about their mode of worship, its silence and why; free Gospel ministry, justness, plainness, truthfulness, non-observance of ordinances, hat-homage, women preachers; and explained to me what he thought was a cardinal doctrine with Friends—the universality of grace, or the measure of divine light given to all to profit withal.

Oh, good Friend, looking back over the years intervening since that day and this hour in which I am writing, what a strange life mine has been. In a few years afterwards I bade farewell to parents, country and kindred, and came, a stranger youth to a foreign country, away from advice, care and restraints of a godly mother and affectionate father. But, thanks to my Heavenly Father, the teachings of my father on that strange day never lost their hold of me. However far I wandered, whatever company I was in—strong temptation on the right and left, formal professors or avowed infidels—it made no difference. The measure of Light was with me; turning inward to myself in tavern or grog-shop, the voice of the Spirit could be heard by me; Christ the Light that enlighteneth every man was rebuking, accusing, and striving, also showing the path, and saying, "This is the way." Never could I have peace, never be happy in the way of sin or company of sinners, ever different from my companions. Did my poor father but know what effect his conversation would have upon his only son, I think he would weep at the thought of his son being different from most people, for I have been most of my life away entirely from Friends. And he would, methinks, shout with joy and gladness at the thought that he, by the divine blessing was showing to me the workings of the implanted Word that has proved too strong for all the wiles of the evil one, and all the oppositions that have tried to hinder me in my journey from a wicked world to a home of rest among the ransomed. Always would I defend the truth he taught me. On one occasion willingly did I face danger, rather than compromise Peace principles.

A few years ago I was made known to Friends, who kindly took me into membership; and, although I am living quite a distance from meeting, I attend as way opens. Their company I value, and their kindness to me can never by me be returned. Now, Friend, I ask thee to read this letter in Friends' meeting at Neath * if way will open, as an encouragement to faithfulness to sow beside all waters, leaving the increase to the Husbandman. As a tribute I owe to Friends, if I were young, happy would I be to cross the waves and preach (the Lord willing) the Gospel

* Then owned by Joseph Tregelles Price and other Friends.

† A distance of twenty-three miles.

* This was done.

on the very spot at Neath Abbey where my father taught me the doctrines and practices of the Quakers. But I may not: rather may I be called home to my Father's house, to mansions prepared by our Elder Brother, for ever to be with Him and His faithful ones.

Sincerely thine,

JOSEPH HARRISON.

Houtzdale, Pa., Sixth month 23, 1886.

WESTERN YEARLY MEETING.

The Western Yearly Meeting-house is a modest brick structure standing on a low hill in the midst of spacious grounds. To the north and immediately about the building are large shade trees, while to the south and west some three or four acres are set apart for the accommodation of the hundreds of horses and vehicles which convey the large crowds to these annual gatherings. The grounds are very pretty, yet modest in appearance. The meeting-house affords accommodation for about seven hundred people in the main auditorium, while a lecture room seating about two hundred, and committee rooms, are provided. To accommodate overflow meetings tents and stands are placed on the grounds. This year two large tents, with a capacity for about five hundred each, were pitched near the meeting-house.

Western Yearly Meeting of Friends presents a sturdy, large-hearted type of people. The men have forsaken their "straight collars" and "plain speech," and but few of the quaint bonnets and dresses characteristic of the traditional Friends are seen among the women, yet all are modest in both dress and speech. They have abandoned the old peculiarities, but they have retained much of the original simplicity and true moderation which gave strength and dignity to the ancient Friends, and which are vital elements in the message of true Quakerism. They are open-minded and progressive, yet loyal to what they believe to be essential principles.

The meeting on ministry and oversight of the forty-seventh annual gathering convened at 2 p.m. the 15th inst. The spirit of devotion here manifest, and the general survey of the field obtained from the reports from the various quarterly meetings, gave flavor and strength to the entire yearly meeting. A number of visiting ministers and friends were present. Others came in later. The following is a complete list of those with credentials: Amos Sanders and Robert L. Simpkin, New York; Charles E. Hiatt, Leanah Hobson, Gurney H. Dicks, Fred. E. and Alice Smith and Isaiah Jay, Indiana; Samuel T. Purviance and Thomas C. Hodgkin, Ohio; Zenas L. Martin and Grace M. and Melbourn Elliott, Iowa; I. Emory Pearson and Herman Newman, Kansas; and Benjamin F. and Bertha Andrews, Mexico.

The various sessions were well attended throughout. A healthy, earnest, hopeful spirit pervaded the meetings for devotion. Business was dispatched with promptness, and the hearty response to nearly every proposition bespoke a live general interest in all the affairs of the Church.

The yearly meeting formally opened the 16th inst., with Lewis E. Stout as presiding clerk and Lydia T. Painter as recording clerk. Ella M. Barrett and Martha E. Newlin were appointed reading clerks, and J. Waldo Moody succeeded Murray S. Kenworthy as announcing clerk. The large auditorium was nearly filled. Several elderly members, who were in attendance when the yearly meeting was organized, nearly fifty years ago, were present. A few of them had attended Indiana Yearly Meeting at Richmond, before Western was organized, and some were members of North Carolina Yearly Meeting, years ago, when Indiana Yearly Meeting was in its infancy.

The spirit of the whole meeting was well voiced by William Pyle in his remarks concerning the caretakers. "In former days," he said, "it was their business to see that outsiders did not get into the meeting, and if they did it was their duty to take them out again. To-day the caretaker has become an usher, and the stranger is now welcomed and given a place in the meeting. I am truly glad to see the change."

The department of social purity was the first to claim the attention of the meeting. A live interest and some good work was reported from some quarters, while others did not send in reports at all. The Bertha Ballard Home, in Indianapolis, was kept full of girls during the year at a cost of over \$13,000. It did much in providing a safe and pure home for them, but many applicants were turned away for want of room. Charlton Edholm, of Oakland, Cal., spoke at some length on "The Traffic in Girls."

The Earlham Bible Institute report was received with hearty approval, but a deep concern was expressed for a course of study to supplement it, so that continuous systematic work might be carried on throughout the year. This concern was reinforced by requests from two quarterly meetings, through their select bodies, for a course of home training. A correspondence course already provided by Earlham College has proved very helpful along this line. A committee was appointed, however, to see what might be done to make the work more effective.

The Christian Endeavor meeting was the occasion for presenting proposed steps for an advance movement in missionary effort. Four lines were suggested: 1st. Securing a Missionary Library. 2d. Providing interesting missionary meetings. 3d. Organizing Missionary Study Classes. 4th. Introducing short missionary exercises once a month into the Bible schools.

The Bible school report showed substantial work done, with gains in some departments. The general dissatisfaction with the present international lesson system was brought before the meeting by the committee. They felt that the time was ripe to advocate a step in advance. In doing this they define their position to be as follows:

1. We indorse the present system of selection by the International Committee.
2. We give our sanction to no movement intended to place the selection or exposition of our lessons in the hands of any particular institution, school of thought, or set of men.
3. We do declare it as our conviction that the lessons should

present the text of the scripture, in a graded and connected form, and that the entire work of the selection, exposition and teaching should be modified in a conservative manner in the light of the best educational thought.

The subjects of Peace, Good Literature, Missions, Temperance and Education received due attention. The following resolution passed unanimously:

Having heard from the Associated Press reports of the proposed law for the Philippines, published Eighth month 6th, we earnestly petition President Theodore Roosevelt to prevent by executive order the dishonor of the Christian nation from falling below a heathen nation and that Japan's law on opium, or one as strict, shall be the law in the Philippines.

The resolution will be sent to Washington at once by the yearly meeting. An interesting feature about the Earlham College report was the fact that 183, or about one-half the total number enrolled last year were Friends.

Extracts from the minute on the state of the Church show that "the spiritual condition of a large part of the membership is good." "Four of the reports make mention of an increase of interest in spiritual matters." "In five of the quarterly meetings the Sabbath services are generally well attended with an increase of attendance in some cases." "Some of the reports make special favorable mention of the work of the Christian Endeavor Society."

The report on Evangelistic and Church Extension work revealed the fact that the needs in that department were beyond the supply of available workers. Yet two more meetings were supplied with pastors this year than last, while the spirit for home missions increased, and thirty-seven young men and women gave evidence of a call to the ministry. The statistics show a slight net gain in membership, which, however, is more than offset by apparent losses. Thomas C. Brown was reappointed General Superintendent.

Probably the most helpful service of the yearly meeting was the address of Prof. Elbert Russell, on "Quaker Literature." It was a historical review of that subject, showing that early Friends were prolific writers, but that their works were practically unknown to progressive Friends. The Church was saved from death by stagnation in the revival, thirty years ago, but it lost a large part of its conservative members and with them the old Friends' literature. They then borrowed much that was not Friendly. Thus the present condition of Quaker Literature was introduced, and with it an earnest plea for Western Yearly Meeting to furnish consecrated intellect to help revive the original message of Quakerism and put it into modern literature.

Some Views on Present Topics.

OUR MESSAGE.

BY EDWIN I. NILES.

In the rise of the Society, Friends had a very clear message. There was something its ministry stood for, and there was something it arrayed itself against. They declared that every soul has immediate access to God through Jesus Christ, and that God has immedi-

ate access to every soul, and communicates himself to it. This was an appeal to the conscience, because it brought every man face to face with God. They preached against every form of humanitarianism, from the worldly honor that is given one by another, in manner of address, etc., to the bold pretensions of the clergy that there are great spiritual blessings which the believer can only receive through him as a mediating priest. This unshackled and aroused the conscience, and this was the realm in which they worked. They preached to the consciences of men, as perhaps no other followers of Christ have ever done since the early days of Christianity.

But we have lost our message, and instead of reclaiming it—and it never was more needed than now—we have gone out after the blessing-seeker's gospel, which was so warmly advocated by John Wesley, an Arminian. We have also received the Calvinistic, antinomian doctrine of the second coming of Christ, so well mapped out that every one may understand it in all its details. Not satisfied with this, we have to some extent accepted that combination of Calvinism and Wesleyanism made ready for use by the Christian Alliance and known as the "four-fold gospel."

But there is little in all of this that appeals to the conscience.

The second coming of Christ, divine healing, justification and sanctification as they are taught, go far to promote that which, after all, is outward and sensual. It is a work done largely in the realm of sensation. The senses of sight and feeling are by far too prominent. Even in the higher state of grace, wave after wave of glory sweep over the body of him who receives the endowment of power. Methodists were told at their late Quadrennial Conference that Methodism was "God-consciousness." That undoubtedly is Methodism, but it stops far too short. It is satisfied with feeling God. It is God in the realm of sensation. To sense a thing is but a low relation after all. We may be sensible of the presence of electricity, but God must have a higher relation to us than that.

Wesleyanism with the gospel of the blessing-seeker has always addressed itself to the feelings. One must first feel bad, feel his lost condition, and then it holds out to him the blessings, one and two. And the thought of blessing is so paramount that it disciplines and cultivates the desires, the longings and the emotions of the heart to such an extent that it becomes the promoter of selfishness, sometimes open and manifest, at other times concealed, yet dangerous.

Its tendency is always to that type of Christians "who seek their own, not the things which are Jesus Christ's." Its adherents are on the lookout for the good things for their own interests. They will go to meeting if they can have as good, or better, time there than elsewhere; if not, they will stay at home. If it is to their interest to work for the Master they will do so, oftentimes with great zeal; but when they think that it is not they cease to work and become traitors to the cause.

Hanover, Mich.

The International Lesson.

FOURTH QUARTER.

LESSON II.

TENTH MONTH 9, 1904.

THE WIDOW'S OIL INCREASED.

2 Kings 4: 1-7.

GOLDEN TEXT.—Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. 37: 3.

DAILY READINGS.

Second-day, Tenth mo. 3.—The widow's oil increased. 2 Kings 4: 1-7.

Third-day, Tenth mo. 4.—Elisha's prophecy. 2 Kings 3: 1-17.

Fourth-day, Tenth mo. 5.—The prophecy fulfilled. 2 Kings 3: 20-27.

Fifth-day, Tenth mo. 6.—Concerning servants. Exod. 21: 1-7.

Sixth-day, Tenth mo. 7.—Food increased. John 6: 5-14.

Seventh-day, Tenth mo. 8.—Faith and works. Jas. 2: 14-26.

First-day, Tenth mo. 9.—A great debt forgiven. Matt. 19: 21-27.

Time.—Somewhere about 845 B.C.

Place.—Unknown, but apparently where there was a school of the prophets; hence, possibly, Bethel, Gilgal or Jericho.

Rulers.—Jehoram, son of Ahab, king of Israel; Joram (Jehoram), king of Judah.

As noted in the last lesson, Elisha was almost the exact opposite of Elijah. Even in dress he was different, for, though he had received the "hairy mantle" of Elijah, he does not seem to have worn it. As has been said, "there was the same difference of dress and habit between him and Elijah as there was many centuries later between Jesus and John the Baptist." At the same time Elisha did not hesitate to reprove, and even denounce, when occasion demanded. See 2 Kings 3: 13; 6: 32. He was also fully as independent. 2 Kings 5: 10.

1. "A certain woman of the wives of the sons of the prophets." It is not exactly known what position the sons of the prophets occupied, but it is clear that it did not withdraw them from domestic life. It is not unlikely that they were for the most part members of the tribe of Levi, who spent part of their time in fitting themselves to become religious teachers. "Unto Elisha." This shows that he was considered the head of the "sons of the prophets." "My husband is dead." Tradition says that he was Obadiah, Ahab's steward (1 Kings 18: 3), but there is no evidence whatsoever for the opinion. "Did fear the Lord." Was a worshiper of Jehovah. "The creditor is come to take unto him my two sons." In ancient times in almost all countries the fathers had absolute power over their children, and could sell them for debt if so inclined, and children could be seized for parents' debts. The Levitical law recognized the power, but set a limit to it by the establishment of the "year of Jubilee" (Lev. 25: 39-41; Exod. 21: 7; 22: 2). Compare Matt. 18: 25.

2. "What hast thou in the house?" He wished to know her exact circumstances. "A pot of oil." Olive oil. Then, as now, olive oil was one of the most important household articles in an Oriental house. It was used instead of butter, for anointing, for lighting, for cooking. Altogether olive oil was perhaps the most useful vegetable product. The trees bore every other year, and from the dead branches and those cut off for trimming most of the firewood was obtained.

3. "Go borrow." He gave her something to do. The command also tried her faith, and perhaps gave some idea of what he was about to do.

4. "And thou shalt go in, and shut the door." After they had collected all the vessels the door was to be shut. There was to be no display, and there was to be no interruption. It was not to be for the general benefit, but for that of the widow and her children. "Shalt pour into all those vessels." Another test of her faith to speak thus when there was no sign of oil. "Set aside that which is full." The reason was to be given later.

5. The woman and her sons obeyed simply and fully. All had their share in the work. "She poured out." That is, from her own pot of oil. The narrative is brief, but we can imagine what must have been the feelings of the woman as she raised her small pot of oil and began to pour.

6. "When the vessels were full." The vessels which she had borrowed from her neighbors. "Her son." It seems strange that the plural should not be used here as elsewhere, but doubtless she spoke to the son who had brought the last vessel to her. "There is not a vessel more." The prophet had said, "Borrow not a few," but she had not secured enough. "And the oil stayed." That is, ceased to flow. When the supply of vessels was exhausted then the supply of oil stopped. She had herself put a limit on the amount of oil. Her faith was great, but, had it been greater, the amount of oil would have been larger. The supply of oil was exhaustless, but there was not room to receive it. So is it with God's grace; it is limited only by man's capacity to receive it. Man must do his part; if he does not have faith, if he does not do his part by opening his heart, he cannot expect to have the blessing. Had the woman borrowed fewer vessels she would have received less oil; had she borrowed more, she would have received more.

7. "Came and told the man of God." She wished to acknowledge the blessing she had received to the one through whom she had received it. It is likely, also, that she did not feel that the oil was her own. "Go, sell the oil," etc. She was to be relieved of all her difficulties. "Live thou and thy sons of the rest." That is, of the balance of the proceeds of the sale of the oil. The widow and her sons were not to be confined to a diet of oil only. God does not skimp His blessings. The money would enable them to live until her sons secured employment.

PRACTICAL THOUGHTS.

1. "According to your faith, be it unto you."
2. "Faith without works is dead."
3. The widow's temporary needs were supplied; after that the living was to be earned. God does not support His followers in idleness.

To be a Christian is to obey Christ no matter how you feel.—H. W. Beecher.

"If justice would save, Jesus would be superfluous."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TENTH MONTH NINTH.

HELPING ONE ANOTHER.

(Honorary Members' Meeting.)

Rom. 15: 1-7.

Second-day, Tenth mo. 3.—Bearing burdens. Gal. 6: 2-6.

Third-day, Tenth mo. 4.—Co-operation. Phil. 4: 1-3.

Fourth-day, Tenth mo. 5.—Elder and younger. 1 Pet. 5: 1-7.

Fifth-day, Tenth mo. 6.—United by love. 1 John 4: 7-11.

Sixth-day, Tenth mo. 7.—Members one of another. 1 Cor. 12: 12-27.

Seventh-day, Tenth mo. 8.—Paul's "Finally." 2 Cor. 13: 11-14.

It is said that one of our multimillionaires, on being asked how he became wealthy, replied: "Oh, it was no trouble after the first million." Men naturally use money and strength and influence to indulge and enlarge and intrench themselves, and "their great ones exercise authority over them." Christ's standard of greatness and achievement has always been a revelation and an astonishment to the world. busy at its own promotion and using power to get more power.

Paul was speaking almost in our Lord's own words when he said: "We that are strong ought to bear the infirmities of the weak." But do not earnest Christians sometimes allow themselves to become impatient with those whose lives fall short of the standard that they feel is set up for all? The way is so clear to the faith-filled believer, the deliverance so near at hand, and the triumph so exhilarating, that the poor struggler, conscious of conspicuous faults, is hardly so much sympathized with as reproached for not accepting more fully the proffered grace which he has as yet failed to realize.

Harder even than forbearance and sympathy with the one who is conscious of his shortcomings is the going out in the right spirit to the Laodicean whose life is not awakened to know his poverty and nakedness, but who, in the midst of it all, says: "I am rich and have need of nothing." Yet the message of the Living One to such as these was: "Behold, I stand at the door and knock," and surely He intends that His children to-day shall somehow find access to them in their unknown lack, and free them of their burden of worldly efficiency and ensnaring desires. Indifferent as they may be, we cannot be indifferent and unburdened concerning them and still fulfill the law of Christ.

In behalf of the younger members of our Societies we may consider how we can make it easier for them in their timidity and inexperience to begin the work which they must some time undertake. The atmosphere of encouragement for obedient service even if stammering and imperfect, is easily discernible if present, and the little word of appreciation that we are too apt to keep for obituary use would often be sufficient to cheer a younger companion at a time when it might mean much.

It is not enough to say that each one must be sure of his own leading, and be faithful in the duty laid upon him. The vocal exercise is for the Church, and

the Church may know and should know whether it meets a need; and the messenger, younger or older, ought to be assured that the burden that he or she may bear is not borne alone.

"MILLION RIFLEMEN WANTED."

BY WILLIAM C. ALLEN.

Non-combatants and advocates of international arbitration will be interested in the following extract from the Philadelphia "Public Ledger" of Eighth month 1st, 1904:

"The National Board for the Promotion of Rifle Practice, under authority of the War Department, has announced the plan for the formation of a national reserve of qualified riflemen, the main points of which are as follows:

"All members of the National Rifle Association and of affiliated organizations are eligible to compete. They must be citizens between the ages of 18 and 45. The United States magazine rifle, or a rifle viewed and stamped by the National Rifle Association, must be used, together with the United States service ammunition or private makes that come within the rules. All those who qualify will receive a national marksman's button.

"Introducing this subject, the board points out that as our permanent military establishment, or regular army, must be small, in the event of a war with one or more of the first-class Powers of the world we must depend very largely upon the militia and the volunteers for our fighting force. With the modern long-range small arms, it is all important that the soldier should know how to shoot, and to hit what he shoots at. If he cannot do this, the chances are ten to one that the shot is lost.

"By the plan proposed," says the report of the board, "we believe that the United States will within a few years have more than 1,000,000 men who will have on the line of battle nearly all requirements for the most efficient soldiers in the world. . . . That is, we propose to educate our young men and boys over 15 years of age to be an army of expert rifle shots. . . . To those who are accustomed to the use of fire-arms, we believe one thing is evident beyond all question, and it is that a high degree of skill in rifle and revolver shooting, and the confidence which a knowledge of this skill gives, will make a timid man brave and a brave man more courageous."

"It is recommended that this practice should be obtained by means of shooting galleries and field ranges, and that in erecting armories for the National Guard additional range facilities be provided.

"The plan was devised by a committee of the board, of which General W. H. Hall, United States Army; General Bird W. Spencer, President of the National Rifle Association, and I. A. Haskell, Vice-President of the National Rifle Association, were members. It has been approved by Secretary of War Taft and officially promulgated by the War Department."

From the above it will be seen that the govern-

ment at Washington is proceeding to indirectly enlarge the military efficiency of the United States beyond the regular army now limited by law to 100,000 men.

Our young men are encouraged in rifle practice with the definite purpose of learning how to kill their fellow-men. A "National Reserve" is to be formed which, as regards actual intent and development, is in many respects to be similar to an important adjunct of the vast military systems of Europe. The ultimate effect will be to discourage peace principles and substitute therefore a familiarity with military usage. It is the natural precursor of a still further enlarged army before many years hence.

May not members of the Society of Friends awaken to the value of their testimony regarding this subject? Can they not practically intervene and speak for Christ by individually writing to the Executive at Washington a few lines expressive of their disapprobation? How is the government to know of our views if we keep quiet?

Correspondence.

TO THE MEMBERS OF NEW YORK YEARLY MEETING.

Dear Friends: Those who contribute to the Evangelistic and Church Extension work of New York Yearly Meeting on First-day, Tenth month 2d, will doubtless recognize that under the present well-organized conditions the only limitation for effective service is that of funds.

The General Superintendent is in close touch with all the needs of the various meetings.

Efficient ministers have been secured from Maine, Ohio, Illinois and Michigan.

Twelve new meetings for worship are held by Friends. Five of these in meeting houses previously closed.

Three Bible Schools have been started, and one Christian Endeavor Society organized.

Twenty series of special evangelistic services have been held, and 2,276 have publicly expressed their desire to follow Christ.

Quarterly and monthly meetings have increased in interest and attendance.

Workers have been encouraged, and their gifts recognized by the church.

Meeting house property and parsonages have been finished, enlarged or improved, but the good work is only well begun.

During thirteen months to Ninth month 1st, 1904, the General Superintendent has attended 506 meetings, visited 1,093 families and traveled 10,911 miles.

Funds are needed to assist seven meetings now without Friend ministers.

The obligations already assumed by the committee must be met.

One dollar now will be of more value than two later. Give as the Lord has prospered you.

Contributions to be sent to William C. Taber, treasurer, 173 Chambers Street, New York.

ELMER D. GILDERSLEEVE, Chairman.

CHARLES W. LAWRENCE, Secretary.

Committee on Evangelistic and Church Extension Work of New York Yearly Meeting.

Things of Interest Among Ourselves.

Harry Hayes and wife have taken up pastoral work in the meeting at Upland, Ind.

Charles S. White will be located in pastoral work at Earlham, Iowa, during the coming year.

Fred Smith and wife, formerly pastors in the meeting at Farmland, Ind., are now located at Spiceland, Ind.

Loretta Pim, Malinda Hunt and Emma F. Coffin expect to engage in evangelistic work in Iowa Yearly Meeting as way may open.

Levi Mills, after attending Wilmington and Iowa Yearly Meetings, returned to his home in Whittier, Cal.

Alexander Anderson, a graduate of Penn College, will serve as pastor in the meeting at Spencer the coming year.

Clarence McClean will do pastoral work at Center, Iowa, in connection with his school work at Penn College this year.

George Taylor has moved his family from Whittier, Cal., to Alamitos, Cal., where he will serve as pastor in the meeting.

Horace W. Holding, with several members of the China Mission Band from the training school, conducted a Sabbath evening service for Friends at Whittier, Cal., recently.

Raymond S. Holding recently held a special service for children in the mission chapel at Banos, Cuba, in which twenty-three children were presented for associate members.

Zenas L. Martin is visiting the yearly meeting assemblies in the interest of the American Friends Foreign Missionary Board, and his wife, Susie Martin, is stopping with friends in Tennessee.

Lucy J. Rogers, of New Sharon, Iowa, served as caretaker at Iowa Yearly Meeting this year for the twenty-second time. She must feel much at home while acting as a doorkeeper in the house of the Lord.

Alvin Coppock, superintendent of Evangelistic Work in Stella Quarterly Meeting, Okla., reports a need for pastors at Friends' Valley, Bethel, Liberty, Alva and Sunny Side. Will those who read these lines pray for the work?

F. C. Carter has just closed three years of pastoral work at Fall Creek, near New Petersburg, Ohio. The meeting is the banner meeting in the quarter for attendance. F. C. Carter has been asked to remain another year, but he has not yet fully decided to do so.

Five thousand dollars have been raised toward the new Industrial Training School for the Boys, Palestine, and Timothy B. Hussey has been selected by the New England Mission Board to go to Ramallah the coming winter to select the site and assist in purchasing the needed land.

In a recent letter from President Edwin McGrew, he says: "Pacific College never had so good prospects as for the coming year. Much work has been done on the college and grounds, and everything is in splendid condition. More students are headed this way than ever before, I am sure."

Stella Friends' Academy opened the 6th inst., with John Howard as principal and Alta Howard and George A. Wright as assistants. Forty-eight students are enrolled. Prospects are good for several more soon. A number of needed improvements have been made at a cost of from \$1,200 to \$1,500.

The monthly meeting at Coldwater, Okla., occurred the 10th inst. Susie Allen and Laura A. Coppock were present. They also held fourteen other services, which resulted in quite an awakening. The friends are few at this point, but they are anxious to have a revival and a pastor to look after the work. Will not some one hear the Macedonian cry?

Manuel S. Freyre, the younger of the two young men from Cuba, who have spent the last two years in Oakwood Seminary, N. Y., after two years in the mission school at Gibara, Cuba, has returned home on account of the serious illness of his father. We trust that the Saviour to whom he consecrated himself while in the seminary will use him to the advancement of his kingdom in the island of his birth.

The friends at Mt. Airy, N. C., have a neat, commodious meeting house, nearly completed, built of Mt. Airy granite. The meeting is small, and they have made a noble effort to provide this place for worship, which was very much needed. There will be a debt of several hundred dollars to be canceled. Any one feeling led to contribute to this can remit to C. G. Welch, treasurer, or Leverett J. Rugg. The total cost of building and lot will be about \$3,500.

Glens Falls Monthly Meeting, N. Y., was very much encouraged by the announcement that the indebtedness on the parsonage had been liquidated, freeing the entire meeting property from debt. The meeting has been steadily growing under its faithful pastor, Abijah J. Weaver, who does not let a call for help or encouragement go without care. His special meetings at Oneida, where the meeting house has been closed for some years, have been largely attended, and hopes for regular services are again entertained. The Friends at Glens Falls have been much helped by the visit of Amos Sanders, of Brooklyn, who spent several weeks in the town, as well as ministers from other meetings, who have been with them from time to time.

Cleo Monthly Meeting, Okla., which occurred the 10th inst., was held in the new meeting house, which was all completed, except seating. This building represents much sacrifice upon the part of a few friends. One Friend, Aaron Kellem, has done most of the work. He has worked on it the most of the past year, besides giving \$50 in money. If any one has any of the Lord's money that they wish to use for seating this building they should send it to Aaron Kellem, Cleo, O. T.

Our friend, Timothy Nicholson, of Richmond, has been selected as one of the Jurors of the educational exhibit at the St. Louis Exposition. The Jurors are divided into eight groups, with seven persons in a group, and a certain section of the exhibit is put under each group. Timothy Nicholson has been selected as chairman of his group, which has charge of special forms of education—text-books, books for teachers, school furniture and appliances. Their duties will keep them until about the 21st inst.

Juan Francisco Galvez, a recorded minister, stationed as assistant in the Friends' Mission at Banos, Cuba, recently made an evangelistic trip on horseback to the port of Sama and four neighboring villages, which are the center of two rich fruit companies. Gospel services were held in four of these towns, with attendance of from 40 to 150. Almost all the families were visited, Bibles and portions sold, and tracts distributed. The inhabitants heard for the first time the full gospel of Jesus Christ.

Hiram S. Wollam has just closed his third pastoral year with Friends at Smithfield, Ohio. Accompanied by his wife, he leaves for work within the limits of Baltimore Yearly Meeting. Their labor and work at Smithfield had but one aim, that to preach the Gospel of Christ and the upbuilding of His church. They will be greatly missed not only by the church, but by the entire community. The prayers and good wishes of many friends will follow him and his family as they leave for other fields of service.

In a communication from Seth Brown, Richmond, Ind., he says: "I desire to express my appreciation and hearty approval of the article by Mead A. Kelsey entitled, 'The Church at Play,' printed in THE AMERICAN FRIEND some months ago, and I am glad that there is one Friend who is so well able to express himself, and who has the courage to do so. The church is called the bride, the Lamb's wife, and she ought to be holy, harmless and undefiled." He goes on to express his disapproval of "various kinds of church fairs and entertainments to induce people to come to meeting."

At New Garden Quarterly Meeting, held the 10th inst., at Greensboro, N. C., Albert Peele, a minister of the quarterly meeting, preached about the church being the body of Christ. The noon repast and social hour in the meeting house with Greensboro Friends was well improved and enjoyed. The clerk, F. S. Blair, called the meeting for business promptly at 1 p.m. The representatives to yearly meeting reported the printed minutes received and divided between the two monthly meetings. A recommendation from the quarterly meeting on ministry and oversight to hold their meeting at 10 o'clock, and to close at the noon recess on the same day with the quarterly meeting was agreed to for one year. The quarterly meeting is thus to meet in the afternoon. A missionary conference was arranged for on Seventh-day evening of the meeting in Twelfth month. The meeting adjourned to meet at Guilford College.

Whittier College, Cal., was the subject of an excellent write-up which appeared in the Los Angeles "Times," and was reprinted in the "Whittier Register." We clip the following: "Prof. Rayner W. Kelsey, a recent acquisition to the faculty, has had large experience and great success in training young men and women for public speaking. Young Miles, who the past season won the Oregon State prohibition contest, the Pacific Coast Interstate contest, and the national contest at Indianapolis, was under Prof. Kelsey's care throughout his entire course. Prof. O. C. Albertson, formerly of Pacific College, Oregon, brings to the department of science a large experience with a fine record for thoroughness and originality. Whittier College also adds a new professor of Latin, in the person of Ellen C. Keats, of Mt. Holyoke, Mass. Ellen C. Keats recently took the honors in a class of 128. The foothill Quaker city is proud of its college, and of its educational outlook."

Stella Quarterly Meeting was held at Cherokee, O. T., Ninth month 2d, 3d and 4th. Lealdas Mardock was present from Pleasant View Quarterly Meeting, Kansas. The responsibility of each member of the church was brought before the meeting

of ministry and oversight. The subject considered in the doctrinal meeting was the need of pastoral work in Stella Quarterly Meeting. It was discussed by Nathan Brown, John Snively and others. Seventh-day evening a temperance meeting was conducted by Brother and Sister Hill, of Wichita. Ministering messages were given by Josiah Dillon and Lealdas Mardock. All the monthly meetings, nine in number, reported on statistics. The superintendent of Christian Endeavor conducted the evening meeting. Sabbath morning the quarterly meeting Bible School was held at 9 o'clock. At 10 o'clock the word was given by John Snively and Lealdas Mardock. At the close many came forward for consecration. At 3 o'clock the subject was "Paying What We Owe."

The session of the Cottonwood Quarterly Meeting next preceding the Kansas Yearly Meeting was held at the Cottonwood Meeting House, six miles west of Emporia, on the 16th to 18th inst. The summary of the reports from the local meetings was good, showing the Quarter (in the main) to be in a good spiritual condition. The meeting expressed itself to request the yearly meeting to change the time of holding the yearly meeting sessions to the week just before the opening of the Friends' University at Wichita. This is done in order to give the students an opportunity to attend the yearly meeting sessions. It also considered, at the request of J. Edwin Jay, the advisability of holding a Biblical institute. The subject was referred to the Evangelistic Board to report at the next quarterly meeting. The temperance and missionary interests were given each a night session, which were profitably used. The outgoing clerks, Brother Painter, of Barclay, and Sister Stout, of Cottonwood, who have so faithfully served the quarterly meeting, were given a vote of thanks. The audiences were large and interest good. Asher Mott, the veteran preacher of the cross, who is now beyond the threescore and ten, gave a most edifying sermon on Seventh-day morning. Brother Overman, one of God's aged saints, spoke several times. Josiah Butler, Yearly Meeting Superintendent, was present with his wise and judicial counsel.

Iowa Yearly Meeting has a large number of meetings in which pastors are employed. The following is the list as reported at the yearly meeting. It will be interesting to many and convenient for reference: Wm. Brenner, Templeton, S. D.; Allen H. Briggs, Glenwood, Iowa; Howard F. Brown, Earlham, Iowa; D. J. Bunce, Nevada, Iowa; Cassie Commons, Muscatine, Iowa; Isaac P. Cook, Ankeny, Iowa; Murray F. Corshie, Linden, Iowa; Carrie J. Curtis, Muscatine, Iowa; L. Maria Deane, Paonia, Col.; David M. Edwards, Oskaloosa, Iowa; Grace M. Elliott, Carlisle, Iowa; Cyrus Emery, Lynch, Neb.; John Emery, Norden, Neb.; Anna M. and Gilbert L. Farr, West Oskaloosa, Iowa; John Fry, Boulder, Col.; Pliny Fry, Muscatine, Iowa; John H. Hadley, LeGram, Iowa; LeRoy Hawkes, Denove, Iowa; Wm. H. Hickman, Union, Iowa; Carl W. Hildreth, Glenwood, Iowa; Stella Hinshaw, Harrison, S. D.; Joseph Hockett, Albion, Iowa; Mary R. Hornaday, Springdale, Iowa; George Horner, Garden Grove, Iowa; Samuel C. Howe, Truro, Iowa; Wm. S. Kitch, Richland, Iowa; John Long, Salem, Iowa; Robert Lincoln, Grinnell, Iowa; Edwin Loft, Cummings, Iowa; Isaac Macy, Lynch, Neb.; Jane B. Mendenhall, Hay Springs, Neb.; Clarence McClean, Oskaloosa, Iowa; George McClellan, Weldin, Iowa; Harley Moore, North Loup, Neb.; R. R. Newby, New Providence, Iowa; Thomas O'Rourke, Coon Rapids, Iowa; Laura D. Paul, Hillsboro, Iowa; Ezra G. Pearson, Paton, Iowa; W. M. Perry, Central City, Neb.; J. B. Pickard, Okaboji, Iowa; R. Hayes Puckett, Bangor, Iowa; E. R. Purdy, Oskaloosa, Iowa; Isaac N. Rich, Hubbard, Iowa; Phillip Slack, New Sharon, Iowa; Viola Smith, Oskaloosa, Iowa; Joseph Sopher, Pleasant Plain, Iowa; Quincy Stanfield, Sawyer, Wis.; John W. Stribling, West Branch, Iowa; Charles W. Swett, Des Moines, Iowa; Thaddeus Talbot, Imperial, Neb.; Golda E. Thompson, Casey, Iowa; Laura P. Townsend, Indianola, Iowa; George D. Weeks, Denver, Col.; Abner White, Anthony, Iowa; Charles S. White, Earlham, Iowa; Ellis and Clara Wells, Allen, Neb.

DIED.

HADLEY.—At Tucson, Arizona, Ninth month 11th, 1904, Margaret Hadley, in her 25th year. She was a birthright Friend. The remains were brought home to Vermilion Grove, Ill., and laid to rest in the cemetery there.

HOBBS.—At Bridgeport, Ind., Ninth month 11th, 1904, Laura R. Hobbs, in her 19th year. She had just completed her academic studies when stricken with tuberculosis. Her death was triumphant in the Christian faith.

Publisher's Department.

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Events and Comments.

According to recent dispatches, the revolutionists of Paraguay are concentrating their land forces at towns parallel with the railway, and have cut off supplies and communications with Asuncion. It is evident that the revolutionists are planning to make an early attack upon the capital or to starve the government into submission.

The intense heat of the last six weeks has had an extraordinary effect on the Alps. Great crags and peaks of rock are emerging on summits which never before in the memory of living man have been free from snow. Huge masses of ice are continually breaking away and falling with thunderous echoes into the valleys and ravines, and avalanches have never before been so numerous or extensive.

Mt. Vesuvius is again quite active, and the eruption is the most grandly spectacular of any witnessed during the past ten years. One evening last week the crust around the crater broke away, giving vent to magnificent showers of red-hot ashes and sparks of fire, which rose at times in immense columns to the height of 700 feet. After that there were frequent eruptions, accompanied by loud detonations and earthquakes, the sound resembling a bombardment by heavy artillery.

Russia's protest against England's new treaty with Thibet is timely, yet it will not make England halt. These rival powers have a sweet way of stealing a march when one or the other is in trouble. During the Boer war, Russia had her way all over Asia, from Persia to Manchuria. Now it is England's turn, and she lands promptly in Thibet. The joke is that both solemnly asseverate through thick and thin their purpose to maintain the integrity of the Chinese Empire. For Thibet is as much a part of that Empire as Manchuria.

The birth of a son to Queen Helena and King Victor Emanuel III., who has been given the title of Prince of Piedmont—not Prince of Rome—has brought delight not only to the royal couple, but also to the loyal subjects of the realm. Like the Czarina of Russia, Queen Helena had been prolific in daughters. The king and the people wished for a son for rea-

sons of State. The choice of title for the heir-apparent shows that the royal family is disposed to meet Pope Pius X. in an effort to diminish feeling between the Crown and the Roman Church.

Everything now depends upon the corn crop, whether the country is to find the cost of bread tolerable during the coming year. If that crop also fails us, the present high prices of wheat must prove moderate and reasonable. The government report of September 1st conditions indicated a corn harvest of 2,490,000,000 bushels—next to the largest yield ever grown. But there has since been some damage inflicted by a frost, and another frost scare was influencing the grain markets recently. At the same time the crop experts are appearing with uniform predictions of a greatly reduced yield.

A commission of eminent Armenian ecclesiastics, delegated by the Supreme Patriarch of the Armenian Church to visit the chief representatives of the great Powers and appeal for action compelling the Sultan of Turkey to cease persecuting the Armenians, has set sail for this country. In England they have had a cordial reception from the dignitaries of the Church of England, and Lord Lansdowne, head of the Foreign Office, has given them a respectful hearing. Here they expect to see the President and Secretary Hay; and at the coming Peace Congress and the Protestant Episcopal General Convention in Boston next month they will have an opportunity to state their case to many influential citizens of this and other lands.

WHY THE CLAIM WAS NOT PRESSED.

"No," said the lawyer, "I shan't press your claim against that man. You can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it, but it would come from the sale of the little house the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose the old fellow begged to be let off?"

"Well, yes; he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I ask whom did he address in your hearing?"

"God Almighty."

"He took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw, through the crack of the door, a cozy sitting-room, and, there on the bed, with her silver head high on the pillows was an old lady who looked for all the world just like my mother did the last time I saw her on earth. Well, I was on the point of knocking again, when she said: 'Come, father, now begin; I am all ready.' Down on his knees by her side

went the old white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still his submissive children, mother and he, and, no matter what he saw fit to bring upon them, they should not rebel against his will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have been if only one of the boys had been spared! Then his voice kind o' broke, and a thin, white hand stole from under the coverlid, and moved softly over his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from, if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing on those about to demand justice."

Then the lawyer continued, more slowly than ever, "And—I—believe I had rather go to the poorhouse myself to-night than to stain my hands and heart with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat that prayer. I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desires to him. But, of all the pleading I ever heard, that moved me most. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I am sure I don't know—but I hand the case over."

"I wish," said the client uneasily, "I wish you hadn't told me about the old man's prayer."

"Why so?"

"Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell me about it. I wish you had not heard a word about it; another time I would not listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you are wrong again. It was intended for my ears and yours too; and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it too," said the client, and he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer.—Selected.

He that will believe only what he can comprehend must have a very long head or a very short creed.—C. C. Colton.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

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YEARLY MEETINGS IN 1904.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

IT'S "GOT" TO BE.

"When it's got to be,"—like I always say,

As I notice the years whiz past,
And know each day is a yesterday,
When we size it up at last,—
Same as I said when my boyhood went
And I knowed we had to quit,—
"It's got to be, and it's goin' to be!"
So I said "Good-by" to it.

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say in a hearty way,—
"Well, it's got to be, Good-by!"

The time just melts like a late, last snow,—

When it's got to be, it melts!
But I am to keep a cheerful mind,
Ef I can't keep nothin' else!
I knowed, when I come to twenty-one,
That I'd soon be twenty-two,—
So I waved one hand at the soft young man,
And I said, "Good-by to you!"

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say in a cheerful way,—
"Well, it's got to be. Good by!"

They kep' a goin', the years and years,
Yet still I smiled and smiled,—
For I'd said "Good-by" to my single life,

And I had a wife and child;
Mother and son and the father—one,—
Till, last on her bed of pain,
She jes' smiled up, like, she always done,—
And I said "Good-by" again.

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say in a humble way,—
"Well, it's got to be. Good-by."

And then my boy—as he growed to be
Almost a man in size,—
Was more than a pride and joy to me,
With his mother's smiling eyes,—
He gimme the slip when the war broke out,
And followed me. And I
Never knowed till the first fight's end—
I found him, and then,—"Good-by."

It's got to be, and it's going to be!
So at least I always try
To kind o' say, in a patient way,
"Well, it's got to be. Good-by!"

I have said, "Good-by!—Good-by!—
Good-by!"

With my very best good will.
All through life from the first, and I
Am a cheerful old man still;
But it's got to end, and it's goin' to end!
And this is the thing I'll do—
With my last breath I will laugh, O
Death,
And say "Good-by" to you!—

It's got to be! And again I say,—
When his old scythe circles high,
I'll laugh—of course, in the kindest way,—

As I say "Good-by—Good-by!"
—James Whitcomb Riley, in "Success."

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says, 'and so on, and so on?'"
"Yes, my son; but it never applies to
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Desire must open the portal;
Perhaps the longing to be so
Helps make the soul immortal.

—Lowell.

Father, perfect my trust;

Let my spirit feel in death

That her feet are firmly set

On the rock of a living faith!

—Phoebe Cary.

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The

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American Friend

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DIVINE BEAUTY IN THE DAILY ROUND.

*My duties call me to their daily round ;
The voices of my earthly home awake ;
I long to meet them bravely for His sake.
I would that in the sound
Of my poor words might echo heavenly song ;
I would my friends should see !
In my glad eyes the beauty of His face !
Should learn that in His presence there is
peace,
Strength and contentment that can never
cease.*

—I. E. A. BROWN.

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DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
 PETER W. RAIDABAUGH, ISAAC SHARPLESS,
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Events and Comments.

A "Normal School for Mothers" is to be opened this fall in Paris. It will teach the care of children and the home, and will be one of the most useful institutions in the world.

Lieutenant Peary is building a new ship in which to search for the North Pole. She will be stronger than the Fram, and will be ready for her trial trip next April. The North Pole may well begin to shiver in dreadful apprehension of being found out at last.

The first convention of the Universal Congress of Lawyers and Jurists met in St. Louis last week. They spent three days in presenting and discussing legal propositions of world-wide interest, chief of which was the law of divorce and the ultimate establishment of international peace and abolishment of all conflict.

Russia has accepted the decision of the United States and England that food stuffs are not to be considered contraband of war except when consigned to blockaded ports or intended for the military or naval forces of the enemy. In such cases the burden of proof rests on the captor. This is in accordance with the principles of a peaceful civilization.

Gold production in the Alaskan region of the United States and Canada during the season now closing has amounted to about \$26,000,000, according to unofficial estimates. This compares with an output of \$26,421,000 last year, \$29,100,000 in 1902, and \$31,357,000 in 1901. Evidently production in that quarter of the world has passed the maximum, and this within little more than half a dozen years of the discoveries.

Statistics have recently been compiled abroad which show that the total tonnage of the world's merchant marine is now 33,643,000 tons, divided between 12,182 sailing ships and 12,671 steamers. These figures show that the world's goods are still carried in rather small ships, in spite of the recent increase in big-ship building. There are only 89 merchantmen that have a tonnage of over 10,000. England, of course, leads the world in total tonnage with 16,006,374, and America is next with 3,671,956, while Germany has 3,283,247; Norway,

1,653,740; France, 1,622,016; Italy, 1,180,335, and Russia, 809,648.

Prince MURSKY, who succeeds the assassinated Plehve as Minister of the Interior for Russia, has brought hope to the Jewish populations of Russia by a formal announcement that he is well acquainted with the wants of the Jews, and will soon give the Jewish question the most serious consideration. He promises that justice shall be done them, and that Jew-baiting and massacres shall cease. He will institute a more rigid police surveillance for their protection and bring in more liberal laws, allowing Jews to engage in certain vocations and professions from which they have been excluded heretofore.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses, and splendid private homes. This is really an extension of the boarding house register, which such associations have always maintained for the benefit of strangers. The St. Louis Association makes no charge to its patrons, either directly or indirectly, for the service, and the benefits of the Bureau are extended not only to young men, but to the public generally. Those interested are invited to correspond with E. P. Shepard, secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin Avenues, St. Louis.

Senator George Frisbie Hoar, of Massachusetts, died at his home in Worcester the morning of the 30th ult. He was a scholar, a moralist, and a statesman. He belonged to the old-fashioned sturdy New England type of men. He was an idealist, not merely by profession, but in practice, and was in his public career attorney for the people and their representative. He as a public servant was an honor to America. His life was open and good. His real public career began thirty-seven years ago with his election to the House of Representatives. At that time he was one of the leading and rising lawyers of the State, and had a private fortune of \$100,000; last year, after a lifetime during which he gave his best energies to the public in House and Senate, he mortgaged his little possessions to pay for his modest Washington home.

Yom Kippur, the survival of an ancient Hebrew feast, which occurs in Ninth month, is celebrated by orthodox Jews throughout the world, completing the season of the Jewish new year. The day, in its real significance, is one of penitence and fasting. In every synagogue of the Ghettoes of the East Side, of New York, and in Chicago, the American observance was conducted. Jews, wearing the robes they will be buried in, taronged to the temples, where they sat with their hats on during the day. As offenses against man, according to the rite, cannot be pardoned without the full forgiveness of the injured party, all disputes and feuds are made up on the day preceding the atonement day. It is a solemn moment for the Jews, as the Hebrew Word is taken from the holy of holies as of old, and read from. It is the day the fate of man is sealed. Even the angels tremble on this annual judgment day, for only penance can avert the evil decree of God. On new year's morn the Book of Life is

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

SACRAMENTO, CAL.—Friends' Colony Land, for sale by O. N. KENWORTHY, Special Agent, San Jose, Cal.

WESTTOWN FARM FOR SALE.—206 acres on Street road, adjoining R. R. Station—good buildings—well watered—very fertile. It is a desirable investment, because of many superb building sites. G. W. Twaddell, Westtown, Pa.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

OLD-FASHIONED grandfather clocks repaired. If yours needs attention send me a postal or better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

"INDIANA YEARLY MEETING OF FRIENDS, 1844," is the title of a very instructive picture drawn by Marcus Mote. In the foreground is a group of the old-time Friends in their queer garb, while in the background stands the plain meeting-house, surrounded with trees and numerous vehicles. An excellent half-tone copy on enameled paper, 6x10 inches. Postpaid, 5c. each, 50 cents per dozen. THE AMERICAN FRIEND, 1010 Arch St., Phila., Pa.

YEARLY MEETINGS IN 1904.

Kansas Yearly Meeting, at Lawrence, Kan., Tenth month 7th. Edmund Stanley, Clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

opened, and the deeds of man are inscribed therein. Yom Kippur is the time when this book must be closed, and happy is the man who realizes the new year's greeting, "May you be entered in the Book during the coming year."

The spirit of war is being displayed in its most aggravated form in the siege of Port Arthur. Both Japanese and Russians have ceased to pay any attention to the rules of war, and neither hospitals nor flags of truce are respected by either army. The feeling between the combatants had become so bitter that neither can expect to receive quarter. Prince Radzivil tells of two Japanese battalions which found themselves at the mercy of the Russians in one of the assaults on the fortress. They hoisted the white flag, but to this the Russians paid no attention and continued to fire on them. In the meantime the Japanese in the rear of the companies that had hoisted the white flag fired on their comrades, in indignation at their offer of surrender. As a result of this cross-fire six hundred men were shot down. The dead fell among the bodies of victims of previous assaults. For days, says the Prince, the wounded men raised fluttering handkerchiefs in pleas for help, but neither friend nor foe went to their assistance. Among the heaps of dead the lieutenant saw two soldiers, one a Russian and the other a Japanese, lying in a death grip. The teeth of the Japanese were buried in the Russian's throat, while the Russian had forced two fingers into the eye sockets of his antagonist.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

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No. 40.

FOR THE AMERICAN FRIEND.

IN THE MORNING.

BY LINDLEY M. STEVENS.

When the night shall fall behind us,
And the morning light shall find us;
And the glass that showeth darkly shall reflect an image true;

We shall speak the words unspoken
And renew the promise broken;
And the rest that now remaineth shall be given me and you.

Not to me, with words of blessing,
Doth the Spirit stand professing
That one by one they gather, when He maketh up His own;
Rather blest the dreamless slumber,
Till the Master counts the number
Of those accounted worthy to stand before the throne.

For if I, of two forgiven,
Should be first to enter heaven,
And should join the mighty chorus of the Alleluia strain,
I should listen, 'mid the thunder,
'Mid the rapture and the wonder,
For a voice that God hath promised I shall hear in heaven again.

So I dream, who am not sleeping;
So I wait, my vigil keeping;
So I read it, clearly written in the Word:
In the final consummation,
In the great regeneration,
They shall rise and stand together with the Lord.

And my spirit beareth witness, and doth say:
Only thus shall all the sighing,
Only thus shall all the crying,
Only thus shall all the dying,
Pass away.

Poughkeepsie, N. Y.

ONE FACT TO START WITH.

HOWEVER we may formulate our views on the atonement, however we may attempt to express our conception of the way of salvation, there is one thing which we must start with and end with: God has always loved us; there was never any need of anything to change His attitude toward us.

It seems strange that it should be necessary to state such a simple truth of Christianity as that—a truth which shines out even in the Old Testament—but a zeal to work out a logical doctrine of the atonement has sometimes led persons of the very best intention to forget or to ignore it. In their earnestness for their doctrine they speak as though Christ's coming and His death first made divine mercy and love possible and real. By the transaction on Calvary God was changed from "a God of wrath" to "a God of Grace." There are two great objections to such a view: (1) It is unscriptural; (2) It lowers God to the level of one of the pagan gods.

(1) God is thought of both in the Old and in the New Testaments as unchangeable and as inherently good and full of mercy. With Him there is "no variableness, neither shadow made by turning." The tenderness, the pity, the mercy, the love of God, as it swells throughout the Psalms, is as positive as it is in our Christian literature. Hardly any other piece of writing in human history has so profoundly expressed the fact of love at the heart of God as does the book of Hosea, written before the exile. One can almost feel the sobs of the great tender-hearted prophet as he rises from his own love for a wayward wife to God's love for a wayward people. The book of Jonah is mainly remarkable for the discovery of the truth that God not only loves Israel, but extends His love to such a wicked city as Nineveh—a truth which it was extremely hard for poor Jonah to learn. But the fact of God's tender love is not in the Psalms and in the Prophets alone; it is the message of Deuteronomy as well. The entire appeal of the book is based on the love and goodness of God. The writer points to fact after fact to illustrate the divine love and repeats his refrain, "Lest ye forget."

There is not a line in Gospel or Epistle which encourages the belief that God's attitude toward man has changed; that once He was a "God of wrath," but now has become "a God of Grace." The Lamb who has suffered for our salvation was slain from the foundation of the world, and the entire Bible confirms the view that God's love has no date of beginning. God is love. Love is not a late acquisition to His nature.

(2) The opposite view degrades God. It makes Him like the god of the pagan. The pagan gods are capricious and fickle. They have to be *changed* by the smell of incense before they will be kind or good or loving. They are not "the same yesterday, to-day and forever." In short, they are very much like the poor, changeable mortal who worships them. They are made in *his* image. Our God is not so. His purposes are from everlasting to everlasting. He changes not. The soul that trusts Him now may trust forever.

Christ did not *make* Him loving and merciful. Christ revealed to us that He *is*—is and was—loving and merciful. He came to show the Father. "If

you see me you see the Father." Before He came men had been feeling after such a God, and a few had touched His hand in the darkness and felt the love in it—as, for instance, Hosea. Christ removed the darkness and showed that love is as essential to God as dimension is to body. From eternity to eternity He is love.

But there is another objection, no less serious to the view above stated; it makes God and Christ different persons. It implies that Christ is better and more loving than God. But the whole meaning of our salvation is bound up with the truth that God and Christ are *one*. This will be considered next week.

EDITORIAL NOTES.

PRESIDENT ROOSEVELT has announced that in the near future he will issue a call for a second international Peace Conference at The Hague. For the most part those who are working for the Peace of the world have received the President's announcement with enthusiasm and joy. It has, however, aroused little comment from the secular press, and it has met rather a cold response in Europe, particularly in England.

There have been some suspicions that the President's announcement was insincere and for political effect. We do not believe it. He has said many things of a warlike character, and he has gained the reputation of being bent on "strenuous" policies. He has even said that a Quaker is no better, as a citizen, than a duelist.

But men grow wiser with experience, and the President has plainly shown in his public papers, and in many more private ways, that his interest in and sympathy with peaceful methods are growing. He is by no means an ideal Peace man yet, but no more was the Russian Czar, who called the first Hague conference. *He* was called insincere and inconsistent, but it is now recognized that his motive was pure, and the outcome of the conference has been beyond the dreams of most. So may it be with the second one. We shall assume that the President is acting from lofty motives, and we shall look for great results to flow from his action.

THE death of Senator Hoar, of Massachusetts, removes from public life one of the purest and finest spirits of our generation. He began his public career with a small fortune—enough to make him independent—and ended his thirty-seven years of service at Washington a poor man, with a mortgage on his modest home. This is mentioned only to show how

absolutely he was above the temptation to make his vote in House and Senate a commodity for money.

He was an orator of the old school. He brought a trained and scholarly mind to bear on all the problems of statesmanship, and, though too extremely partisan, he yet cared with all his soul for ideals. He has been the champion of many causes near the Quaker heart. May Massachusetts find another man as good!

IN ONE of our yearly meetings the Committee on Evangelistic and Church Extension Work has sent out a circular letter to the membership, to be read at the close of morning meeting on a definite First-day. In a few telling paragraphs it presents the out-reaching work of the yearly meeting, and closes with a call for funds to carry on the work. Here are a few of its sentences:

"Twelve new meetings for worship are now being held. Five of them in houses previously closed."

"Twenty series of special evangelistic meetings have been held, and 2,276 persons have publicly expressed their desire to follow Christ."

"The general superintendent has attended 506 meetings, visited 1,098 families, and traveled 10,911 miles."

WE CALL attention to a list of available lectures on various religious subjects, published in another column of this issue. Our country is so large that it is well-nigh impossible to carry on this extension work successfully all over it. But many sections can be reached by the persons who are enrolled in this list, and meetings will do well to avail themselves of the opportunity.

RELIGIOUS MEDITATION.*

BY JOHN R. MOTT.

Religious meditation is to stand before the spiritual facts and words, to exercise the faculties upon them, to draw out their lessons, to appropriate their truth, and to let them have right of way in the life. Expressed otherwise, one might say that to meditate upon spiritual things is to get into the middle of them, to live in their light, to get under their power, to let them move us. This is almost a forgotten art in these times, although there never has been a time in the history of the Church when the habit of thinking on matters pertaining to religion was more needed than it is to-day. Religious meditation is needed because of the wonderful development of the physical and material forces which characterize our time. The forces of materialism are waxing more and more.

* Substance of an address given at the Bible Training School, New York city, Fifth month, 1904. Reprinted from the "Biblical Record" by "Daily Bible."

Men are becoming increasingly intent on the things that they can see and hear and handle. Great, therefore, is the need that men be led to give more thought to the unseen, the spiritual and the abiding. Moreover, life is so complex, so intricate, so baffling, and its claims so numerous and conflicting that there is peculiar need of cultivating a life of simplicity, and this it is impossible to do without giving more time to reflection.

The spirit of strain and hurry and pressure creeps even into the devotional life of Christians. We find them regulating their spiritual exercises by the clock, and the watch, and the bell. In view of considerations like these is it not true that there is greater need to-day than ever of cultivating the habit of religious meditation? Every college, every church needs more Christians who know God at first hand, whose lives are powerfully gripped by the essentials of their faith, and who, therefore, are able more adequately to represent Jesus Christ and what He stands for in the world.

The absence of religious meditation accounts for some things which should cause us real alarm. It explains why there is so much professionalism among Christian workers. It is the cause of so much formalism among the rank and file of Christians. They profess far more than they possess. It explains the superficiality in the religious life of multitudes of church members. As a result it is not strange that they have an unsatisfactory religious experience.

What are some of the main advantages of the habit of religious meditation? In the first place, it is necessary, in order that we may discover and understand spiritual truth. Many of the great ideas of the Bible are as much hidden from us to-day beneath the guise of familiarity with the outward form of the Scriptures, as they were beneath the veil of superstition before the reformation. We need to remind ourselves of the words of the Pilgrim father that there is new light and truth to break forth from the Word of God.

Meditation is essential if one is to be so dominated by great convictions and purposes that he is always under their influence and power, and has his life plans and activities governed by them. We need to renew and strengthen constantly our impressions of the reality, and value, and wonder of the essential points of our faith. Each one of us has had experiences when the truth strongly gripped us and deeply moved us. Why should not this be a more nearly constant experience? Are my beliefs simply the views or opinions of others, or are they personal convictions formed as a result of my own spiritual insight and thought? With far too many of us our faith is a traditional matter. If our faith is to move our lives and quicken our energies it must be our own. Meditation makes religious truth vivid, real, vital, commanding. James Lewis has said: "Our aims follow our thoughts. To look at a thing is to live in it and by it." In every one of our communities we need Christians who have more depth of conviction. It is this kind of men who are the leaders and on whom other

Christians to-day are relying. We need men who are not only living by the truth, but who are held so strongly by it that they would be willing to die for it.

If our lives are to be truly communicative and therefore of largest helpfulness to others we must cultivate constantly the practice of meditation. We must first see things clearly ourselves before we can proclaim them with power to others. Henry Drummond used to instruct his student missionaries, whom he sent out to conduct meetings in different communities in Scotland, not to speak things which they had not experienced and which they did not believe. This was also his own practice, and goes far to explain the secret of his deep influence. In listening to his words and observing his life you always had the impression that here was a man who did not talk ahead of his beliefs. The men who most mightily stir others spiritually are those who are constantly catching fresh visions of God and of His truth and purpose.

Let us devote sufficient time to meditation, as well as a regular time. It takes time to believe. We must first take time to hear God before we are able to trust Him as fully as we should. It requires both mental leisure and activity to trace the great thoughts and plans of God. Poverty of modern Christian life will not be cured until more time and intensity is devoted to meditation. And here let me enter a plea for prolonged attention to religious matters from time to time. Edison hit on some of his greatest inventions at the end of long periods of earnest thought. He became so absorbed in the problem before him that he forgot his meals and his engagements and held his mind to the task so intently that at last the difficult combination was unlocked. We read that Leonardo da Vinci was accustomed to wait for days in deep reflection before beginning his paintings. This was especially so in the case of his masterpiece, "The Last Supper." It is said that for days he meditated before touching the canvas that he might catch such a vision of the face of Jesus Christ as would enable him more nearly adequately to represent His wonderful perfection. At last the vision came and the world is his debtor.

Not only should we have a regular place and time for meditation, but we should cultivate the habit of giving active attention to religious things at all times and in all places. John Wesley traced out some of his most helpful trains of thought while on his horseback journeys. One prominent Christian worker in this country has received some of his most powerful spiritual messages while pondering the Scriptures on railway trains and street cars. Wherever we are we should have this habit of mind; that is, of searching for the deeper spiritual meaning of facts and experiences, and of reminding ourselves of the presence of God. We should pay special attention to what occupies our minds in times of leisure. What engages a man's mind in his spare moments, the thoughts to which his mind freely returns, these declare the real man. We should become so accustomed to meditation on spiritual things that the mind when

unoccupied with its regular work will revert unconsciously to the highest and best things.

Meditation must not be regarded as an end in itself. We should keep reminding ourselves of the objective of all spiritual meditation, namely, knowledge, faith, worship, character and service. We read that in heaven they not only "see His face," but also "serve Him." Never let meditation terminate in itself. To keep the objective before us the exercise of the will is necessary. As Ruysboek, the Belgian monk of the fourteenth century, said to the band of ecclesiastics who came to him to learn the secret of spiritual growth, "Ye are as holy as ye truly will to be holy."

A DESERT PLACE.

BY JOHN E. M'FADYEN.

Few sentences in the New Testament are more pathetic to me than this: "There were many coming and going, and the apostles of Jesus had no leisure so much as to eat." Jesus had sent them away to do their beneficent work upon the bodies and the minds of men. They had done it; and now they had come back and gathered about Him to tell Him of all that had befallen them. Jesus listened with an interest mingled with joy and pity. He knew that for the happy prosecution of the work of life men need not only enthusiasm, but strength. And so when their tale is told, He simply says, "Come by yourselves apart into a desert place, and take a little rest." And in words of simple pathos, the evangelist adds, "For crowds were coming and going, and they had not even a chance to eat." So, at the Master's bidding, they entered a boat and went away to a desert place apart.

This is indeed very touching; but the sequel is more touching still. For the kind wish of Jesus was defeated by the importunity of the crowd; and when they crossed to their desert place, where they had hoped to be by themselves apart, they found the place covered with a waiting throng that had hurried round the lake on foot. The work had to be begun again, and the repose seemed further off than ever. In the attitude of Jesus to this new and unexpected obligation, we get a glimpse into the depths of His great heart. An ordinary man would have resented the appearance of a crowd which so effectively dispelled all hope of repose and deprived Him and His of the rest they so sorely needed. But not so Jesus. "When He landed and saw the great crowds, He had pity upon them, and began to teach them many things." Those who had come to Him in such a way He could in no wise cast out. The seeming annoyance He accepted as a divine opportunity, and tired and disappointed as He and His disciples were, He gladly and uncomplainingly began again the great work which His Father had given Him to do.

It is worth pondering that Jesus deliberately sought for Himself and His disciples to escape from the crowd. It is also worth pondering that that escape proved impossible. In such a world as ours we

are sometimes compelled by circumstances, or by regard for some high moral law, or for the sake of a needy brother, to act against our better knowledge. We know very well that we must spare ourselves, or our strength—and to that extent, our efficiency—will be impaired. Yet the circumstances of our life so arrange themselves that to spare ourselves is impossible; and so long as we have strength to stand upon our feet, we must go on with our work. These exacting demands, which seem at times so cruel, have no doubt their high compensations both here and hereafter; but while we must learn the stern obligation of service from the willingness of Jesus to do what He could for the crowd at the very time that He so yearned to be alone with His disciples, we have also to learn from His desire that they should go apart—and perhaps many of us need this lesson still more—how indispensable is rest and loneliness to all continued and effective work.

It is not without interest that the words for "come" and "rest" which Jesus used in His invitation to the disciples, are the same as those in which he gave to all that labored and were heavy laden that other invitation which has rung as an evangel throughout the centuries: "Come unto me and I will give you rest." Perhaps here, too, in the suggestion that they go to a desert place, there is a similar undertone. Not merely in the desert place will the inspiration be; for Jesus is to be there too. Nor is it only through going apart by themselves that they will renew their strength; for they are to go apart with Him. But all the same, the passage sounds an immortal warning to men who are consumed by zeal for the work to which they are giving their lives. The strongest and the most zealous need to go apart into a desert place and rest a while. They need it for their own sake; they need it for their work's sake. Much of the work has to be done "in the midst of the street"; and we can only possess our souls there in patience and peace if we have rested for a while apart in the desert place.

It was to satisfy two needs that Jesus urged upon His disciples this escape from the crowd—the need of aloofness and the need of rest. First, "Come by yourselves apart." The disciples had no doubt enjoyed some measure of success in their mission, and they may have been a little elated by their temporary popularity. At any rate, it was now time for them to go apart by themselves, away from the disturbing illusions of the crowd, to a desert place where they could view themselves and their work in truer perspective. A crowd is a terrible thing, and a good man may well fear it. He will fear its false standards of success. He will fear lest he come to measure his worth by the size of his crowd. He will fear lest he come to care more for their applause than to tell them the truth. Yes, the crowd is a menace to a man's true estimate of himself; and as he loves his soul, he will once in a while leave it all for the desert place where there is little to turn his head or distort his vision of the eternal things. Apart from men, and, above all, in the healthful presence of the primeval

things, the sky, the mountains, the sea, we can look ourselves more honestly in the face, lift up our hearts to God, and give our panting lives a chance.

Again, besides going apart, Jesus bade His disciples take a little rest. The crowd has to be feared for its power to exhaust our strength and impair our real efficiency. This is the terrible penalty of popularity that it deprives its victim of the opportunity of sustaining his power upon its highest levels. Day by day his life is remorselessly eaten into. It is often just the way in which good people take their dissipation.

Most of the world's best work has been done by men who prepared for it in some desert place. Jesus began his own ministry with a season in the wilderness, and often afterwards He sought the loneliness of the mountain side. Paul had his Arabia, and John Bunyan his prison. The street has its place in the religious life, but so also has the desert. He will work best for the crowd who has rested in the wilderness. And not less needful than when first it was spoken is this healing word of Jesus to the crowded and distracted lives of men to-day: "Come by yourselves apart into a desert place and rest yourselves awhile."

Knox College, Toronto.

JESUS' FRIEND.

BY MARK GUY PEARSE.

"Ye Are My Friends."

My friends. Now, if friendship means anything at all, it means fellowship—communion. I was very much shocked, very much startled, a little while ago, to find that the Lord Jesus Christ wrote seven letters and never sent His love. "Oh," I said, "here is an astonishing thing." Why, I do not think that there is a letter in the New Testament but there is some love sent, except in His letters. Here is a strange thing! He never sent His love and there were people dying for a message from the Lord Jesus Christ. Think of Mary. She would say: "Here is a letter from the Lord Jesus; has He sent a message?" "No." "Not to me?" "No." I have thought that perhaps the secretary left it out, because secretaries do leave things out, and then I remembered that the secretary was the Apostle John, the loving one, and he was never going to leave out the love. Then I read on and came to the postscript: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in and sup with him." Then I saw how it was. He never sends His love; He always brings it. You cannot send love. Love is one of those things that, when it flies, it flies away. It is one of those things that the post office cannot carry. Love is not a thing that can be written on a piece of paper. Love is the grasp of the hand and the gleam of the soul and the innermost heart that goes forth to greet you. "Ye are those that have opened the door to Me; ye are those that I have walked with and sat down with and communed with. Ye are My friends if ye love one another."

Now, this word "friends." It is a shame to render this word "friends." There are four words in the New Testament which are very different, but you get the meaning if you put the four together. First, the parable of the great supper. There is the man without the wedding garment, and the king says: "Friend. Here, you, sir, man, what are you doing here?" Just as we say, "Dear friends," when the collection is made, but it does not mean much. The next word is the word we use in England, where there is a dialect in every part of the country, where you say, not "You are coming to my house," but "You are coming to mine to-day"; "you are coming to ours to-day." That is as if everything were at your disposal, and this is the word He uses when He says (Mark 5: 9): "Go home to thy friends." Then the third word has the same meaning as love. It is a shame to render it "friend." "My lovers if you love one another."

I was waiting for a train a little while ago in England—people never wait for trains here I know—a man came to me and said: "You don't remember me?" I said, "Yes, I do, I remember you when you were a boy. When did I see you last?" "Don't you remember while you were preaching to 3,000 people you saw me and called me up on the platform?" "Well, what of that?" "Sir, you saw that I was low down and you said to me, 'Wherever you see me, whatever company I am in, come and shake hands with me, because I knew you when you were a boy.' That was the turning point of my life. I don't know what you preached about, but I said if you would shake hands with me like that there is some hope for me. That was nineteen years ago. I am a prosperous manufacturer now, and have a blessed wife and family." "You have forgotten the text," I said. "Yes." "And you don't remember the sermon?" "No." "That sermon that I had prepared so carefully!" Yes, but the grasp of the hand saved him. One little bit of love weighs down all oratory, or whatever you like to call it. In my mission I have been outside the churches for eighteen years. I try to get away from the rigid phraseology of the church.

I don't know whether you have ever thought what was the most beautiful thing about the Lord Jesus Christ. Of course, everything about Him was most beautiful, but yet the thing that amazes me more than anything else is that He always had leisure for friendship. That is a most amazing thing. He had no leisure to eat, but hours for friendship. I think we, most of all, want leisure to let people talk to us. Now, Jesus always had that, leisure to let people talk. I remember people have called on me and I have said: "I can give you exactly five minutes." Perhaps it was a woman and it took the poor body half an hour to remember what she did want. Jesus, the busiest man that ever lived, always had leisure to listen to people talk. Some people in London, and I suppose in New York, too, are like your houses. You have got to knock and ring before you can get in and then the master is not at home, or says he is not. How hard it is to get at some folks, is it not?

Some people seem to carry a notice posted upon them, "No admittance, except on business." They have no time for friendship; only for acquaintance. It is, "How do you do?" and away again. And some are like houses in the suburbs. They live such a long way off, when you get there the house is inclosed by a stone wall with grass growing on top. The porter comes and looks at you through a grating, opens the door reluctantly and says: "Beware of the dog," and then you walk a mile to the house and the folks are away. But Jesus, Jesus! He was like those cottages in the County of Cornwall where I was born. A thatched roof where the birds are always singing and the flowers blooming. There is a little wooden paling around the cottage with a gate without a bolt on it, only a latch, and that is generally broken. There is a little pathway to the front door, and in the doorway stands the blessed mother. Little children sit on the doorstep, singing in the sunshine. The mother comes to meet you before you get half way, saying: "Come in, come in, I am so glad to see you." That is Jesus. His heart has got no bell, no bolt, no bar. The door is always on the latch. When you come to see Him He is always at home—always at home. Before you get near to the door He comes forth with outstretched hands and says: "Come in, come in, I am so glad to see you." "Ye are my friends . . ." "These things I command you that ye love one another."—"Baptist Commonwealth."

REJECTED STONES.

(The Substance of an Address.)

What a picture that twenty-second verse of Psalm 118 conjures up! The words come in with an almost abrupt vividness which makes it allowable to imagine that their primary reference is to some episode in the building of the second temple, for whose service, probably, that thanksgiving hymn had been written. Do they refer to some bit of the older temple, cast aside as useless at first, and then put into a place of honor with added enthusiasm on account of its once despised age? If there be any such reference in the Psalm, the words will then have a double meaning, being descriptive of Israel's place among the nations after her long degradation, as well as of the suggested episode.

Naturally, however, we turn to their use in the New Testament to find that which gives them their deepest significance. Was there something in them which struck a peculiarly sensitive chord in Peter's mind, that we find this simile used both in an address by him to the Sanhedrin, and in one of the epistles which are attributed to him? We cannot tell, but we do know from incidents in his history, that Christ's teaching about rejected stones was a lesson which it took him some pains to learn, ending perhaps in the inner conflict that day on the roof of the tanner's house, when he understood, possibly for the first time with real clearness of conviction, that the cast out Gentiles must find entrance into the new

kingdom. We can almost picture what the mental struggle must have been—the old landmarks, which had bounded the possibilities of his religious beliefs, were being swept away by the flood of new life, which was lifting so many to a level unknown before. If he were to follow the Master some barriers must be swept away, some far-lying beach be washed by the tide.

And we—as we try to go behind Peter to Peter's Master—have to ask ourselves, "What did Jesus mean by quoting this unwonted simile, so unwonted that we pause before we catch its significance?"

It is used, as will be remembered, with reference to the Pharisees, and directs our thoughts to what were, in fact, the crucial points of difference between them and Christ. We all know what the characteristics of the Pharisees were—to what extreme observances their formalism led them, till the people gave them nicknames after their self-righteous peculiarities—"bloody-forehead," of those who ran up against walls rather than open their eyes for fear of seeing a woman; "Shoulder-strong," of those walking bent, to show the weight of the Law which they carried, or "bandy-legged," when they trailed their feet on the ground. Yet it must not be forgotten that with all their absurd formalisms they stood for the organized religion of the land. They belonged to the religious party, and their plea was that religion could only be kept pure by a rigid casting out of everything likely to defile it. Thus they were always manufacturing stones of rejection, a temptation peculiarly strong in those who belong to any religious organization—in those who care about their church or chapel or meeting.

The contrast of Christ's method of creating a religious fellowship with that of the Pharisees may be summed up in two words—inclusion and exclusion. We note the difference when we see it writ large on the stage of history, when we trace the growing hostility of the religious party to One, who, they instinctively felt, struck at the root of their policy, when we follow Him outside the gates to the out-cast's death; but do we appreciate the many ways in which we still need the same teaching about the value of rejected stones?

It is not merely that our sympathies are not large enough; it is that we are actually blind to the meaning of Christ's teaching that there is absolute value in that which is cast away. The old stones are so obviously useless, that it is only to eyes made keen by knowledge or by love, that their value is apparent. It is only the Christ, who can "see white in Judas' heart." But the lesson is set before us under many forms. Commerce has over and over again shown the value of a refuse heap; science grows at the instigation of the misfitting instances, which will not come into line with others; art is ever urged forward by the revenges of her rejected canons; whilst theology might, if she would, profit by the fact, that the site of the temple, which excluded Gentiles with scornful notices, is trodden by a Mussulman lord. . . .

We get a little nearer to His mind on this point, if we think of the audience to which He spoke those wonderful parables of inclusion—the lost sheep, the lost piece of silver, and the lost son. The scene is a vivid one: the outcasts of society are drawing near to hear Him. The religious world is scandalized, and expresses its disapproval. To such a mixed audience He speaks of the impossibility of anything or any one falling outside the divine love. From the Fatherhood of God (implied in the last parable) He shows the limitless power of redemption, the drawing of all things into the divine unity. He carries us on, too, at the very point where art failed us, and for the sadness of her unfinished harmony, He gives us the joy over each ingathering, which pledges the completion of the whole.

It is well for us to ponder these things, for the best among us have not yet learned to care for all lost sheep, nor even to know how much we are lost sheep ourselves. We often inveigh against their folly, their obstinate wanderings, and are far from recognizing that in them is some factor of the great whole, which we, in our haste, have omitted. We forget that rejected stones are the materials for new temples, and that the factor, neglected in the old order, atones for that neglect by being chief in the new, even whilst we profess the belief that of that truth Christ was Himself the consummate expression.

It would be impossible here to suggest the many applications of this teaching: if we scrutinize our thoughts and our attitude of mind, we shall find that it is our habit to cast aside and reject, in many instances where we have hitherto only suspected ourselves of a just indignation: we have ruled people out of our fellowship because we disagree with them, because we think them dull or ignorant or wrong; we see nothing but the bad side of some people, and in consequence fail to attract them to the good common to us both. We shall not lack instances where there is need of the warning about rejection, if we begin to test our lives and thoughts by Christ's standard.

Before leaving the subject let us meet one palpable objection: this acceptance of everyone, this finding of good in everything, does it not lead to a weakening of our moral judgment, or loosening of our convictions, such as is so often deplored in the present day? To him who has allowed his natural and healthy craving for unity to become atrophied, such a result is undoubtedly possible; but the aimless, convictionless man is in a bad way already, and it will not be the largeness of his charity which is at fault, but the lack of any unifying power in his life. A useless drifter amongst shipwrecked persons, he cannot save others. But he, whose feet are on a rock, will prove that the firmer they are planted the further may he

Stretch out a loving hand
To wrestlers with the troubled sea.

It is not to the careless, but to the zealous, to those whose sense of the need for unity is strong, that there comes the temptation to make stones of rejection;

and there are perhaps few within the bounds of religious organizations, who do not need to pray for a true appreciation of Christ's teaching, whilst they strive to learn the lesson taught to Peter, that "the stone which the builders rejected is become the head of the corner."—Joan Mary Fry, in the "British Friend."

FOR THE AMERICAN FRIEND.

AN ANCIENT MEETING HOUSE.

BY A FRIEND (BY DESCENT).

There may be some readers who might interest themselves in the following account of an ancient Friends' meeting house, which, after giving shelter to several generations of that Society, is now apparently approaching the end of its usefulness.

Chichester Meeting House is situated in a retired and wholly agricultural part of Delaware County, Pennsylvania, about three miles northwest of the ancient town of Marcus Hook, on the Delaware River, a few miles below Chester, which itself was a Swedish settlement some years before the first cave was dug for shelter by Penn's friends and companions on the site of the present city of Philadelphia. The present house was built on the site of an older one in the year 1769. It is divided by movable partitions in two equal parts for men and women respectively, and is of dimensions to seat perhaps about three hundred persons. It is substantially built of stone, as are the extensive horse sheds, and its demesne is enclosed by a heavy stone wall, with about four acres set off and separately enclosed in the same manner for a graveyard. The grounds slope down to a branch of Naaman's Creek, a tributary of the Delaware, called after a celebrated Delaware chief, who was a fast friend of the early white settlers from their first coming till his death about the year 1690. The small headstones which only are permitted by Friends' usage contain many names of the earliest Quaker companions of Penn, such as Duttons, Carpenters, Pennells, Elliotts, Claytons and other well-known names of early English Friends.

The meeting was, during many years, important in respect of membership, but at the separation in 1827 remained in possession of those who, though they have not given themselves any distinctive name, are commonly known as Hicksites. The buildings, though old, are in excellent condition, and the grounds are beautifully situated and contain some of the finest white oak trees now to be found in Pennsylvania. But the congregation—as the caretaker informed us—has now dwindled to but two individuals as regular attenders, both of them of the same family and quite elderly. It was once a large and important meeting, accommodating an extensive countryside exclusively settled by members and professors of the Society. Many are in the adjoining graveyard, and of their descendants, some have removed to other parts, and possibly still others may have joined other denominations of more modern customs. We were informed that certain periodical occasions still obtained a considerable attendance, notwith-

standing the lamentable decline of the ordinary weekly meetings.

It was sad to see these venerable and attractive grounds and substantial buildings, which have accommodated so many generations of worshipers, and are still capable of use for centuries to come, reduced almost to solitude as far as numbers are concerned.

Claymont, Delaware, Ninth month 13th, 1904.

ENCOURAGEMENT TO HOLD RELIGIOUS CONFERENCES IN EASTERN YEARLY MEETINGS.

The Summer School of Religious History, held at Haverford in Sixth month last, was a time of marked blessing. It was felt that a measure of such blessing might be received by many, if Friends were encouraged to hold from time to time in connection with quarterly and yearly meetings religious conferences, in which instruction in subjects related to spiritual life might be combined with true devotion. A committee was accordingly appointed to encourage such work by promoting conferences of this nature in the yearly meetings east of the Alleghenies, by publishing a list of speakers who would be willing to take part in such conferences upon the payment of their traveling expenses, and to raise a fund to aid, when necessary, the service of these speakers. This committee is as follows: Isaac Sharpless, chairman; George A. Barton, secretary; Asa S. Wing, treasurer; Lindley D. Clark, Hannah Collins, Alfred C. Garrett, L. Lyndon Hobbs, Rufus M. Jones, Elbert Russell, Francis A. White, Julia S. White, Carolena M. Wood and Charles M. Woodman.

The committee has ascertained that the following persons are willing to aid in work of the character indicated, if traveling expenses are paid. The subjects upon which each is prepared to speak are given in so far as the committee has been able to ascertain them.

FOR THE FIELD AT LARGE.

Isaac Sharpless, Haverford, Pa.—Subjects: "Education" and "Early Pennsylvania History."

George A. Barton, Bryn Mawr, Pa.—Subjects: Any of the books of the Bible, "Archæology and the Bible," "The Holy Land and the Bible" (illustrated), "The Life of Christ," "The Life of Paul" (illustrated), "Jewish Thought Contemporary with the New Testament," "The Doctrine of the Trinity" and selected topics in Church History.

Benjamin F. Trueblood, 9 Crawford St., Roxbury, Mass.—Subject: International questions.

Rufus M. Jones, Haverford, Pa.—Subjects: "Quakerism," "Mysticism," "The Kingdom of God" and "The Subconscious Self."

Allen C. Thomas, Haverford, Pa.—Subject: "Special Periods in the History of the Society of Friends," such as George Fox and the religious societies of his day, etc.

Alfred C. Garrett, 705 Church Lane, Germantown, Pa.—Subjects: Topics in Friends' history and doctrines, such as "Silent Worship," "Prophetic

Ministry," "Variations of Quakerism from Primitive Christianity," etc.

FOR NEW ENGLAND YEARLY MEETING.

Seth K. Gifford, Moses Brown School, Providence, R. I.—Subject: "The Epistles and Teaching of Paul."

Charles M. Woodman, Portland, Me.—Subjects: "Methods of Using the Bible in the Bible School," "The Prophet Amos" and "Paul's Letter to the Philippians."

Elihu Grant, East Saugus, Mass.—Subjects: "Palestine" and "Missionary Work."

FOR NEW YORK YEARLY MEETING.

J. Lindley Spicer, 177 Mansion Square, Poughkeepsie, N. Y.—Subjects: "The Use of Objects in Teaching," "Temperance" and "The Shepherd and the Psalm" (23d), all illustrated.

Mary S. Kimber, 225 West Thirtieth Street, New York city.—Subjects: Selected topics in Biblical and Church History, "The Poets as God's Ministers" and "Bodily and Vocal Expression as an Important Factor in Effective Gospel Service."

Emily U. Burgess, Highland-on-Hudson, New York.—Subjects: "Temperance" and "Peace."

Mary J. Weaver, 103 Bank Street, Batavia, N. Y.—Subjects: "Temperance" and "The Epistle to the Ephesians."

Carolena M. Wood, Mount Kisco, N. Y.—Subject: "The Religious Development of Mexico."

L. Hollingsworth Wood, Mount Kisco, N. Y.—Subject: "The Religious and Moral Condition of Japan" (illustrated).

Lindley M. Stevens, 257-265 Cedar Avenue, Cleveland, O.—Subjects: "The Map and the Book" and "The Lesson at Nazareth" (Isa. 41: 1-9).

A. F. Swift, Millbrook, N. Y.—Subjects: "Studies in New Testament Epistles," "English Friends and Their Work" and "Landmarks of Quakerism in Great Britain."

A. J. Weaver, 40 Grand Street, Glens Falls, N. Y.—Subject: "The Book of Job."

FOR BALTIMORE YEARLY MEETING.

Lindley D. Clark, 1429 New York Avenue, Washington, D. C.—Subjects: "Temperance," "Peace," "Quakerism" and "Bible Study."

FOR NORTH CAROLINA YEARLY MEETING.

Mary M. Hobbs, Guilford College, N. C., three lectures.

John W. Woody, Guilford College, N. C., three lectures.

Mary C. Woody, Guilford College, N. C., one lecture.

Royal J. Davis, Guilford College, N. C., one lecture.

Raymond Binford, one lecture.

Cyrus P. Frazier, one lecture.

(The secretary has not been informed of the subjects on which the North Carolina Friends will speak.)

Friends will observe that in most instances detailed titles of addresses are not given; only the class of subjects on which the Friends are prepared to speak. More specific information may be obtained by correspondence with the Friends themselves, or with the secretary of the committee. It is hoped that many Friends in remote localities may avail themselves of the help which may be obtained from these Friends, and that growth in grace, in knowledge and in power may result from their service.

Any meeting which desires to secure for a conference the services of any of these Friends, and is unable to meet the necessary traveling expenses should communicate with George A. Barton, secretary of the committee, Bryn Mawr, Pa.

Temperance Department.

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TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

The executive meeting of the Temperance Association was held at Friends' Institute, 20 South Twelfth Street, Philadelphia, on the 26th inst., with a large attendance. More than 10,000 pages of literature were distributed through the summer. Monthly meetings in Iowa and Oklahoma were supplied upon demand. Plans of aggressive temperance work were formulated for the winter.

"When Christ drank wine in Jerusalem it was during the Passover, when nothing leavened or fermented was in the houses of the children of Israel. Reliable Jewish authorities claim that the wine of the Passover, which Jesus drank, was the pure juice of the grape."

The providing of alcoholic beverages for the soldier has been thoroughly tried in Germany, and to-day it is recognized that if the army of that nation is to remain effective, the issue of brandy and beer rations must be abolished. Why repeat the experiment in this country at such a fearful cost of men and money?

The "Chicago Tribune" publishes the following: "The treating habit, as it prevails among men, is one of the nation's principal manufacturers of spend-thrifts and drunkards. The Anti-Treating League of America has been started by traveling men to abate the evil. It is a practical movement in favor not of total abstinence, but of real temperance." If it could be extended to total abstinence its power for good would be tremendous.

The Lacedæmonians, in order to disgust their sons with this vice, took a number of slaves, made them drunk, and took them to the public market place,

where they acted foolishly and raved like madmen; some laughing, others fighting, hallooing, reeling to and fro, lying in the mud, grunting like pigs, etc. In this situation they exhibited them to their children, that, being disgusted with the effects of drunkenness, they might avoid every temptation to it.

Dr. Cadman, who has just returned from England, says that the drink habit there is very much more extensive than it is here, and that practically all the money made in Great Britain at present is made on brewery stock. Seven hundred clergymen and "many good deacons, too," to use his words, receive dividends from such stocks. The doctor adds, apologetically, however, that in the heavy, moist climate of the British Isles malted drink is not nearly so harmful as it is here.

Modern investigation has shown alcoholic drinks and other narcotics to be a chief cause of crime, poverty, misery, madness and the degeneracy that leads to anarchy. Thus the use of these substances is a menace to the individual and to the State. Ignorance of the laws of health, especially those which relate to the dangerous character and effects of alcoholic drinks and other narcotics, has led to their use. Therefore, to remove this cause, Congress and the Legislature of every State in the Union have enacted laws making the nature and effects of these substances in connection with physiology and hygiene a mandatory public school study.

At the State Biennial Convention of the Y. M. C. A., held in Trenton, N. J., three delegates were appointed a Committee on Resolutions. Among the resolutions reported and unanimously adopted was the following: "Realizing the increasing power and evil of the liquor traffic, which has been so often proved to be the source of three-fourths of the insanity, sickness, poverty and crime which so desolate our land, and these evils in nearly all instances dating from the first social glass, we will, therefore, as young men, with the help of God, leave no stone unturned and use every effort in our power to crush this dragon under foot until it is buried so deep that there shall be no shadow of hope for even its possible resurrection."

The extension of local option shows that the temperance question is one of increasing interest to the people. The widespread discussion of the "Subway Saloon" was but another evidence of the same truth. Within fifty years the temperance movement has radically changed its character. Then it was looked upon as almost entirely religious, and the aim was to secure signatures to total abstinence pledges. To-day it is largely treated in its social and local political aspects. The regulation of the traffic in intoxicants has become the outstanding feature of the movement. While the total amount of liquor consumed in this country has increased, yet the habit of social drink-

ing has decreased, and the number of total abstainers appears to have grown larger.

Retail liquor dealers of Pennsylvania prepared to fight a local option bill which they heard that temperance interests intended introducing in the Legislature. The liquor men are concentrating their forces to bring pressure on the next Legislature of Pennsylvania to allow the saloons to open during certain hours on First-day, and to secure a material reduction on the present license fee of \$1,100. In fact, they aim to have the fee cut in two. The liquor men claim about 12,000 persons identified with the saloon business directly in this State. Now, when we consider that this State has a population of about 7,000,000, it is self-evident that the liquor interest is in a decidedly insignificant minority. And yet, the astonishing fact remains, that the said minority wields a greater influence, politically, than all the Christian churches combined.

It is a curious fact that the prohibition movement in England was first organized through the refusal in 1840 of a life insurance company to accept a total abstainer at its ordinary advertised rates, says an English paper. The medical adviser of the company held that total abstention not only subjected its professor to unusual risks of infection, but also implied such a peculiar character, so different from that of the average man on which their statistics were based, that these could not be relied upon in determining the risk. This man was Robert Warner, a bell-founder, of London. He was twenty-six years of age, a total abstainer, and a Quaker. He immediately set about forming an insurance company of his own, and with the assistance of other total abstainers and members of the Society of Friends soon succeeded in establishing the United Kingdom Total Abstainers' Life Association, in which Warner took out the first policy.

Edward Bok, in regard to the "Patent Medicine Curse," says to the W. C. T. U., "and it may apply to all temperance people: 'Let me, therefore, summarize my ideas as to your present and most effective program of work: First. See to it that your members themselves cease the purchase and use of these injurious proprietary medicines except where specifically prescribed by a physician; as it is, numbers of them use them of their own accord. Employ individual effort, not printed material; place your members under obligation. Second. Have removed, wherever and howsoever possible, but always legally, not forcibly, the advertisements of these proprietary medicines from the properties of your members—whether by constitutional amendment, individual obligation or financial compensation from your own funds. Third. Enjoin each member, individually, to cease her subscription to her particular religious paper which, after remonstrance, persists in publishing the advertisements of these injurious proprietary medicines.'"

NEWS FROM THE WEST.

Stella Quarterly Meeting, Okla., is actively engaged in temperance work. Medal contests have been held, and twenty or more lectures delivered.

Haviland Quarterly Meeting, Kansas, is alive with timely talks and earnest pleas for temperance, and they have been heard with "hearing ears."

Since our last issue a report has been received from Iowa Monthly Meeting, held at Agra, Okla., which states: Number of meetings the past year on temperance, 19; lectures delivered, 9; temperance sermons preached, 10. Labor is extended to those members who use tobacco, and "they are realizing more the sinfulness of signing petitions for saloons or voting with political parties that endorse the license system."

THE GREATEST TEMPERANCE FORCE.

By all odds the greatest promoter of temperance in the last sixty years has been the change in business of every description which has especially marked that period. Everywhere the machine has superseded the man or the woman. This is as notable on the farm and in the farmer's home as in the town. In manufacturing, mining, engineering, transportation, and almost all other business pursuits, the individual worker has become a part of the machine, and the mechanism is too costly to be intrusted to the direction or manipulation of a man whose brain is liable to be befogged. In transportation, and, to a less extent, in mining and manufactures, not only the safety of property, but of life, depends upon the sobriety of employees. In the old days a wage-worker could go off on an occasional spree without interrupting the work of others; now the absence of a single employee may tie up the business or the branch of the factory in which he works.

This is, as we have said, the greatest of all influences tending to the promotion of temperance by and through the condemnation of intemperance in the use of intoxicants. It has wrought a great change in the past sixty years, and it remains a permanent, ever-present, and always operative power for good; for "the industrial world" will continue to have "no place for the man who gets drunk," and that is and will always be the strongest restraint upon appetite.

THE TEMPERANCE OUTLOOK.

In Vermont, the State which passed the first scientific temperance law, they have secured by popular vote—and it is needless to say that women do not vote in Vermont—a license system. But while little Vermont has proved so weak, great Texas, larger than twenty-eight Vermonts, and where the fiercest battles have been fought, has driven the traffic from county after county until nearly half of the counties are now wholly dry, and this, too, after an expenditure of a sum of money by the liquor forces which

is without parallel in other campaigns. It is safe to say that three-fourths of the population of Texas is now under prohibition.

Mississippi has prohibition in sixty-five counties, and many towns in Tennessee have given large majorities for it. Minnesota forbids a man to give another a drink of liquor without a license, and requires all patent medicines to show the amount of alcohols they contain.

Kansas' prohibitory law, as shown by official statistics, saves the State six million dollars annually, forty-four out of one hundred and four counties being without a pauper, in three counties not a criminal case, and in twenty-five not enough poor to attempt the maintenance of a poorhouse. No wonder the voters declared by an overwhelming majority for the enforcement of the prohibitory law.

In other parts of the world the governments are taking up the temperance reform. In Austria last year the government issued 100,000 copies of a pamphlet entitled, "Away with Alcohol." In Paris, the director of the Poor Relief and the chief constable officially issued large posters with the heading in large letters, "The Dangers of Alcohol," followed by paragraphs setting forth the dangers of drink, and placarded the entire city with them. Imagine the effect if our strenuous President would so placard our capital city, and yet we give our thanks to Congress for passing a bill outlawing the sale of liquor in the capitol building, and also for a law forbidding the sale of intoxicants in the New Hebrides Islands, by American citizens, and making two appropriations of half a million dollars each for the erection of recreation buildings at military posts.

In Mexico the physicians unite in condemning the wave of alcoholism that has come with the American bar-room, and the government is anxious to stop the sale of liquor, and its action is almost universally approved by the people. In several other countries there is a decided awakening on the part of the authorities to the evils wrought by drink, and the International Temperance Congress held in Bremen has given a strong impetus to the reform.

New Zealand—note this—New Zealand, which John Woolley said was the nearest to prohibition of any in the world, where the people most nearly manage their own affairs, is the most abstemious country in the world, consuming less than one-twentieth of a gallon per capita annually. This one fact proves what has long been my contention, that the people do not want the liquor traffic, and that it is pushed on them by the politicians who reap advantage from it in various ways. The remedy is to bring about a system in which people will actually govern themselves, as they certainly do not now.

King Edward has placed the ban on wine drinking in the army, declaring that the practice must cease, and that his health can be drunk as well in water as in wine. In every army school in England and the colonies scientific temperance teaching has been compulsory since Fourth month, 1903. The results have been so satisfactory that the London School Board

strongly urge local school committees to adopt the principle.

In Germany Count von Haeseler, one of the Emperor's military intimates, and an abstainer for twenty-five years, has issued a strong protest against the use of liquor by soldiers, declaring that the soldier who abstains is the best man and the best soldier. He also says that brandy is the worst poison of all, but that beer comes next to it in ill effects. A Berlin dispatch states that the Emperor has been having the experiment made at some posts of having no drinks save coffee and lemonade sold, and this without a protest from the rank and file, and that the issue of brandy and beer as part of the rations will be abolished throughout the Empire in the near future.

MARION DUNHAM,
President Iowa W. C. T. U.

The International Lesson.

FOURTH QUARTER.

LESSON III.

TENTH MONTH 16, 1904.

ELISHA AND THE SHUNAMMITE.

2 Kings 4: 25-37.

GOLDEN TEXT.—The gift of God is eternal life through Jesus Christ our Lord.—Rom. 6: 23.

DAILY READINGS.

Second-day, Tenth mo. 10.—Kindness rewarded. 2 Kings 4: 8-17.
Third-day, Tenth mo. 11.—Sorrow in the home. 2 Kings 4: 18-24.
Fourth-day, Tenth mo. 12.—Elisha and the Shunammite. 2 Kings 4: 25-37.
Fifth-day, Tenth mo. 13.—The Shunammite. 2 Kings 8: 1-6.
Sixth-day, Tenth mo. 14.—The widow's son. Luke 7: 11-17.
Seventh-day, Tenth mo. 15.—The ruler's daughter. Luke 8: 41, 42, 49-56.
First-day, Tenth mo. 16.—Praise. Psa. 116: 1-13.

Time.—It is not possible to give exact dates regarding the incidents of Elisha's life. The accounts do not seem to be arranged in even chronological order. Elisha was a prophet for fully fifty years (850-798 B.C.), and lived in the kingdom of Israel.

Places.—Shunem, a small village, in the fertile plain of Esdraelon, about three miles north of Jezreel, seven miles south of Nazareth, and about twelve or fifteen miles from Mount Carmel. Elisha's headquarters seem to have been at Samaria. See 1 Sam. 28: 4; 1 Kings 1: 3.

Elisha appears to have been a good deal of an itinerant, and to have visited frequently the "schools of the prophets." There were very few inns or khans in those days, and travelers were compelled to resort to private houses. As this was the custom it was no unusual thing for travelers to ask for entertainment and to be cordially received. References to this custom are frequent in both the Old and New Testaments. It is not uncommon in some parts of our own country even at the present day.

The whole story of Elisha's association with the Shunammite should be read in connection with the lesson. (2 Kings 4: 8-37.)

25. "So she went." To seek help from the only one she felt could help her in her dire distress. "The man of God." Not an unusual name for a prophet. "To Mount Carmel." It would seem that Elisha frequently went there. It would take about five or six

hours to go to Carmel. "Saw her afar off." He was on an elevation and recognized her. "Gehazi, his servant." Gehazi is mentioned only in this chapter, chapter 5 and chapter 8; from the latter (8: 4) he would appear to have been a person of some consequence, and may have stood towards Elisha as Elisha had stood towards Elijah. But he was a person of very different character from either.

26. "Run, I pray thee, now to meet her." Elisha saw at once that something unusual and of importance had happened. "Is it well with thee?" Literally, "Is it peace with thee?" This shows the sympathy of Elisha, for he might have waited and the Shunammite would have come to him, but he wished to show his sympathy at once. She answered, "It is well." Literally, "Peace." Her heart was too sorrowful and too full to speak to any one but the prophet himself, and the one word was ambiguous.

27. "Caught hold of his feet." An eastern fashion still observed by orientals. "Gehazi came near to thrust her away." Thinking, doubtless, she was importunate. Compare the action of the disciples of Christ on more than one occasion. "The Lord hath hid it from me." The prophetic and miraculous powers were not at the bidding of the prophet. The occasion of their use was chosen by the Lord.

28. "Did I desire a son?" See verses 12-17. She did not tell Elisha that the boy was dead, but her words and whole attitude revealed the fact to him in an unmistakable way. She practically said: "It would have been better not to have had a son than to have had one and lost him."

29. "He said to Gehazi," etc. It is not easy to understand the reason of this order. Possibly it may have been to make the mother feel that something was being done. "Salute him not." The Oriental salutations are so formal and so prolonged that they would take up much time. (Compare Luke 10: 4).

30. "I will not leave thee." She had no faith in any one or anything except the prophet himself. It was through his intercession that the son had come to her, and it was only through him that there was any hope of his restoration.

31. Gehazi did as he was bid, and evidently expected that some result would have followed his carrying out his master's commands. It is possible that it was because Elisha was ignorant of Gehazi's true character that nothing was allowed to take place. Had the child been revived, Gehazi, an unworthy instrument, might have claimed a share in the miracle.

32. When Elisha reached the house there was no doubt of the fact.

33. Elisha recognized that the matter called for special intercession. "Shut the door." There were to be no witnesses of the child's restoration, no show made. The room was the prophet's own chamber. (See verse 21.) "Prayed unto the Lord." (Compare the action of Elijah at Zarephath.) (1 Kings 18: 17-23.) Note that prayer preceded action.

34. It is altogether likely that Elisha was familiar with the incident of Zarephath, and followed Elijah's example. Why the restoration should not come as

rapidly in the one case as in the other cannot be known, and it is idle to speculate. "The flesh of the child waxed warm." The recovery was slow. "Sneezed seven times." Sneezing was a definite sign of returning animation. Seven is a perfect number, and is also used to express many times.

36. "Take up thy son." (Compare 1 Kings 17: 23; Luke 7: 15.)

37. "Fell at his feet." To show the depth of her gratitude. She returns thanks and shows her deep appreciation even before she takes up her son.

PRACTICAL THOUGHTS.

1. Association with saints is not enough; the heart must be changed. Who could have had better opportunities than Gehazi and Judas?

2. Nothing can take the place of personal sympathy.

3. "The prayer of a righteous man availeth much."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TENTH MONTH SIXTEENTH.

THE POWER OF PERSONAL INFLUENCE.

John 1: 35-39.

Second-day, Tenth mo. 10.—Hannah's influence. 1 Sam. 1: 21-28.

Third-day, Tenth mo. 11.—Daniel's influence. Dan. 2: 46-49.

Fourth-day, Tenth mo. 12.—Nehemiah's influence. Neh. 5: 8-13.

Fifth-day, Tenth mo. 13.—Esther's influence. Esther 5: 1-3.

Sixth-day, Tenth mo. 14.—Stephen's influence. Acts 22: 19, 20.

Seventh-day, Tenth mo. 15.—The town clerk's influence. Acts 19: 35-41.

The best influence is rather a by-product than a direct achievement. While it ought never to be forgotten and may be rightly cultivated, its surest foundation is in an established character which has its springs and purposes not so much in the thought of how it will affect others as in how it measures up to the sight of God.

Some men set about acquiring influence for its own sake, or that by it they may gain some personal ends. Their method is to acquire in some way the power to injure enemies and to reward friends so that they may control their actions by either hope or fear. But we are sure that the Christian's influence is to be something very different from that, since our Pattern's purpose was not to serve Himself, but to help others.

The beginnings of influence may be so small as to be almost unnoticed, but if one waits until the great trial before he takes his stand, his influence will go but a little way. It is the man with a record that people look to, and this record is mostly a summing up of little things. We all fancy that we would be heroic in the glare of some great occasion, but the fiber that bears the stress has hardened through long years.

"If Stephen had not prayed the church would have had no Paul," said St. Augustine. But if Stephen had not had the habit of trustful prayer, how could he have made that intercession for his murderer?

ers? These words doubtless lived in Paul's mind day and night until the "heavenly vision" showed him the martyr's last petition answered. If Stephen, indeed, gave Paul to the Church, how priceless has his influence been, and how boundless through all coming time!

"Daniel purposed in his heart." If he had waited to see what the others chose or to sound his princely guardian, we would probably know nothing of Daniel, and God would have lacked this messenger to the kings of Babylon. His purpose not only held him steadfast, but served to support his three friends as well, while we still sing "Dare to be a Daniel."

The Ephesian town clerk had influence because he could justly do what he so wisely did—array himself on the side of law and hint at the power of Rome with which he was in some measure allied. But if he had been known as making exceptions and appealing to courts only when it agreed with his private purpose, such an appeal as he then made would have been in vain.

When Garfield quieted the raging mob in New York City after Lincoln's assassination, by reminding the excited men that "God still lives," his influence was that of a man known for his sincerity and patriotism, who was able to array himself on the side of a mightier power than that of Rome, and lift men's thoughts to the great Judge and Ruler of all.

In the summing up, right is might.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

HORSES, HARNESS AND WAGON WANTED.

Hector River, Jamaica, W. I.,

Eighth month 19th, 1904.

Dear Friends: During my short stay in America I visited a number of country districts, and was very much impressed with the benefits of the rural accommodations, some of which did not exist when I left America, eleven years ago.

The advantage of the telephone to get up an unannounced meeting was something almost marvelous to one unaccustomed to doing things on short notice. The rural mail, too, is such a convenience. But the one thing that impressed me most was the kindergarten delivery wagon. It is just what we have needed for eight years. There are always so many matters to bring before our board that require money, that we often hesitate to make our wants known and put before them only the most urgent requests for the extension of the work. Perhaps we have not honored God as we should. The wealth of the world is His, and if our actual needs are known His answer awaits us in some of His storehouses.

The East Indians are scattered over many plantations widely separated. If we had horses, harness and wagon we could have at least twenty more Indian children in our day school, and through the children

reach many a heathen parent in the localities where they get very little teaching.

Rufus King, our first East Indian convert, could be well trusted to pick up the little ones daily, and in his quiet, sweet Christian spirit give many a message as he journeyed.

May the dear Lord lay this burden upon some one who can thus help us to carry the gospel quicker to the heathen. Some of our school children of a few years ago are now lights in India. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Sincerely your fellow worker in the spread of the gospel,
H. ALMA SWIFT.

A PEACE MEETING IN JAPAN.

At the time of the visit of William Jones to Japan in 1889 the Japan Peace Society was organized. As secretary of the London Peace Society, as well as a member of that religious body which has always borne its testimony against all war, he succeeded wherever he went in rallying the friends of peace and arbitration. Notwithstanding the difficulties in the way of the peace cause in Japan, a constitution was adopted, public meetings were held and a periodical published in Japanese for some time. The society was at one time discontinued, only to be again put upon its feet by the earnest efforts of George Braithwaite. At the time of the Chino-Japan war it was adjourned without naming the day for re-assembling. Ten years have now gone by without re-opening the work. In the mean time little has been done except by private and incidental efforts to interpret the peace principles of the gospel, unless one makes mention of the socialistic teaching of Tolstoi, which has won some followers in Japan. At the breaking out of the present war, the Salvation Army workers published one of General Booth's articles against war, and some of their Christian workers at public street meetings preached on the subject of peace.

Notwithstanding the almost universal prevalence of the war spirit in Japan, there are a few individuals here and there in different religious organizations, and some belonging to no organization, who have been sorely grieved that so little is being done to rally the friends of peace and carry on an educational movement along this line.

A hopeful movement looking toward a more aggressive work was the addition of the Department of Peace and Arbitration to the Foreign Auxiliary of the W. C. T. U. of Japan at the time of the annual gathering of missionaries in Kaniyawa for their summer rest and fellowship conferences. There was no opposition to this, but rather an eagerness on the part of the membership to learn more about the great movements toward peace and arbitration.

The new superintendent of the department is Lettice E. Braithwaite, an English Friend, wife of George Braithwaite, of the Japan Tract Society. She is entering into the work with much earnestness. The first public meeting was held a few days after the new

department was organized. Though the attendance was not large, the meeting was much appreciated by those present. A Methodist missionary, himself one of the very few warm advocates of peace in the missionary body, remarked that this meeting was the opening for regular annual meetings among the missionaries on the subject of peace and arbitration. The following program was rendered:

"Explanation of the Work of the Department of Peace and Arbitration," George Braithwaite.

"Why Christians Should Desire That Peace Take the Place of War," Joseph Cosand.

"Platform of the Mohonk Conference," Dr. A. D. Hail, Cumberland Presbyterian Mission.

"Relation of the Christian Endeavor Movement to Peace and Arbitration," Dr. J. H. Pettee, A.B.C., F.M.

"Forces Making for the World's Peace," Gilbert Bowles.

Joseph Cosand emphasized the beauty of peace, the horrors of war, and the economy and justice of settling differences by arbitration.

Dr. Hail, one of the most influential missionaries in Japan, himself an old soldier in the Union Army in the Civil War, is one of the six missionaries to whom the Japanese officials have granted permission to go to the front for work among soldiers. He spoke hopefully of the Mohonk Conference, and emphasized the need of an educational campaign for arbitration.

Dr. Pettee, leader of the Christian Endeavor movement in Japan, gave a sketch of the aggressive work which the Christian Endeavor is doing for international brotherhood and arbitration. Each Christian should ask himself whether he is doing all within his power for the peace of the world.

Under the last subject attention was called to the forces making for peace, as indicated by the cry of the laboring man, the demand of business organizations, the heart of the world's women, the spread of the gospel, a truer interpretation of the spirit and history of Christianity, peace and arbitration societies, and the development of international law.

Notwithstanding the difficulties in the way of an educational peace movement in Japan there is a growing conviction in the hearts of a small number of Christians that the work can no longer be delayed. The above meeting has done much to give point, purpose and courage to this group of workers. It is but the beginning. Let all hearts which are burdened by the present war and all workers for the world's peace remember this movement in frequent prayer.

Tokyo, Japan.

GILBERT BOWLES.

CHRISTIANS IN THE JAPANESE ARMY.

[The following is taken from "The Christian Movement in Its Relation to the New Life in Japan," a pamphlet which is issued by a committee of co-operating Christian missions.—Ed.]

There is reason to believe that the number of Christians among the officers of the army and navy of

Japan, while not great, is still out of proportion to the number in the nation at large. Rear-Admiral Uryu, who won the first battle of the war, is a graduate of the United States Military Academy at Annapolis, of the class of 1881. He is a member of a Presbyterian church in Tokyo, and was for some time an elder. He was a classmate at Annapolis of the late Rear-Admiral Serata, who was not less noteworthy as a Christian than as an officer.

The letters of the Christian officers to their pastors and others are likely to constitute a literature of much interest and value. Already there is evidence that their faith is proving a bond of union between them and the Korean Christians. By a happy coincidence a Japanese captain, member of a Methodist church in Sendai, found himself quartered on premises belonging to the American Methodist missionaries in Pyong Yang in Korea, much to the satisfaction of both parties. A young lieutenant of engineers recently wrote back to the Kumi-ai (Congregational) Church to which he belonged, of the sense of brotherhood awakened in him as he marched through the Korean town one Sunday morning and saw the Christians assembled in church with their Testaments and hymn-books. It is worth while to record these things, for this body of faithful men, small though it is, exerts a most healthful influence upon the public sentiment of the army. While all may not agree in this estimate of the influence of the Christian element in the army and navy, few will fail to admit that seldom was an army gathered which was under better restraint, or which on the whole represented a nobler ethical purpose.

Correspondence.

Editor of THE AMERICAN FRIEND:

Dear Friend: I see according to the published reports of one of our late yearly meetings that the question arose as to the attitude that ministers in the Friends' Church should maintain toward those services held in connection with Decoration Day. So far as appeared by the report (with one or two notable exceptions), the drift of the sentiment was in favor of co-operation, even to the extent of opening our meeting houses and preaching the sermons when requested to do so.

It was said that it afforded a favorable opportunity to preach the gospel of peace to the old soldiers, that our ministers were not required to insult a whole community by refusing to comply, that we do not believe in water baptism, but that it would not therefore be proper to close our meeting houses against persons simply because they had been baptized, etc.

Now if we could only lay aside our prejudices, and divorce our minds from the effects of false teachings brought down to us through the ages respecting patriotism and protection and military heroism; if we will brush aside the veil and look upon what it really is, we will most certainly discover that in the light of our civilization war is the most diabolical sin and crime of the world to-day; that it is nothing short of organized murder, and on a most stupendous scale, and the military spirit everywhere is making the most of all opportunities to continue its terrible burdens upon mankind, and these decoration services, while they are nice and considerate from a military point of view, they all count on the side of war. We should not expect that any society, organization or institution will employ ministers or speakers whom they think will in the least damage their cause. They get the minister because they expect to be made stronger, not weaker, and the minister who would accept will be out of place and impolitic if he does not aim to endeavor to fill this known prospect, and this the Quaker minister cannot consistently do. To me it appears plain that the

whole matter turns on what we wish to promote by such a course. If we want to surrender our testimony against war, then that is one of the very nice and easy ways to accomplish that end. We are at least on that road. But if that testimony, which is the most prominent distinguishing one in our church, and is of itself quite sufficient to justify our continued existence; if that testimony is dear to us, there should be no need whatever of insulting anybody by respectfully declining to violate it. And there certainly cannot be thought to be even a remote comparison between the importance of our testimony against war and our belief about water baptism—one as innocent in itself as it would be to take a basin of water and wash the face and hands, while the other means man's brutal and barbarian nature aroused to the highest pitch, and his faculties set vigorously to work to learn how to use in an effective way the most deadly weapons, and also to contrive the most dangerous schemes for deceiving, ensnaring, entrapping and destroying, and then these let loose for mutual havoc and destruction. The work of Decoration Day is specific. It is the soldier's grave that is decorated; the grave near by of the most noted apostle of peace would not be noticed, and from a war standpoint this is right, for the purpose of these services is to commend and extol the deeds of war and the warrior, and I believe all well-informed people, even outside of the church, would think consistency would require that we refrain from participating in them, for we set forth in our fundamental law that all war is utterly incompatible with the plain precepts of our divine Lord and law-giver.

The world greatly needs at this time the benefits which will arise from consistently and faithfully upholding this doctrine. We should highly prize the high and firm stand always taken by our church on this most tenable ground, and shun even an appearance of encouraging war.

C. F. MORRIS.

Rockville, Ind., Ninth month 25th, 1904.

Things of Interest Among Ourselves.

Haverford College has opened with the largest roll of students in its history.

Richard H. Thomas has been successfully moved back from the mountains to his city home in Baltimore.

Seneca H. Stevens has returned to Moore's Mills, N. Y., after extended service in New England, following their yearly meeting.

Friends School, at Providence, R. I., under its new name, The Moses Brown School, has opened with an enrollment of 162 pupils.

Sarah Dakin, an esteemed Friend and Christian worker, recently "entered into rest" at Ferrisburg, Vt. She will be greatly missed from that meeting.

I. Emory Pearson, a minister from Lawrence, Kansas, attended Friends' Monthly Meeting at Knightstown, Ind., the 24th ult. His services were acceptable.

A letter from Gilbert Bowles at Tokyo, says: "All of the Friends' missionaries in Japan are well, and are looking forward with much hope to the year's work now ready to open."

Elizabeth G. Underhill entered upon pastoral duties at Cornwall, N. Y., the 2d inst. She hopes soon to reopen the Bible School at "The Landing." With two meetings and two Bible Schools she will find blessed service.

The annual meeting of the Corporation of Haverford College will be held in the Committee Room of Arch Street Meeting House, Philadelphia, on Third-day, Tenth month 11th, 1904, at 3 o'clock p.m. Members are particularly requested to bear this appointment in mind.

The Evangelistic Committee of New York Yearly Meeting will shortly issue a list of "Church Extension Lectures," to be given by volunteers. The list embraces a wide range of topics, and will enable committees to select speakers for quarterly meeting conferences, etc.

Lindley M. Stevens and Elizabeth C. F. Stevens will take up work in "The Training School for Christian Workers" in Cleveland, Ohio. He is clerk of the meeting on ministry and oversight of New York Yearly Meeting, and she is an active member of the Evangelistic and Church Extension Committee.

They will be greatly missed, but cannot fail of being of great service in their new field. Lindley M. Stevens will occupy the position of superintendent, a position similar to the one which he formerly filled at Oakwood Seminary.

J. B. Mitchell, McClure, Ohio, who is doing a good work among the mountaineers of North Carolina and Kentucky, is asking for help. First of all, he wants a large supply of Bibles and New Testaments. Also gospel and children's books, song books, Sabbath School literature, school books, such as spellers and first readers for the primary department; tracts, Sabbath School cards and papers which are filled with gospel reading and clothing for the poor children especially. Our friend has been in the work more than five years. In that time he has received 61,122 Bibles and Testaments, 573,000 tracts, and over fifty tons of gospel papers and Sabbath School supplies. His work is in a very needy and fruitful field, and he deserves our help.

The following is the program for the sixty-sixth anniversary of the organization of Friends' Meeting at Salem, Iowa, to be held at Friends' Meeting House, Tenth month 8th:

Sixth-day evening, the 7th, at 7.30, praise service, led by Esther Ellen Frame. Henry E. Skinner in charge of the music.

Seventh-day, 10 a.m., devotional exercises, led by Nathan M. Frame; 30 minutes. Greetings from other churches; 20 minutes. Brief notices of Iowa Friends, by Isaac T. Gibson; 20 minutes. Reminiscences of Pioneer Friends. Recess for lunch.

2 p.m., devotional services. "Principles of Friends Tested by Persecution," by Dr. Wm. L. Pearson, of Penn College; 30 minutes. "The Educational Work of Friends," by President A. Rosenberger; 20 minutes.

At some period of the day it is expected that the Friends' marriage ceremony will be performed by a couple as in use sixty-six years ago.

All Friends and the public are cordially invited, especially the descendants and relatives of our pioneer Friends. Those living too remote will please send a kind greeting.

MILLO E. REES, Chairman.

The Christian Endeavor Union of Iowa Yearly Meeting adopted the following resolutions for the coming year:

"Resolved, first, That while earnestly following our Christian Endeavor methods, we keep in close touch and harmony with the church, emphasizing our motto, 'For Christ and the Church.'

"Resolved, second, That we make an earnest, prayerful effort to enlist in membership the young people on our committees.

"Resolved, third, That we give prayerful attention to our associate members and seek for the conversion of all the young people whom we may reach.

"Resolved, fourth, That we keep prominent the Junior work, and where possible organize new societies.

"Resolved, fifth, That we recommend the individual societies to place the responsibility of carrying on the work upon the young people.

"Resolved, sixth, That we contribute fully \$1,200 for the support of the work.

"Resolved, seventh, That we undertake the support of the Glen Haven Station of the Jamaica Mission work at a cost of \$900, which comes as a request from the Yearly Meeting's Mission Board.

"Resolved, eighth, That the Junior and Intermediate Societies pay \$100 for the support of Rebecca Sampson, an assistant teacher in the Happy Grove Training School.

"Resolved, ninth, That our Executive Committee be authorized to expend an amount not exceeding \$300 for the home work and current expenses.

"Resolved, tenth, That each society be urged to send in a pledge by November 1st."

DIED.

CADBURY.—At her late residence, in Birmingham, England, Ninth month 15th, 1904, Hannah Cadbury, in her 75th year.

PATTEE.—Near Tonganoxie, Kansas, Eighth month 12th, 1904, Amy Melva, wife of Elmer Pattee, daughter of Isaac M. and Lizzie W. Stanfield, in her 21st year. She was converted in her 15th year, and lived true to her Master.

RICHARDS.—In Denver, Col., Eighth month 2d, 1904, Ethel Richards, daughter of Isaac and Jennie Richards, aged 21 years. She was a birthright member with Friends, and died as she had lived, a brave Christian girl.

LEVELERS.

The Mission of Whiskey, Tobacco and Coffee.

The following article has been widely published, and is one of the most remarkable illustrations of the value of careful marshalling and analysis of facts in presenting a subject to the public:

The Creator made all things, we believe.

If so, He must have made these.

We know what He made food and water for, and air and sunshine, but why Whiskey, Tobacco and Coffee?

They are here sure enough, and each performing its work.

There must be some great plan behind it all; the thoughtful man seeks to understand something of that plan and thereby to judge these articles for their true worth.

Let us not say "bad" or "good" without taking testimony.

There are times and conditions when it certainly seems to the casual observer that these stimulant narcotics are real blessings.

Right there is the ambush that conceals a "killing" enemy.

One can slip into the habit of either whiskey, tobacco or coffee easy enough, but to "untangle" is often a fearful struggle.

It seems plain that there are circumstances when the narcotic effect of these poisons is for the moment beneficial, but the fearful argument against them is that seldom ever does one find a steady user of either whiskey, coffee or tobacco free from disease of some kind.

Certainly powerful elements in their effect on the human race.

It is a matter of daily history testified to by literally millions of people, that Whiskey, Tobacco and Coffee are smiling, promising, beguiling friends on the start, but always false as hell itself in the end. Once they get firm hold enough to show their strength, they insist upon governing and drive the victim steadily towards ill-health in some form; if permitted to continue to rule, they will not let up until physical and mental ruin sets in.

A man under that spell (and "under the spell" is correct), of any one of these drugs, frequently assures himself and his friends, "Why I can leave off any time I want to. I did quit for a week just to show I could." It is a sure mark of the slave when one gets to that stage. He wiggled through a week fighting every day to break the spell, was finally whipped, and began his slavery all over again.

The slave (Coffee slave as well as Tobacco and Whiskey) daily reviews his condition, sees perfectly plain the steady encroachments of disease, how the nerves get weaker day by day, and demand the drug that seems to smile and offer relief for a few minutes, and then leave the diseased condition plainer to view than ever and growing worse. Many times the Coffee slave realizes that he is between two fires. He feels bad if he leaves off and a little worse if he drinks and allows the effect to wear off.

So it goes on from day to day. Every night the struggling victim promises himself that he will break the habit, and next day when he feels a little bad (as he is quite sure to) breaks, not the habit,

but his own resolution. It is nearly always a tough fight, with disaster ahead sure if the habit wins.

There have been hundreds of thousands of people driven to their graves through disease brought on by coffee drinking alone, and it is quite certain that more human misery is caused by coffee and tobacco than by whiskey, for the two first are more widely used, and more hidden and insidious in the effect on nerves, heart and other vital organs, and are thus unsuspected until much of the dangerous work is done.

Now, reader, what is your opinion as to the real use the Creator has for these things? Take a look at the question from this point of view.

There is a law of Nature and of Nature's God that things slowly evolve from lower planes to higher, a sturdy, steady and dignified advance toward more perfect things in both the physical and spiritual world. The ponderous tread of evolutionary development is fixed by the Infinite, and will not be quickened out by natural law by any of man's methods.

Therefore we see many illustrations showing how nature checks too rapid advance. Illinois raises phenomenal crops of corn for two or three years. If she continued to do so every year her farmers would advance in wealth far beyond those of other sections or countries. So Nature interposes a bar every three or four years, and brings on a "bad year."

Here we see the leveling influence at work.

A man is prosperous in his business for a number of years and grows rich. Then Nature sets the "leveling influence" at work on him. Some of his investments lose, he becomes luxurious and lazy. Perhaps it is whiskey, tobacco, coffee, women, gambling, or some other form. The intent and purpose is to level him. Keep him from evolving too far ahead of the masses.

A nation becomes prosperous and great like ancient Rome. If no leveling influence set in she would dominate the world perhaps for all time. But Dame Nature sets her army of "levelers" at work. Luxury, over-eating and drinking, licentiousness, waste and extravagance, indulgences of all kinds, then comes the wreck. Sure, Sure, Sure.

The law of the unit is the law of the mass. Man goes through the same process. Weakness (in childhood), gradual growth of strength, energy, thrift, probity, prosperity, wealth, comfort, ease, relaxation, self-indulgence, luxury, idleness, waste, debauchery, disease, and the wreck follows. The "levelers" are in the bushes along the pathway of every successful man and woman, and they bag the majority.

Only now and then can a man stand out against these "levelers," and hold his fortune, fame and health to the end.

So the Creator has use for Whiskey, Tobacco and Coffee to level down the successful ones and those who show signs of being successful, and keep them back in the race, so that the great "field" (the masses) may not be left too far behind.

And yet we must admit that same all-wise Creator has placed it in the power of man to stand upright, clothed in the armor of a clean cut steady mind and

say unto himself, "I decline to exchange my birthright for a mess of pottage."

"I will not deaden my senses, weaken my grip on affairs and keep myself cheap, common and behind in fortune and fame by drugging with whiskey, tobacco or coffee, life is too short. It is hard enough to win the good things, without any sort of handicap, so a man is certainly a 'fool trader' when he trades strength, health, money and the good things that come with power, for the half-asleep condition of the 'drugger' with the certainty of sickness and disease ahead."

It is a matter each individual must decide for himself. He can be a leader and semi-god if he will, or he can go along through life a drugged clown, a cheap "hewer of wood or carrier of water."

Certain it is that while the Great Father of us all does not seem to "mind" if some of his children are foolish and stupid, he seems to select others (perhaps those he intends for some special work), and allows them to be threshed and castigated most fearfully by these "levelers."

If a man tries flirting with these levelers awhile, and gets a few slaps as a hint, he had better take the hint or a good solid blow will follow.

When a man tries to live upright, clean, thrifty, sober and undrugged, manifesting as near as he knows what the Creator intends he should, happiness, health and peace seem to come to him. Does it pay?

This article was written to set people thinking, to rouse the "God within," for every highly organized man and woman has times when they feel a something coming from within for them to press to the front and "be about the Father's business," don't mistake it; the spark of the Infinite is there, and it pays in every way, health, happiness, peace and even worldly prosperity, to break off the habits and strip clean for the work cut out for us.

It has been the business of the writer to provide a practical and easy way for people to break away from the coffee habit, and be assured of a return to health and all of the good things that brings, provided the abuse has not gone too far, and even then the cases where the body has been rebuilt on a basis of strength and health run into the thousands.

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There is no critic of the President's warlike tendencies who will not extend to him congratulations for having favorably responded to the request of the delegates of the Interparliamentary Union that he invite the various nations signatory to The Hague Convention to a second conference on international arbitration and kindred questions. It is to be hoped that if the question of the curtailment of national armaments, especially great navies, comes up in the conference the American delegates will be

instructed to throw their influence in favor of a curtailment scheme.

HARD SENSE.

Something wise was said the other day by the famous labor-leader, John Mitchell, president of the United Mine Workers of America. He was addressing the Illinois convention of miners, and used the following expressions, which deserve to be printed in letters of gold.

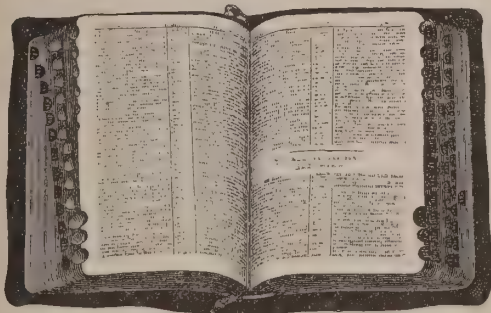
I remember the time when I regarded my employer as my natural enemy. I thought it was my business to fight him continually. And I felt it was the sphere of unions to antagonize the bosses at every point.

A fight is sometimes necessary, I still recognize, but the best interests of both parties are best served, I now appreciate, by establishing harmonious relations be-

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tween them. I believe there is no irreconcilable conflict between capital and labor. I have faith in the members and officers of the mine workers, and I have faith in a large number of the employers. Men are not much different, whether they work with their heads or their hands.—Ex.

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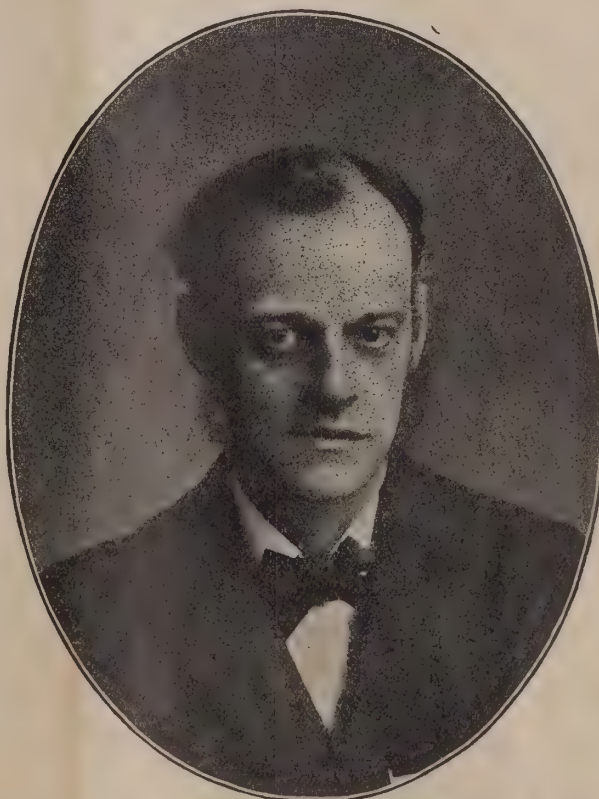
The American Friend

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DR. RICHARD H. THOMAS

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"That they all may be one."

VOL. XI.

PHILADELPHIA, TENTH MONTH 13, 1904.

No. 41.

"THE LORD THY GOD IS ONE GOD."

One of the most serious errors which creeps into the doctrinal views of many Christians comes from assuming that God is one Being, and that Christ is a different divine Being whose sufferings affect God, the first Being. Whether we say that Christ of *His own accord* came to undergo certain sufferings in order to satisfy God, or that *God sent Him* to undergo these sufferings for that end, we make God and Christ two distinct Beings. Such views destroy the unity of God and lead to polytheism, *i. e.*, to plural Gods.

Christianity has again and again fallen into this danger and many Christians to-day, however little they mean it, talk as though they believed in and worshiped two or even three Deities. We may consider it settled that any view of the atonement or of redemption which assumes God and Christ as separate, independent Beings is an erroneous or imperfect view, and needs correction.

It is a foundation truth of Christianity that God and Christ are *one*, in a much more genuine way than the fountain and the river are one, or the sun and the sunlight are one, or the tree and its leaves are one. All figures of speech are here inadequate and more or less misleading. But if we are to reach any consistent conception of the divine redemption of man, the sinner, we must hold fast to the complete oneness of God and Christ. Whatever Christ does for man's redemption God does. On any other course of thought we shall sooner or later shipwreck and break our theology to pieces.

How can we think of God and Christ as one? It is difficult to do it, *i. e.*, actually to *think* it. All metaphors fall short. Human love gives us a clue, though it does not take us very far. The mother and the child she loves are so one that if the child suffers *she suffers*, and if the child dies part of her real *self* goes. But however *one* they are, yet for matters of moral responsibility they forever remain *two*. Love helps us to bridge the chasm, but it does not quite bridge it. It may help us further if we consider the analogy of our own lives as persons. Every one of us has an inner, invisible self. What he really is—his true being—is beyond the reach of eye, the touch of hand, beyond the range of sounds. His hidden

being is inaccessible to any mortal. We say, "I see John," but we do not mean that we *see* that real thing which constitutes him the person he is.

But each one of us also expresses himself in a visible way, as a person of such height and complexion, with these special eyes and lips and hands, which reveal us to others. Now this does not make two persons. The hidden inner self and the self which is expressed through a body are not two different selves. In so far as we learn to know a person through his visible manifestations of himself, we know the real person who would be inaccessible to us but for the manifestations.

Christ is God expressed or manifested. He is God incarnated or made man. He is the human expression of God. The invisible God, inaccessible to senses like ours, is not a different God, not another, but the same. Christ is God actively showing Himself and taking up the human problem, the difficulty of sin. He is no double being—half man and half God, human in some points, divine in others—He is completely God, He is completely man, for He is God humanly revealed. A true view of the atonement must start out of this truth of the *unity* of God.

RICHARD H. THOMAS.

After weeks of hovering between life and death, suddenly at last our dear friend Richard H. Thomas departed this life on the evening of the 3d instant. All of us who have been receiving news from his bedside have expected such an issue sooner or later, but yet the actual, unescapable fact comes as a shock and makes us awake to our loss in a much more real sense than we could feel it while there flickered some slight hope.

The fittest word for him is, "well done, good and faithful servant." The first impression is that of a man who did his day's work with a more than ordinary devotion and consecration, and who was unusually sensitive to the Divine voice and gladly obedient when it came.

His was one of those fine lives which carry about a sanctifying influence, an atmosphere to be felt rather than described, a spiritual aroma that *counts*

almost more than spoken words. It was perfectly evident to all who knew him that he partook of Christ, whether he *said* he was a "follower" or not. His Christianity shone plainly out of him.

One notable feature in him was his simple honesty. He was always extremely afraid of *appearing* to hold any view which he had not verified in his own life and tested in actual experience and which did not seem to him true to the eternal nature of things. This often caused him to be misunderstood. Where others were bold in their certainty, he waited until he could speak what he knew and testify to what he had seen. He was deeply rooted in the principles and conceptions of early Quakerism, and he could not adjust to the changes which were thick about him. The result was that he did not exercise the influence in America which his gifts and talents qualified him to take. He was a persuasive writer, a gifted speaker, but he was at his best only with congenial spirits, not in winning over those who were traveling different paths from his own, and it is true that he has not shaped the course of thought in this country in large degree, though there are many here who have been helped and blessed through him. In England he has exerted a very marked influence. Many look to him as to a spiritual father, very many young Friends on that side the water first found the light through his message and through fellowship with him. He was planning a definite service in Great Britain when his physical health broke down last spring. In his own home meeting he has for years been a leading minister and a great spiritual influence. How his place can be filled no one can yet imagine, but the Lord who gave this man his gifts and graces is Lord also of the harvest field, and the work will go on.

EDITORIAL NOTE.

A REPORT of the Peace Conference in Boston is promised by one of the delegates, but it has not arrived in time for this issue. We print an important passage from the "Appeal to the Nations," which was adopted at the conclusion of the Conference:

"The congress at the conclusion of its deliberations appeals to the peoples of all nations and of all classes to arouse themselves to a finer and more adequate conception of their rights in the determination of the foreign policies pursued by their governments, that they may no longer be involved without their consent in foolish and ruinous wars with other powers. It respectfully invites the national sovereigns and presidents, all ministers of religion, all instructors of youth in schools of every grade and all others who wield influence in the moulding and directing of public opinion to throw the entire weight not only of their personal influence, but of their positions, toward eradicating the causes of misunderstanding and conflict and the creation of such a complete system of international adjudication and such a wide reaching pacific public sentiment as will in time render the barbarous method of war impossible."

FOR THE AMERICAN FRIEND.

THE NOURISHMENT OF THE PSALMS.

BY ROBERT E. SPEER.

In the summer of 1887 I attended the conference for Christian workers at Northfield with a friend who had recently left Princeton Theological Seminary and was soon to go out to India as a missionary. We traveled together to Northfield. We lived together for the three weeks of the conference and together we came away at its close. It was my first intimate and prolonged experience with such a real man of God, and it was an experience of priceless value and inspiration. The conference was a great blessing. Professor Drummond was there, and Major Whittle and Dr. Gordon and Dr. William Henry Greene. But no influence was more blessed and powerful than that of my friend. It was all unconscious on his part. It flowed from the sincerity, the integrity, the vital strength of his own spiritual life and character. I remember many of his ways, but none more distinctly than his morning and evening reading of the Psalms.

Experience will have taught all who have tried it the value of this practice in the Christian life. Such practices with many are most valuable when they are alternated with others, but again and again, we need to bring our lives back to the fountain from which pours forth the best longing and desire, the purest confession, the richest emotions, the most vital religious convictions of Israel.

One advantage of the Psalms for us is their detachableness. They are not a book as Romans is a book, needing to be mastered as a whole before the parts are fully known. The Psalms are brief and separable. A single cry or exclamation may be the whole and completed utterances of some man's soul, centuries ago, yet as truly may be the whole call of some soul to-day. No busy cares, no absorption in work or duty can prevent the Psalms from finding us, and finding us in the very needs of our modern lives.

There are some beautiful illustrations of this in Morley's "Life of Gladstone." The Psalms again and again furnished the great statesman with the guidance or consolation or heartening of soul of which in some great crisis he stood in need, and probably every Christian has had experiences like Gladstone's. Some could even write the story of their inner lives as they have moved from one stage to another of defeat or victory in expressions from the Psalms which embody great typical experiences, universal and enduring, familiar to men of all lands and all times because their hearts are as the hearts of Israel.

Doubtless, one hindrance to a fresh and fruitful use of the Psalms is the fact that they are grown mechanical to us. The phrases have become familiar and no longer puncture with vital suggestion the hardened familiarity of our thought and feeling. It is on this account that those who cannot read the Psalms in Hebrew, but can in German or French or Spanish do well to use such a translation, and by those

who can do neither, the same end can be secured by using some new and improved English version like the Standard American Revised and substituting as often as possible even here the marginal readings. This version makes the Psalms more vivid and meaningful in many places. Take for example Psalm 34: 5, "They looked unto Him and were lightened" becomes "They looked unto Him and were radiant." We understand that. We have seen it. Now and then we have felt it, the glory of the radiant face which has looked unto God and been illumined.

And the Psalms need to be read with both an historical and with a practical imagination. When we remember the defenseless villages on the plains or in the valleys, and the place of safety in the rocks on the hills above to which in peril the villagers may flee, where often in dangerous times, some will habitually live, we realize the glad significance of the aged Psalmist's prayer: "Be Thou to me a rock of habitation, whereunto I may continually resort." (Psalm 71: 3.) That is the Old Testament way of saying what Paul says in the terms of the Gospel: "Ye are dead and your lives are hid with Christ in God." And we need a practical spiritual imagination to make a quick application of the Psalms to ourselves, "Thou hast visited me in the night. Thou hast tried me and findest nothing." (Psalm 17: 3.) That is a good evening verse. "Character," Moody used to quote in one of his favorite apothegms which his quick memory had caught and held, "Character is what a man is in the dark." A man with a good character is one who can use the Psalmist's words as his own. In the night no surprise can discover evil in him.

For all of us the Psalms have their rich purpose and use. It is a grievous thing if by neglect we are missing it. Those who feed here are nourished into reverence and power.

New York.

"WHERE THERE IS NO VISION."

BY JOHN A. SIMPSON.

In the present hard-headed, work-a-day world there is a disposition to relegate to the rear all that is not called practical. It is a realistic age, and an interrogation point of doubt or an exclamation point of derision is placed after every profession or phenomenon that does not wear the badge of materialism.

And yet the universe of mind is as real as the world of matter. Alexander the Great subjugated the known world, and wept, so it is said, because there was no other to conquer; but even he was unable to control his own heart. Is it not written in an ancient book that he that ruleth his spirit is better than he that taketh a city?

There is an eternity attached to ideas that is not associated with things material. The Romans may destroy Jerusalem, but the religion of a handful of Jewish fishermen and common people will seize the very capital of the empire and hold it for the cross forever. The monuments of the Cæsars may crumble

to dust, but the writings of Virgil will be read always. The splendors of Athens may be reduced to powder, but the songs of Homer have perpetual youth.

There is more power in a thought than in an army. Cato repeated daily the unpopular sentiment: "Carthage must be destroyed;" and it was done. Joan of Arc was an embodied idea. The Sermon on the Mount is mightier than the proclamations of a thousand kings. The Golden Rule is a better defense than all the guns of Christendom. Better to be the author of "Home, Sweet Home" than the hero of fifty battles. Better to have written "Paradise Lost" than to have conquered a hundred cities. Where David is honored once for being king he is loved a thousand times for writing the Shepherd Psalm.

In the last analysis it is the ideal and not the material that rules the world. In the long run it is the prophet and not the captain whose word is law. In the end it is the dreamer who sees best.

It is the prophet, whether he be preacher or teacher, poet or sage, shepherd or hod-carrier, who listens to whispers of revelation, who sees over the blind hills of the present a scintillating gleam of the future, who, forgetting the things that were, presses forward to the things that should be, it is he who is the world's truest hero; it is he who sets the outposts of civilization, and advances the standards of progress.

No man can be a good citizen who does not have in his nature some element of second sight. If in bread he see nothing but sustenance; if in fire he find nothing but warmth; if in all of nature he behold only the material and not the intellectual and moral of which nature is the shadow; if in human longing and stress and strife, in sin and sorrow and suffering, in joy and honor and virtue—if in these he behold not truth to revere, and falsehood to abhor and to battle against, then he has mistaken the courtyard for the inner palace; then he has halted in the outer portal when the rended veil welcomes him to the Holy Place.

Why does the flag of one's country stir one's emotions, and waken one's patriotic ardor? It is because the flag is an emblem—not of silk—not of color—but of one's country itself. The flag suggests to the patriot a vision of his own land.

And what is one's country? Surely more than a simple expanse of land; more than earth and sky and water; more than the hand can touch and the eye can see.

One's country is home and kindred and neighborhood; it is birthplace and altar and burial ground; it is law, order and justice; it is history, opportunity and promise. One's country is every social institution that has woven a fiber of his being. It is in part the nature one knows and every phenomenon that he commonly meets. The soil indeed, the stream, the wood and the sky; the pasture and the fields of grain; the garden and orchard and meadow. It is the daily rise and setting of the sun, the snowy treasures of winter, the subtle allurements of spring and autumn, the bursting wealth of many a harvest home. One's country is the city or village or town in which one lives; the streets and roads he travels; the markets and stores

he visits; the school he attends, and the church where he worships—these and the many other things that go to make up one's daily life are all involved in the term "one's country," and the flag that he honors represents to him those things. There need be no flag if there can be no vision.

Oh, for a deeper sense of sight! Intellectual and moral and spiritual perception that peers through the gloom of selfishness and distrust and falsehood, and pierces the realm beyond, and sees, nor ever fails to follow, the gleaming ray of some fair star of idealism that will lead the wise man to some God-given Bethlehem!

And in this aspiration one is in line with reason, for anticipation is the basis of reasoning; and one is in line with philosophy, for hope is the center of all thought; and one is in line with wisdom, for Solomon wrote three thousand years ago: "Where there is no vision the people perish."

Waynesburg, Pa.

FOR THE AMERICAN FRIEND.

AN HISTORIC RELIC.

BY WALTER C. WOODWARD.

Recently an old pulpit was found among the rubbish in the basement of the main building at Pacific College. To the casual observer there would have been nothing in this old piece of ecclesiastic furniture to inspire a second thought. There it lay, just a plain, unpretentious and worn pulpit, evidently awaiting the ax of some thoughtless iconoclast to chop it up into kindling wood.

But to some who knew the history of the old relic, the sight of it kindled emotions difficult to express, in the light of which flashed the picture of other days. The old pulpit should be preserved and placed in the college museum; its value as a silent, historic witness demands it. From the best information at hand, this was the first pulpit erected by Friends on the Pacific coast, certainly in the Pacific Northwest. It was built nearly twenty-five years ago by David J. Wood, now of Whittier, Cal., and was put in the then new church in the east part of the present town of Newburg, on the site now occupied by the residence of J. M. Wright. That was a great day for the future of this new, sparsely settled country. Led by Uncle William Hobson, a "settlement" had been established here which was the nucleus not only of the Newburg of to-day, but of Oregon Yearly Meeting. What is now the town was then the forest and the wheatfield. The old pulpit, lying on the rubbish heap, was the precursor of the religious, educational, social and industrial development of this country of forests, fields, of fruits and flowers.

What thronging memories come trooping home, called by the sight of this old piece of workmanship! To one who was then of very tender years, the general picture is resolved into an indistinct and hazy background, in which, however, stand out certain characters and incidents in clear relief. But as the old pulpit has served its generation and has been replaced

by another in a finer edifice, so the fathers and mothers in Israel, who were associated so closely with it, have trod serenely and quietly the shaded, downward path that leads into the valley of the peaceful sunset glow, the valley which is watered by the river of eternal life. What tender recollections remain of "those immortal dead who live again in lives made better by their presence."

What youthful mind will ever forget the benign countenance of Uncle William Hobson, who sat "head of the meeting?" The simplicity and deep devotion of him who unostentatiously removed from the pulpit the vase of flowers lest the attention of the carnal mind be drawn from things eternal to things earthly and perishing? Narrow? Not to one who heard his words of benediction or felt his life of wide sympathy and love.

No picture was more indelibly fixed in my memory than that of this father in Israel turning to Uncle Thomas Hadley, another well-remembered patriarch, and closing the meeting with a solemn hand-clasp. Possibly the longing with which the small boy, seeking a "sign," gazed around the old pulpit at those sitting behind it, had something to do with the strong impression left on his youthful mind. And there was that vigorous man of power and eloquence, Dr. Elias Jessup. Let the word pass through the community that he was to preach, and outsiders throughout the neighborhood crowded in to hear him. Uncle John Edwards, Joseph Hookins, the good wives of all these mentioned, and so many others step out from the shadows of the past when one gets to musing on the old days.

No carriages and fine turnouts then to carry the worshipers to the old meeting house on Sabbath morning. The old farm wagon sufficed for all, and if, as the heavy vehicle jolted over the corduroy road, the boy who sat over the hind wheels on a board seat found the springs a trifle stiff, he listened to his teeth chatter and observed his cheeks "jolt up and down" until the sensation should become monotonous, when he experimented by standing on his tiptoes to break the jar. And it was a noteworthy milestone in his life, when, after meeting, he was allowed to go get the team, and with much unnecessary flourish, drive up to the meeting stile for the waiting family. And if, by a surreptitious prod, he could get one of the staid old farm horses to prance a little, his cup was full to overflowing. But if his folks didn't drive home with some other family for dinner, or *vice versa*, the day was a failure from his youthful standpoint, and he would refuse to be comforted.

On one Sabbath of each month, the mothers fixed up and took big baskets of dinner to meeting, and the whole day was spent at the church. In the afternoon enthusiastic temperance meetings were held, and right here may be discovered the foundation of the strong prohibition sentiment which has always characterized this neighborhood.

Those were foundation days and the old pulpit was the center of the pulsating life of the new neighborhood. Here were centered not only the religious, but

also the literary, the social and the educational interests of the community. Not even with a church organ did it divide its reign of power, and in fancy the writer can even yet hear the strains of "He Leadeth Me" as, unaccompanied by instrument of human workmanship, the strains of the old hymn were voiced from hearts of faith and trust. And who will say that in the years which followed, He has not led? Some safely upward, to lives of much service and usefulness, who are now on the mountain-top of life; some gently and carefully down the declining slopes on the other side into the valley of the shadow.

Yes, those were good old days, and they have their lessons. With their simple, unpretentious pulpit they would warn the church against

"Counting, too oft, its living members less
Than the wall's garnish and the pulpit's dress."

As it has been set aside for the new pulpit, so many of the methods of its day have been replaced by those more progressive and more adapted to present-day problems confronting us. But could the old, rejected pulpit be given voice for one message, would it not plead for the same simplicity and sincerity, the same earnestness, the same zeal for service which characterized those faithful leaders who toiled in the early days and who have gone on before?

"Oh spirit of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew.
Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverent fear to make
Our daily lives a prayer."

Newburg, Ore.

INDIANA YEARLY MEETING.

Indiana Yearly Meeting was held at Richmond from Ninth month 26th to Tenth month 3d. The average attendance was much larger than usual, and it was noteworthy that there were almost as many present on the closing day as at the opening. The First-day preceding the Yearly Meeting had been quite generally observed as a time of special prayer for this Yearly Meeting, and the members came together under a solemn sense of responsibility and with an earnest desire to know and do the will of God. A remarkable spirit of unity characterized the deliberations, and the business was transacted with dignity and ability.

Timothy Nicholson was appointed presiding clerk; Anna M. Roberts, recording clerk; Charles A. Francisco and Edith Hunt, reading clerks; and Ancil E. Ratliff, announcing clerk. All the sessions were held jointly as last year. A minute was prepared and recorded, showing that the custom of holding all the sessions together arose because the character of the tent in which the Meeting was held last year at Marion made it necessary, and that the women Friends retain the right to hold separate sessions whenever they desire.

The meetings for worship, held each morning at 8 o'clock and every evening not occupied by business sessions, were characterized by messages of spiritual power and instruction. In the after-meetings there were a number of conversions and many inquirers received help they sought. On First-day there were forty-one services held in Richmond in which Friends participated, all but nine of them being in churches of other denominations. This interdenominational fellowship is one of the most gratifying features of yearly meeting time. The thousands who were present on First-day were very orderly, and more of them than usual listened to the preaching of the gospel.

The following were present with credentials: From Western Yearly Meeting, Rebecca Flagler, Emily Ellis, Gertrude Moon Reinier, Mary A. Cox, Charlotte Vickers, Griffith Wright, Minnie Bassett; from Kansas, Daniel A. Williams, I. Emory Pearson; from Wilmington, John L. Kittrel, Nathan and Esther Frame, Thomas Miller, Edward and Maggie Hughs; from North Carolina, J. Robert Parker; from Iowa, Zenas L. Martin; from California, William H. and Linda M. Coffin.

The reports of the various standing committees showed all lines of the Meeting's work well sustained and in some cases substantially increased. Various phases of the work were presented in some very forcible addresses. First among these should be mentioned the eloquent address by Col. George R. Bain, of Kentucky, on "The Safe Side of Life for Young Men." At the Bible School session Clarence Case showed the need of a system of Bible school lessons more in accord with modern pedagogy; Zenas L. Martin spoke on the missionary work in Cuba, and Morton C. Pearson on the work of Indiana Yearly Meeting in Mexico for the missionary boards; at the Christian Endeavor session, Allen Jay presented the claims of the ministry on our young men and women, and Elbert Russell spoke on our Quaker literature.

The report of the statistical secretary showed a net gain in membership of 194 for the year. The present membership is 20,609.

The state of society claimed the earnest attention of the Yearly Meeting, and a committee was appointed to visit and assist certain deficient Quarterly Meetings.

The educational work of the Yearly Meeting is in a flourishing condition. Especial attention was given to Fairmount and Spiceland Academies. During the past summer an effort has been made to unify the educational work and secure more definite relations between the academies and Earlham College. The college begins the present year with important additions to its faculty and material equipment. The enrollment has reached almost 300, so that it has been necessary to rent a building for a dormitory.

While thoroughly in sympathy with the purposes of the Anti-Saloon League, the Yearly Meeting declined to appoint trustees for the League in Indiana because it did not wish to be officially related to an organization so nearly political in its nature.

The greatest interest of the Yearly Meeting seemed

to center in the evangelistic, pastoral and church extension work, foreign missions and Christian Endeavor. The Meeting felt a deep concern to reach the heathen and the unconverted, and to be recruiting its ranks and workers from among the unsaved and the young. A subscription and collection amounting to \$1,136.09 was taken up for the Evangelistic Committee. It was an encouraging feature of this that it was given in comparatively small sums, and expressed the general interest of the membership in this work. The Yearly Meeting appropriated \$1,500 for this work in addition to the subscriptions. Two new meetings have already been established; the committee is waiting for an opening in Dayton, Ohio, and Charles and May Replogle have begun a work of establishing Friends' meetings in the State of Washington which is full of promise. On account of ill health, Joseph O. Binford was released as general superintendent of the Evangelistic, Pastoral and Church Extension Work, and Ira C. Johnson was appointed in his stead.

The report of the secretary of the Board of Foreign Missions was most gratifying. There has been substantial growth both in the membership of the missionary societies and in the contributions for the support of the missionary work. Every Quarterly Meeting contributed something. The work in Mexico is expanding. The Boys' School at Victoria is so crowded that the building is to be enlarged soon to accommodate those who are seeking opportunity to enter the institute.

For the first time the Yearly Meeting gave an appropriation to the Christian Endeavor Union. It has arranged to keep Daisy Barr, of Marion, in the field the coming year as evangelist and organizer for the Christian Endeavor work.

An advance was made in the direction of religious education. The five members of the Joint Committee on the Bible Institute, who are appointed by Indiana Yearly Meeting, were constituted a Committee on Religious Education, to promote religious and moral education within the Yearly Meeting, both in co-operation with its existing educational agencies and in other ways as they find opportunity. The Meeting was impressed with the necessity of a more general knowledge of Quaker literature and principles, if progress is to be in accordance with Friends' distinctive principles. A special appropriation of \$50 was made to the Book and Tract Committee for the purpose of increasing the usefulness of the Yearly Meeting's reference library at Earlham College.

E. R.

A holy life is the very gate of heaven. But let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—*H. Manning.*

The minister should receive temporal things from those to whom he contributes spiritual things, and should be maintained.—*Robert Barclay.*

FOR THE AMERICAN FRIEND.

THE SUFFERING OF CHRIST.

BY ALEXANDER MACLAREN.

The suffering of Christ was threefold: the suffering of flesh and blood—the suffering of the body, every nerve of which became the avenue of pain; the suffering of the mind, in view of great problems; the suffering of the heart, pouring out love not responded to and left solitary and alone—the suffering which a man bears as part of the human family, which made the Master often sigh and extorted tears at the grave of Lazarus.

Our Master had flesh and blood. He knows what flesh suffers when it is lacerated and torn; He knows what blood suffers when it runs hot or cold; He knows all the exigencies and conditions, and sorrows, and pangs of our human heart. All this is known to Him, and He was perfected in knowing it, that He might be a perfect Priest and Saviour, Friend and Sympathizer.

There was suffering that came to Him from temptation. He did not know what it is to fail: we have known temptation by failure; He knew what it was by bearing and vanquishing it—as in the forty days of temptation and in the garden of Gethsemane.

There were also His sufferings as the Mediator, when upon His heart He took the guilt of the world. We know something of that. We know how we feel when we are in contact with those tens of thousands who are pent up in miserable hovels, where prayer and decency are alike impossible, when we pass down the hospital ward, where our daughter or our son brings disgrace to our name. We know something of what it is to bear the injustice and pain and wrong of the world, but not as He did, for He bore it as the Mediator, and by bearing it put it away, both the penalty and the blame.

And so to-day we behold Him perfected through suffering; through suffering making His way into the glory and standing there perfected, to become Priest and Saviour for us. We must not look at the cross alone, but at the throne to which it led. Angels are beneath His feet, and devils; all creation does Him homage; all the worlds wait upon His will; but we are His brothers. He is the Son and we are sons. Our Brother is on the throne, and we are being brought to stand by His side.

We, also, must be perfected—by the suffering of flesh and blood, by wrestling with temptation, by bearing in our measure the sorrows and sins of men, and filling up what is behind of the sufferings of Christ.

Do not tell us to evade suffering; do not hold us back with pity; do not spend tears upon us; do not tell us that we must stand aside and be darlings of fortune, only caressed by the soft air and kissed by sunbeams: let us go the way our Captain went before. There is no way to His crown but by the cross; no way of being perfected but by suffering.

Let us bear it as He bore it—willingly, with the sweat upon our brow, but with loyalty to the will of God in our heart. Let us suffer so. Then the dark-

ness will vanish and the light come; then the Cross will be behind us forever, and the crown beckoning us before; and, like our Lord, we shall be perfected through suffering.

Manchester, England.

The International Lesson.

FOURTH QUARTER.

LESSON IV.

TENTH MONTH 23, 1904.

ELISHA AND NAAMAN.

2 Kings 5: 1-14.

GOLDEN TEXT.—Heal me, O Lord, and I shall be healed; save me, and I shall be saved.—Jer. 17: 14.

DAILY READINGS.

Second-day, Tenth mo. 17.—Elisha and Naaman 2 Kings 5: 1-14.

Third-day, Tenth mo. 18.—Gehazi's punishment. 2 Kings 5: 15-27.

Fourth-day, Tenth mo. 19.—The ten lepers. Luke 17: 11-19.

Fifth-day, Tenth mo. 20.—Christ's touch. Mark 1: 35-45.

Sixth-day, Tenth mo. 21.—"I went and washed." John 9: 1-11.

Seventh-day, Tenth mo. 22.—Prayer for cleansing. Psalm 51: 1-13.

First-day, Tenth mo. 23.—Promise of cleansing. Jer. 33: 1-9.

Time.—Probably about 847 B. C.

Place.—First at Damascus, capital of Syria, then at Samaria, and at the Jordan. Samaria was a little over one hundred miles in a direct line from Damascus. The nearest fords of the Jordan where Naaman could have dipped himself were about twenty-five miles from Samaria.

Rulers.—Benhadad II, king of Syria; Jehoram, king of Israel; Joram, king of Judah. Read the whole history of Naaman, 2 Kings 5.

1. "Naaman." The word means "pleasant" or "beautiful." "Captain of the host." The chief general. "A great man with his master." Highly trusted and relied upon. "Honorable." Literally, "a man of respect." See Isa. 3: 3; Job 22: 8. "Deliverance." "Victory." In some of the wars with Israel his generalship had given Benhadad the victory. "But he was a leper." The blot on the scutcheon, the terrible possibility, a loathsome disease, always before him. It is quite evident that at the time of the story the disease had not made such progress as to disqualify Naaman from fulfilling his ordinary occupations. It is also true that other nations were not so particular as the Israelites in isolating the sufferers. Exactly what form had attacked Naaman is not told. It was an incurable disease. The progress of the disease is sometimes exceedingly slow. It is rare in temperate climates. The causes, progress, symptoms and treatment of the disease are still being carefully studied.

2. "In bands," R. V. Raiding parties. Such things are still done along the Turkish border. See 2 Kings 6: 13; 13: 20.

3. "Would God." A strong expression. "The prophet that is in Samaria." The cures of the prophet must have been well known in Israel.

4. "And one." Possibly Naaman, but not likely. It was probably brought about through his wife. Naaman would not be likely to have much faith in a cure.

5. "Go to, go." Go at once. "The king of Israel." Probably Jehoram, the son of Ahab. He doubtless thought that the prophet was attached to the court as a soothsayer, and the best way to reach him was through his master. "Ten talents of silver, and six thousand pieces of gold." It is not possible to give any accurate statement of the value. All money at this time was calculated by weight, there were no coins. Roughly speaking, the proposed present would amount to about \$20,000 in silver and \$58,000 in gold, but the sums are intended to express a great value rather than an exact amount. "Changes of raiment." Costly robes. The eastern custom of gifts of clothing is still kept up.

6. "That thou mayest recover him of his leprosy." That is, through the prophet.

7. As leprosy was an incurable disease, the king naturally thought the king of Syria wished to pick a quarrel with him.

8. Why the king had not sent for Elisha does not appear. Elisha, though a great prophet, seems to have been neglected by the king. "That there is a prophet in Israel." That is, a true prophet of Jehovah.

9. "Horses and chariots," R. V. Making a great show. The story is condensed, for Naaman had evidently been informed of the residence of Elisha.

10. Here, as in the case of the Shunammite, Elisha sent by a third person. It was not that he wished to avoid contact with a leper, but that he did not wish in any way to be considered more than an instrument in the hands of Jehovah, to whom he wished Naaman to ascribe his cure. It was also intended to humble his pride and test his obedience. "Go wash in Jordan." Naaman would know that in themselves there was no virtue in these waters, otherwise there would be no lepers in Israel, hence a great test of his faith, and, if obedient, the belief that the cure was wrought by Jehovah, the God of Israel. "Seven times." The sacred number, and often used in the Bible, *e. g.*, the seven priests who blew the seven trumpets, the seven times of marching round Jericho, the seven "spirits before the throne," the seven churches.

11. Naaman's conduct and words were most natural. He had thought that Elisha would cure him at once, and, like the necromancers, with a great deal of parade, and besides all this that he would treat him as became his rank and position. "The Lord his God." Naaman believed that Jehovah was the God of Israel, not of the whole earth. "Strike." "Ware," R. V.

12. "Abana and Pharpar." Streams at Damascus famous for the clearness of their waters; the Jordan was, below the Lake of Galilee, muddy and turbid. If there was any healing in water his own rivers were surely the best.

13. "Servants." Not servitors, but probably men near his own rank, as we still use the word in "servant of state," etc. They used a little common sense. It was a very easy thing to do, and he could do it on his way home.

14. Naaman yielded to reason and common sense, and received the reward of his faith and obedience.

PRACTICAL THOUGHTS.

1. Apparently insignificant persons and events often play an essential part in great events.
2. Faith and obedience are essential to complete cures.
3. God almost always requires us to do something ourselves.
4. Pride, self-confidence, preconceived notions must be given up in order to receive God's choicest blessings.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TENTH MONTH TWENTY-THIRD.

HOW CAN WE ENLARGE AND IMPROVE OUR WORK?

Matt. 21: 17-22; Isa. 54: 2.

Second-day, Tenth mo. 17.—Abram's horizon. Gen. 12: 1-9.
 Third-day, Tenth mo. 18.—David's aggressiveness. 2 Sam. 8: 1-18.
 Fourth-day, Tenth mo. 19.—Solomon's enlargement. 1 Kings 4: 29-31.
 Fifth-day, Tenth mo. 20.—Christ's bold programme. Mark 16: 15-18.
 Sixth-day, Tenth mo. 21.—Antioch reaching out. Acts 11: 21-26.
 Seventh-day, Tenth mo. 22.—Paul's ambition. Rom. 15: 23-32.

The first enlargement is always within. There are exceptions, doubtless, but in general when a man is too big for his place he moves out and up. "A man's gift maketh room for him," and we and our societies have not far to look for work if we are really ready to be workers. A recent brief magazine note says that "the great majority of clerks remain clerks," and gives as the explanation that "there is only a man or two in every hundred (perhaps fewer) who has the constructive qualities required for leadership."

Endeavor is a school that Christ has used for the development of this very quality of constructive service, for which there is need no less in the church than in the commercial world or in government. But the supremacy that He advocates is one of service, of serviceableness. It meant less that God should promise to Abraham that he should become a great nation than that in him all the nations of the earth should be blessed. Great nations have come and gone, but the promised blessing has no end.

Abraham's greatness had its spring in faithfulness leading to obedience. Christ said to His disciples "Have faith and doubt not," and it was such faith as that that made of Abraham an ancestor to be reckoned from, instead of remaining merely the son of Terah. There have been enlargers in our nation's past, and it is worth something to be a "Son" or a "Daughter" of an honorable line, but it is greater to be a founder than a mere appendage.

In Acts 11 several verses tell of a great revival at Antioch, but we almost know more of what was going on there from just one verse in the thirteenth chapter, one which closes with "they sent them away." The spirit of enlargement was at work and it found expression as Christ would have it, for He desires men and women who, like Paul, are "ready to preach

the Gospel," "ready also to die for the name of the Lord Jesus."

Some societies are studying the local fields and find that by just a little lengthening of the cords and strengthening the stakes they can gather in many right at hand, and the "increase" campaign has changed from so many per cent to so many fold. Others are looking abroad under the guidance of the missionary impulse that is unceasingly called into activity by the "Go ye" of our Lord.

Wherever we may look, we need have no fear of lack of opportunity. The great essential is to have that visual power that Christ had, that saw the man in the beggar, the faith-filled suppliant in the trembling woman whose hand but touched His garment, and the type of the King's subjects in the little child. In all He saw the whitened harvest. "Faith working through love" will show us the same, and lead us out to do the "greater works" than His that are promised for the believer.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

RECENT FIGURES FROM TWO FIELDS.

MADAGASCAR (established 1867): Missionaries, 24; native helpers, 830; members and adherents, 28,383; Sabbath scholars, 3,335; day schools, 12,558; meeting houses, 185.

CEYLON (established 1896): Missionaries, 7; native helpers, 35; average attendance at meetings, 266; Sabbath scholars, 379; day scholars, 640; meeting houses (schoolrooms used), 8.

The support of American Friends, especially for the work in Madagascar and Ceylon, will be most welcome. Full information, reports, etc., on application to the secretary, *Dr. Wilson, 15 Devonshire Street, Bishopsgate, London, England.*

IN THE AFRICA INDUSTRIAL MISSION.

[Extracts from letters written by William Wendte while staying at the Friends' Africa Industrial Mission, Kiamosi, via Kisumu, British East Africa, covering the weeks from Third month 1st to Fourth month 25th, 1904. On Fourth month 28th he was killed by hostile natives.]

"Seventh-day noon, Second month 27th, I started off from Mombasa on the Uganda Railway for Port Florence, arriving there Second-day evening; I hustled to engage porters that evening to start up here early next morning with myself and baggage. Two porters for my hammock, for it is twenty miles up to Kiamosi and tough path; but I walked more than half the way at that, and got here in what Friends thought surprisingly good season.

"Thou can imagine how heartily I was welcomed, although they never even heard of me before. I am the only Friend they have seen from outside since the mission was started, two and a half years ago. I have ample quarters quite to myself, at present, in

the unfinished grass house. The others live in the iron house nearby, and there we all feed three times a day—and how we do feed, too! Our food is so abundant and palatable that actually I overeat.

"This is a sightly and salubrious location, about 5,300 feet above sea level. Great view. Cool nights and cloudy days, but when sun does shine, it blazes. We are eight miles north of the equator; yet it seems not so tropical here because of altitude.

"Industrially, Friends are chiefly occupied with brickmaking and building dam and sluiceway for a saw-mill; otherwise they are teaching children and itinerating a little.

"The natives, among whom they work, are the untouched Kavirondo, an artless, hardly nice tribe, but docile, I am thinking. They are industrious (for Africans); an agricultural folk, indeed. The men hunt with spears and arrows, and the women smoke elongated pipes. They live in circular thatch huts. The men hang a patch of cowhide over their shoulders, perhaps for embellishment rather than for apparel, or else they wear utterly nothing; the women sometimes have the patch of hide, too, or sometimes only a necklace. Already I have seen a number minus even that. I fear they shiver these cool mornings. They speak but little Kiswahili, which the mission teaches instead of English.

"Somehow I am drawn toward these dark and dirty people. These about the mission are so faithful and trusting, for one thing, that we come to love them. It warms my heart to have their grins and greetings fired at me from all sides as I go about the grounds. I am present in the dispensary every afternoon to observe and to help, if possible, the natives who crawl in with their ulcers and wounds. Elisha Blackburn is a physician and surgeon, and his wife a trained nurse, and the medical is an important part of the work, of course.

"There may not be any other Europeans (*i. e.*, whites) nearer here than Port Florence, twenty miles away; so we are indeed isolated. One of our boys goes to Kisumu, the post office of Port Florence, once a week for mail. A *safari* (march or caravan) of twenty miles is not very considerable here. The two dreaded beasts of Africa, the lion and the rhinoceros, are not found up here, but Friends saw an elephant a few weeks ago. This is a very healthy location; water sweet and abundant, but alas! it has to be lugged from a distance by the 'boys.' The servants are all clothed, of course, chiefly in a *kunsa* or tunic, meant to be white, and a white skull-cap. The cook is a Baganda, and under Mrs. Blackburn's coaching has become quite skillful. Thou can judge that there are inconveniences and discomforts, hardships thou might say, but Friends are all jolly and we enjoy each other.

"I arise at six, it is dark then; I must light my little lamp. There aren't long dawns and twilights in the tropics as at home. Breakfast at 6.30. Then service with all the people on the place, some fifty, perhaps. They sing hymns and Arthur Chilson reads the Bible and talks to them, all in Kiswahili, except

that Ahonya interprets the talk into Kavirondo. On First-days natives come from the surrounding region, sometimes a few hundred have gathered at a meeting. We haven't a meeting house, the natives squat on the ground and we sit in chairs facing them. If it rains—why then it rains!

"Onduso is a grand chief from Gemi, near the Yale River, whom the government has given Friends to bring up. He is about ten years old now, very ugly, very dignified and very sharp. His retinue is quite important as it tags him about the premises, the royal kinsman behind with his highness' little one-legged stool. All natives, women as well as men, who are attached to the station, must wear at least one garment in public. They are always provided gratis with one cheap red Indian blanket to start with and a pair of cotton drawers and a shirt. One of these three they must wear. They have circuses sometimes in teaching them how.

"Seventh-day morning, Third month 12th, Edgar Hole and I started on *safari* for Kavinis, some ten miles distant, to spend First-day and hold meeting. This is truly Scriptural missionary work. At Kavinis they were so desirous to have us come that they built a hut for us to live in while there, and Ogalos people over in Margoli are willing to do the same. In this hut are kept a few necessities for a brief occupancy, such as cooking vessels, dishes, blankets, etc. It is only of grass, of course, but Friends made a rough plank door, which is padlocked while the hut is unoccupied and the key is kept here. Perhaps thou does not know yet that the typical Kavirondo hut is circular, with conical roof projecting over the walls to form eaves, as it were. The entrance is rather low, but one can stand upright inside. There are no windows or egress for smoke. At night a screen or the like is pulled across the doorway. On one side, in all the larger huts, at any rate, the floor—which is of packed dirt smeared with cattle manure—is raised a little and poles, like rude stanchions, are placed there. This is the part reserved for cows and sheep and goats. The hut frame is of poles and sticks bound with vines or bark fibers, and all is thatched with coarse grass. There usually seem to be no beds nor bedding. Apparently most natives sleep on the dirt floor, if covered at all, probably only with their patch of cow-skin. Friends' hut at Kavinis is typical, except for the door and lack of cattle quarters, and besides they did not take the trouble to pound a floor for us, so there is only grass. Friends also made a rough bedstead there by driving four upright poles into the ground, binding cross poles to these, then upon this frame spreading sticks for slats and finally covering with grass. (Some natives on the station have made beds for themselves like this.) Also Friends made a little rough table for the hut. This is not at all a contemptible shelter for us when on *safari*. We do no cooking inside, but have a fire on stones nearby, which is always practicable, at least, for boiling. The *sufuria*, a metal pot, and the *nyungu*, an earthen jar, can be used on anything in the way of a fire.

Educational.

FRIENDS' UNIVERSITY NOTES.

Friends' University began its seventh year of work Ninth month 12th, with a bright outlook for the year's work. The formal opening took place Third-day afternoon at three o'clock. The address was given by Dr. Hoyt, presiding elder of the Methodist church, and was filled with good thoughts for the young people. He spoke of the student body as a company, selected according to two forces. The first is a desire, at first vague, perhaps, then more definitely alive; a determination on the part of each individual to make of himself the best. The young man or woman who comes empty-handed except for this purpose, is to be congratulated. The second force of selection is the selection or determination made by someone else for the individual. In the union of these two forces is the greatest strength.

After the address, Prof. Lucy Francisco played Chopin's ballade in G minor. This was Prof. Francisco's first appearance in public since her return from Berlin and she was greeted most enthusiastically.

The various improvements made this summer at the university have added greatly to the general attractiveness. The five-foot cement walk from the main entrance to University Avenue is a convenient improvement, and it adds greatly to the appearance of the campus. The new rooms in the south wing are now ready for occupancy. They are among the most cheerful and pleasant rooms in the building. There are now twenty-five recitation rooms, two offices, assembly room, Christian Association room, gymnasium and bath rooms finished. The heating apparatus is being extended and put in good repair. Much general improving of the building is also being done.

The librarian has just finished cataloguing a shipment of about one hundred new books. Half of these are standard histories, a donation made by Joshua L. Bailey, of Philadelphia.

The prospects of the music school are particularly good for this year. A large number of students are enrolling for music, both piano and vocal. The Ladies' Glee Club and Men's Club will soon be at active work. Both will be strong organizations this year.

A few changes have been made in the faculty. Sara E. Norcross, Master of Arts from the University of Chicago, has been elected to fill the chair of ancient languages, left vacant by the resignation of Daisy Dixon. Helen Hoover, of Earlham College, was elected to the chair of modern languages. The faculty was increased by the election of Bertha Wentworth, Friends' University, '03, as assistant in the preparatory department. The return of Lucy Francisco, professor of music, after a year spent in study at Berlin, is announced with pleasure. Her influence among the young people and her work are greatly valued by Friends' University.

Correspondence.

Editor of THE AMERICAN FRIEND:

William C. Allen's article in THE AMERICAN FRIEND of last week, I think, is important; and it is to be hoped Friends everywhere in America will see its importance and be prompt to follow his suggestion, and write a few lines expressing our disapproval of such gigantic military preparations. True, Friends and some others are exempt from all forms of military service, but as no one lives to himself, Friends with others will feel the burden put upon the country in taxes, in loss of time from honorable, useful employment and in the moral effect that will follow such a procedure. The right of petition is a sacred right, and if Friends neglect to use it they cannot with propriety complain of the condition of things brought about by legislation. Whenever there have been important laws enacted or officers have enforced laws tending to bring about a better state of affairs, it is none the less a citizen's duty to express his sympathy and approval to those who have been the means of such steps being taken.

Very truly,

D. W. LAWRENCE.

Hillside, I. T.

Editor of THE AMERICAN FRIEND:

Noticing by the report of the Friends' Africa Industrial Mission, in which Arthur B. Chilson states that the work of the mission, and especially their building, would be very much facilitated if they had a molder and mortiser, and knowing the value of two such machines in ordinary house building, I felt a deep concern that I might help answer his and other prayers for them. Accordingly I laid the matter before my employer, Thomas P. Egan, and he was kind enough to make the two machines for about half their real worth, and the committee was pleased to accept.

I made a former request for money and as far as I know very little has been given. But it is not too late now, and since that time the machinery has been shipped and is well on its way to Africa. I am sure the committee needs and would be glad to receive the whole \$300.

I wish to ask again that you make another effort to help this worthy cause in a financial way. I think we should, since T. P. Egan, who is not a member of our church, is willing to give almost as much as the amount asked of us. I feel sure that we can supply the rest and I hope to have a good response. Can you not give some little to help raise the \$300? I trust our Heavenly Father will put it into your hearts to give for the success of the Friends' Africa Industrial Mission. Send same to W. C. Taber, 173 Chambers Street, New York, N. Y.

I remain yours for the success of the Friends' Africa Industrial Mission.

C. ARTHUR BEWLEY.

839 Rocksdale Ave., Cincinnati, Ohio.

Editor of THE AMERICAN FRIEND:

At Amesbury Monthly Meeting, held at Pittsfield, N. H., Ninth month 1st, George G. Williams, of Lansdowne, Pa.; John S. Kimber, of Newport, R. I., and Zillah Binns, of Lawrence, Mass., were in attendance and remained over the following First-day. George G. Williams continued the work until the following Sixth-day. The meetings from the first were held in "the demonstration and power of the Spirit." The Lord greatly honored the work, six professed conversion. Several sought and found the baptism of the Holy Ghost. Conviction rested on sinners in general. Pittsfield Meeting is a small meeting situated in the country about twenty-five miles north of Manchester, N. H., the nearest Friends' meeting being in Epping, N. H. This meeting belongs to Amesbury (Mass.) Monthly and Salem Quarterly Meeting has been established over one hundred years. At one time the meeting was laid down for a few years. Within the past twenty years Charles H. Jones and wife, the late Elizabeth Larkin, and many others have sowed precious seed. We are now reaping the result of the labor bestowed. We have been much favored this summer by the help of people spending the summer in town. One young man from Massachusetts, a Methodist, has been attending all our meetings, including the mid-week meeting; his services have been helpful. This meeting is without a

minister and has had some hard struggles for existence, but we feel that it is in a live condition.

At our last Sabbath evening meeting one young man manifested a desire to become a Christian. Among the helps for the summer have been Israel Baker and wife, of Knoxville, Tenn., formerly Friends at Adrian, Mich. George G. Williams left here for Manchester, where he attended three meetings, from there to Gonic, N. H., where he had one meeting; thence to Augusta, and Hollowell, Maine, where meetings were held with good results. We feel that we were much favored to have such devoted workers, and trust that the good work will go steadily on. Will the readers please remember this field in their prayers?

A. N. PEASLEE.

Pittsfield, N. H.

Things of Interest Among Ourselves.

William T. and Bertha P. Dixon are in San Francisco for a time.

Timothy Nicholson was chosen clerk of Indiana Yearly Meeting this year.

George and Isabella De Vol were expected to arrive from China, the 30th ult.

Joseph G. Alexander, who was one of the speakers at the Boston Peace Congress, is a well-known English Friend.

John Henry Douglas and family have recently reached Long Beach, after spending some time in Oregon Y. M.

Anna B. Thomas and her daughter are expecting to sail for England this week, where they will spend the winter.

Encouraging reports have reached us from Penn College. We expect to publish a more extended account of its opening soon.

Thomas Barrow and daughter, of Lancaster, England, delegates to the Peace Congress in Boston, are making a visit in Philadelphia.

Mary Snowdon Braithwaite will return to her home in Kendal, England, at once, sailing by steamer leaving New York on the 14th inst.

John and Nettie Riley passed through San Francisco the 13th ult., en route to Colorado Springs, where they expect to labor in evangelistic work.

Esther Butler and Effie Murray sailed on the "Korea," the 20th ult., for their work in Nankin, China. Elizabeth Jenkins, of Ohio, accompanied them as far as San Francisco.

Wilbur K. Thomas, a graduate of Friends' University, '04, who has been located in the meeting at Kansas City, Mo., has been called for religious service in Moses Brown School, Providence, R. I.

Willis H. White, a valued member of Providence Monthly Meeting, is this year the Prohibition candidate for lieutenant-governor of Rhode Island on a ticket headed for governor by Henry B. Metcalf, the party's nominee for Vice-President four years ago.

Indiana Yearly Meeting sent a message of love and sympathy to Dr. Richard H. Thomas. It arrived in time for him to know that he was kindly thought of in the great assembly at Richmond. The telegram announcing his death arrived just after the meeting had concluded.

By an error it was reported in our issue of Ninth month 22d, that Nine Partners Quarterly Meeting, at which the article entitled "Some Notes of Historic Interest" was read, was held in Poughkeepsie. The meeting referred to was held at La Grange, New York, on ground originally purchased by the Dorlands.

The funeral of Richard H. Thomas was held in the Baltimore Meeting House, on the afternoon of the 6th inst. The attendance was large and the feeling of deep loss was very evident. Lindley D. Clark, of Washington; Samuel R. Neave, of Hughesville, Md.; Annie D. Stabler, of Conowingo, Md., and Rufus M. Jones took part in the vocal exercises.

Bur Oak Monthly Meeting, Glenwood, Iowa, is rejoicing in a wonderful uplift which it has experienced through the labors of Lurana M. Terrell, Mary Hoit and Bertha Humiston, of Oskaloosa, Iowa, who held protracted meetings there from the 19th ult. to the 3d inst. Seventy-six professed Jesus as their Saviour. Thirty-three have made request for membership with Friends.

Berkeley Quarterly Meeting was held Ninth month 3d, for the first time at San Francisco, Cal. There is a young but thriving meeting at that place, in connection with which both day and night mission work is carried on. The quarterly meeting was a season of blessing and revival interest where souls were searched and blessed. Harry R. Keats, John Riley and others were present.

In the absence of any recorded minister in the meeting at Woonsocket, R. I., the preaching of Leander Fisher, one of the elders, has been very acceptable during the past summer. Mary Elma Richardson, a minister, has just removed to Woonsocket from Lewiston, Me., to reside with her daughter. With her co-operation it is probable that the work will be carried on for a time longer without the services of a regular pastor. The Sabbath morning meetings here have an average attendance of 48.

The Church Extension Committee of New York Yearly Meeting have prepared a list of 36 lectures covering a wide range of subjects—History, Travels, Literature, Religion, Ethics, Peace, Temperance, Christian Endeavor, Missionary, Biblical, Doctrinal, Evangelistic. Eighteen different speakers have offered their services subject to the call of local meetings. Quarterly Meetings, missionary meetings, Bible school conferences, Christian Endeavor rallies, temperance meetings, conversation classes and special occasions will do well to secure one or more of them. A prospectus can be secured by addressing J. L. Spicer, 177 Mansion Street, Poughkeepsie, N. Y.

Feeling the need of a closer union of the ministers of Western Yearly Meeting, a plan has been perfected for the organization of a ministerial association of this Yearly Meeting. The meetings of the organization will be held in Friends' Meeting House, Indianapolis, at which times practical questions and problems facing Friends' ministers of to-day will be discussed. The first meeting will occur Eleventh month 1st, with an all day's session, beginning at 10 a. m. All ministers are specially urged to be present if possible. Morton C. Pearson will discuss "The Great Needs of Our Ministry To-day." Dr. Sylvester Newlin will conduct a Pastors' Round Table in the afternoon. Please remember the date and attend.

The Friends of Fairfield Quarterly Meeting have arranged to hold a Bible Institute at Martinsville, Ohio, the 20th to 24th inst. The programme is as follows: Fifth-day, 10.30 a. m., song service, invocation; 10.45 a. m., "The Basis, Form and Function of Church Organization," Robert E. Pretlow; 2 p. m., "A Study in Ephesians," Emma S. Townsend; 2.40 p. m., "King Ahab," Elbert Russell; 7.30 p. m., "One Baptism," Robert E. Pretlow. Sixth-day, 10 a. m., "The Purpose of Culture in its Relation to Religion," Emma S. Townsend; 10.40 a. m., "Sidelights on Israel's History," Elbert Russell; 2 p. m., "The Book of Jonah," Edgar Strahan; 2.40 p. m., "The Rich Young Ruler," Elbert Russell; 7.30 p. m., "The World's Sunday School Crusade to the Holy City, Illustrated by Stereopticon," Lizzie Miller. Seventh-day, 10 a. m., "The Sons of the Prophets," Elbert Russell; 10.40 a. m., "The Value of Illustration in Teaching," Albert J. Brown; 2 p. m., "The Trial of Spirits," Elbert Russell; 2.40 p. m., "Vision and Experience," Albert J. Brown; 7.30 p. m., "The God of Our Lord Jesus Christ," Elbert Russell. Sabbath morning, 11 a. m., "When That Which is Perfect is Come," Albert J. Brown.

DIED.

HEALD.—At his home, near Fulton, Morrow County, Ohio, Ninth month 24th, 1904, Joseph, son of William and Susan Heald, in his 81st year.

OLIPHANT.—At her home, West Branch, Iowa, Ninth month 17th, 1904, Lydia B., widow of William H. Oliphant, and daughter of James B. and Sarah Bruff, in her 72d year. She was a beloved member and Elder of West Branch Monthly Meeting of Friends, Iowa (Conservative), a woman of excellent judgment and superior mind. She will be greatly missed by her many friends. She was of a charitable disposition, ever ready to extend help to those in need.

YOUNG.—At her home, in North Lewisburg, Ohio, Ninth month 23d, 1904, Elizabeth (Winder) Young, in her 72d year. The deceased was a birthright Friend, and an elder for over thirty years. She was united in marriage with Edward C. Young, a minister, in 1852, and accompanied him while doing gospel work in many States and in England. Her greatest service, however, was in the home.

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Events and Comments.

Henry C. Payne, Postmaster-General
of the United States, died at his apart-
ments at the Arlington Hotel, Wash-
ington, D. C., the evening of the 4th
inst.

An automobile covered the distance
between Chicago and New York last
week in fifty-eight hours and forty-five
minutes. This is fourteen hours better
than any previous record.

The bureau of forestry propose to
place wireless stations in the Rocky
Mountain region, whence observers
shall give warning of the starting of
fires, so that a force of men shall be
sent to extinguish them.

The Persian Government arrested
some time ago the fanatic who killed
B. W. Labaree, near Urmia. It is un-
able to punish him, however, because
he is a descendant of the prophet Mo-
hammed and therefore free to break
laws at his pleasure.

The Friends' Foreign Missionary As-
sociation (England) has decided upon
a definite experiment for two years,
of preparing candidates for the foreign
field by special training. In this it
follows the example of several British
and of all or nearly all of the contin-
ental Missionary Societies. The new
Training Institution is to be at Bourn-
ville, near Birmingham.

After years of waiting permission
has at last been granted for the build-
ing of a Christian church in a certain
quarter of Constantinople. Money was
raised for the purpose some time ago.
It would not take a vast sum given at
the start to amount to enough for a
cathedral by the time the Sultan gets
around to giving his consent to any
building for Christian uses.

Dignitaries from five continents and
from islands of the sea, representatives
of the Anglican communion through-
out the world, participated in the tri-
ennial General Convention of the Epis-
copal Church in the United States in
Boston last week. For the first time
in ecclesiastical history the Archbishop
of Canterbury, Primate of All England
and Metropolitan, was present.

The captain of the British steam-
ship "Sibun" reports that when the

ship passed the Island of Martinique,
Ninth month 30th, Mont Pelee was in
full eruption. The spectacle was wit-
nessed by those on board the "Sibun"
at two o'clock in the morning of the
day mentioned, the volcano emitting
stupendous black clouds and balls of
fire. This accounts for the dust-clouds
reported to have been seen last week
throughout the Windward Islands.

Less than thirty years ago Stanley
(1875) gave King Mtesa, of Uganda,
his first lesson in Christian doctrine.
At that time there was not a Christian
in all Central Africa. This year the
London Times, in the regular course of
its news, publishes an account of the
consecration of the great Christian
Cathedral, built by the Uganda Church,
at Mengo, which was formerly King
Mtesa's capital. Ten thousand native
Christian Ugandans attended the con-
secration services.

A peace congress of the Central Am-
erican republics has been held and a
treaty signed binding them to submit
disputes to arbitration and to prevent
one republic from being invaded by its
enemies from another. It is to be hoped
that the plans adopted will discourage
insurrections and bring the republics
concerned into permanently friendly
relations. These republics are setting
a good example to more pretensions
nations by agreeing to submit their
contentions to arbitration.

With the exception of employees of
the rod mills, all tonnage men at the
United States Steel Corporation plant,
Joliet, Ill., are now at work under a
new schedule of wages, which repre-
sents a reduction of from 20 to 40 per
cent. According to statements given
out this is part of a plan affecting all
plants. Tenth month 1st, the notices
having just reached Joliet, South Chi-
cago and other points from headquar-
ters. The new schedule has aroused
considerable discussion in mill circles,
but there are no evidences of trouble
among the men.

It is disappointing to note in the
European dispatches so many intima-
tions that another international peace
or arbitration conference at The Hague
will be impracticable for some time.
The reports are to the effect that
Russia will not participate in such
a conference while the war lasts, if for
no other reason than that the interests
of neutrals are opposed to those of a
belligerent, and, consequently, while
hostilities continue in the Far East,
Russia could not risk her rights in a
congress in which neutrals would have
the great majority of the delegates.

Secretary of State John Hay, repre-
senting the United States of America,
spoke the word of welcome to the dele-
gates of the International Peace Con-
gress, who met in Boston last week.
He pointed out that this country's
greatest men had been warm advocates
of peace. He agreed with Tolstoi that
religion is the remedy for war. He
promised the Administration's support,
so far as practicable, for the principle
of arbitration, and expressed confi-
dence that at no distant day the atten-
tion of the nations might be brought to
a project looking toward the return of
peace in the Far East.

Who is MACBETH? The maker who isn't afraid of his lamp-chimneys.

The Index tells you, in ten minutes, all you
need to know for comfort with lamps and
the saving of chimney-money; sent free;
do you want it?

MACBETH, Pittsburgh.

The largest wireless telegraph sta-
tion in the world is now being installed
at Pisa, Italy, and will be ready to
transmit messages early next year.
Marconi is planning to have the bat-
teries strong enough to send mes-
sages to England, this country and to
vessels on the Atlantic, Mediterranean,
Baltic and Red Seas. In addition to
this activity in telegraphic communica-
tions in Italy, a group of Dutch capital-
ists have formed a company to operate
a new cable line on the other side of
the world. The cables of this new
organization will connect the island of
Celebes in the Dutch East Indies with
the classically named island of Yap,
and from there the cables will go to
Guam and Shanghai. The working
capital of the new company is \$1,666,-
000, and the estimated cost of laying
the cables is \$3,451,000.

The International Congress of Tu-
berculosis met in St. Louis last week.
The speakers made suggestions for leg-
islation compelling State and national
governments to closely inspect not only
public buildings and vehicles, but also
tenement districts and schools. It was
also advanced that beneficial results
would be attained by the segregation of
the tubercular insane in asylums and
hospitals. Resolutions were adopted
as follows: "That it is the imperative
duty of all civilized governments to
take immediate action for the arrest of
the spread of tuberculosis; that every
government should appoint a commis-
sioner of the public health with a
seat in the Cabinet, endowed with suffi-
cient means properly to fight the
scourge; that it is the duty of health
boards to report cases; that to facili-
tate the early diagnosis of the disease
it is the duty of every municipality to
provide laboratory facilities for the
examination of sputa, and that system-
atic efforts be made for the educa-
tion of the public in relation to the
curability of tuberculosis, through the
circulation of pamphlets, the holding
of health conventions and the organi-
zation of local and State societies for
the suppression of the disease.

Bryn Mawr College began its twenti-
eth year the 4th inst. President M.
Carey Thomas delivered an address of

welcome to more than 400 students. She cautioned her hearers concerning their deportment, and told them never to forget that they are a part of an academic community, which profits or loses by the action of every student. In part she said: "In a few years, one-third of all college-bred people in the United States will be women. All civilized women are turning toward America to learn what we are going to do with our opportunities. Already we are regarded by other women as the happiest and the freest of all women. . . . It is one of the glories of human development that education goes on through a prolonged childhood. Recent investigations have proved that the guinea pig is born with an almost complete guinea-pig brain, and with most of its little faculties perfect. It reaches the summit of its tiny intellectual development in three days. The much more intellectually brilliant rat is born with an incomplete brain, and with no power of caring for itself. It attains its full capacity of finding its way through labyrinths, opening doors of traps and getting food in all sorts of ingenious rat ways only at twenty-three days of age. After that it may make new combinations of old contrivances; but its powers have reached their maximum, and it can never acquire any new and more difficult tricks. Like the brain of the guinea pig and the rat, our human brains cease to grow at about the age of thirty, and after the age of fifty-five begin to shrink and grow less. Our power of changing and improving ourselves is lessened with each year of age, and after we have reached our maximum development we are during our lives what our intellectual habits have made us. . . ."

A passage from the address of Justice David J. Brewer, given before the International Congress of Lawyers and Jurists at St. Louis recently, received prolonged applause and is of more than usual significance. It reads: "The purchase which this great exposition commemorates was not the result of conquest and came not at the end of war. Not a gun was fired or a life lost. A lawyer, not a soldier, made the transfer. The glory of that transfer is one of the laurels of our profession."

FRIENDS' LIBRARY.

142 North Sixteenth St., Philadelphia.

Open on week-days from 9 a. m. to 1 p. m., and from 2 p. m. to 6 p. m.

Recent additions to the Library include the following:

Barton, Clara.—"Story of the Red Cross."

Dawson, T. C.—"South American Republics, Part II."

Reddaway, W. F.—"Frederick the Great."

Roosevelt, Theodore.—"Addresses and Presidential Messages."

Sedgwick, H. D.—"Francis Parkman."

Sharp, D. L.—"Roof and Meadow." (Birds.)

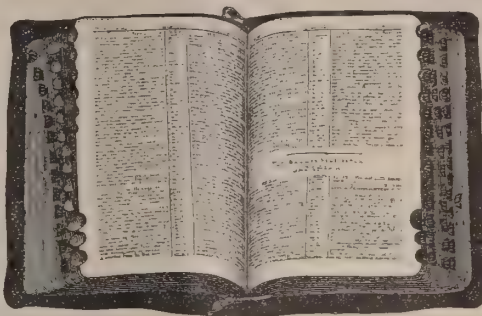
Smith, C. S.—"Working with the People."

Streeter, J. W.—"Fat of the Land."—Story of an American Farm.

Thwing, C. F.—"College Training and the Business Man."

Wood, W. S. H.—"Friends of the City of New York."

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It was announced at a meeting of the Manchester (Eng.) city council last week that owing to the hard times and depression in the cotton industries, between 40,000 and 50,000 people in the poorer parts of the city were practically on the verge of starvation. Similar conditions prevail in London and other large cities of the United Kingdom, where the winter is expected to be one of the hardest in many years for the poorer classes.



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Surplus and Undivided Profits, belonging to Stockholders

Surplus, belonging to Insurance Account

ASSETS, \$63,970,335.34

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5,635,620.25

Incorporated Third month 22, 1865. Charter Perpetual.

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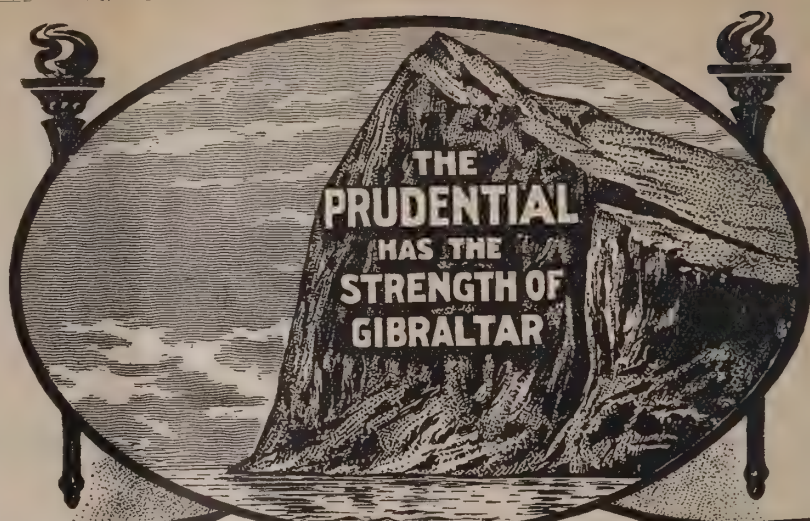
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American Friend

Vol. XI

TENTH MONTH 20, 1904

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EV'N IN THE GRAVE.

*I laid my inventory at the hand
Of Death, who in his gloomy arbor sate;
And while he conned it, sweet and desolate
I heard love singing in that quiet land.
He read the record even to the end—
The heedless, livelong injuries of Fate,
The burden of fear, the burden of love and hate,
The wounds of foe, the bitter wounds of friend:
All, all he read, ay, ev'n the indifference,
The vain talk, vainer silence, hope, and dream:
He questioned me: "What seek'st thou then instead?"
I bowed my face in the pale evening gleam:
Then gazed he on me with strange innocence,
"Ev'n in the grave thou'lt have thyself," he said.*

Walter J. De la Mare.

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XI.

PHILADELPHIA, TENTH MONTH 20, 1904.

No. 42.

For THE AMERICAN FRIEND.

THE PRINCE OF PEACE.

BY WILLIAM C. STOKES.

Mine eyes have seen the coming of the blessed Prince of Peace,
When He shall reign in triumph, and all war and strife shall cease;
I hear the royal message of "Good-will, and peace to men,"
The blessed, blessed tidings ringing over earth again.

There'll be no deadly conflict, neither cannon's awful roar,
When Christ leads forth His armies, going ever on before;
His weapons are not carnal, made by any skill of man,
But, mighty through His Spirit, they shall carry out His plan.

We're marching in the army of our Saviour and our Lord,
The word of life He gives us for our ever conquering sword;
Against the host of evil shall the warfare never cease,
Till He shall reign in triumph as the blessed Prince of Peace.

Mine ears have heard the chorus of the host around the throne,
A joyful band and fairer than the earth has ever known;
They're shouting hallelujah, and unitedly they sing,
In glad and ceaseless praises to their everlasting King.

Copyright, 1904, by Charles H. Gabriel.

NOW AND HERE.

IT HAS been only too easy in all epochs and generations to give up the hope of spiritual victory *here and now*. Victories get postponed to a world where conditions are easier. "Beyond"—"yonder" are the words which fill our imagination. Here things seem stubborn and almost hopeless, and millions have stoutly believed that this is Satan's world. Again and again the Church has rested satisfied when it held out the promise of peace in a life beyond, freedom and joy when the fleshly coil no longer bound in the soul, and a holy life only after the tug of temptation was over—"where the wicked cease from troubling and the weary are at rest."

Quakerism is a protest against this theory of life. It is not a religion of hats and coats. It is not an ism founded on thee and thou. It is not a society to practice silence. It is not a "form" of Christianity whose aim is to destroy all "forms." To leave negatives, it is an attempt to exhibit spiritual victory in the actual world. The main business of the early Friends was to show that everything which the Church had promised for the "beyond" could also be realized "here" and "now." "I was come up into the Paradise of God," says the valiant Fox.

A dozen conversations of his with those who "pleaded for sin" as a necessity of the present life show how completely he denied such a view. Bunyan's Christian, who is forever falling into sloughs and dungeons, who loses his roll and gets on only by fits and starts, is the typical Christian of the old theory. He is the character that we all know very well. Too often he appears in our own clothes and sleeps in our bed! But *that* is no type for the true Quaker. Christ came to set men free and to make them holy—not in theory, but in fact. He came not to guarantee a haven of rest somewhere else, but to make sons of God out of poor sinners like us and to enable us to do His will *on earth* as it is done in heaven. Peace and joy "yonder," He does promise, but only as the consummation of a present peace and joy. Victory in the heavenly heights may surpass anything which earth can show. But daily, hourly, we may live in a faith which is already victory and the promise of the white stone, the throne, the new name and the morning star is to those who *have overcome*. The way to heaven is through heaven. The hope of glory is a present Christ within. The proof of joy beyond the pains and suffering is a joy in the midst of the sufferings and the pains, the evidence of peace beyond the storms is peace now while the storm is raging. God *is* good. This world is His world. He makes saints here. He keeps His little ones from falling and holds them up lest they dash too hard against the stones. He makes a radiance on the faces even of those who tread winepresses and He is teaching through His faithful ones that the business of life is not to stretch out lame hands for distant crowns, but to co-operate with Him in making this world the kingdom of God.

LOVE VERSUS JUSTICE.

THERE is still a third error which has left its serious mark on doctrines of the atonement, and which must be removed before it is possible to think correctly of the Divine work toward the redemption of man. This is the tendency to pit "love" and "justice" against each other, as though they were independent attributes or qualities of the Divine Nature.

This same error used to be made in treating of *man's* mental faculties. Man's inner life was divided up into a lot of independent faculties, such as memory, imagination, thought, emotion, will, etc. Each little compartment of the mind took charge of one special faculty. It was even supposed that the "bumps" on the head showed where the faculties were located and so a man's character could be read in his "bumps." This view is wholly false. All the powers of the inner life contribute to any mental operation whatever. It is impossible to *remember* without using imagination and thought and will and emotion. It is impossible to perform an act of *will* without all these other mental powers. Wherever there is any mental operation it means *a whole person acting in a special way*. The entire self goes into all acts and deeds which have meaning and purpose in them. Anger is a person angry; love is a person loving; justice is a person dealing righteously. These qualities of "love" or "justice" are no more independent things which could come into conflict with each other than the two ends of a stick are independent things, or the smile on a face is independent of the face.

This erroneous view is nowhere taught in Scripture. On the contrary, the true view is taught. Love is not a quality which God *has* and which may now and then be displaced by another quality—justice for instance. *God is love*. God's life is a living unity—not a patchwork of warring qualities. His entire being is manifested in every spiritual activity, whether it be love or justice or forgiveness or punishment.

There is no gap, no contest between opposing qualities of His nature. There is no contradiction between the two profound sayings: "God is a consuming fire" and "God is love." Instead of being opposed, they truly belong together. True love is never a thin, weak thing without its stern and righteous aspect. The father does not "lay aside" his love when he punishes his child and exhibits righteousness to him. Nor does he lay aside justice when he loves. Not at all. It is the father's intense love which wields the rod. He cannot bear to see one he loves go on unwarned and uncorrected. All true chastisement flows out of love. Love and justice are born in the same heart. They live together and neither ever appears without the other.

The human child deals not with some abstract quality in God. He does not look up and find himself met now by "justice," now by "love." He looks up and finds God, a Being of love and righteousness, a Being who is righteous because He loves, and who

loves because He is righteous. Mercy and truth, righteousness and peace meet together and kiss each other, *i. e.*, they are in living unity in the heart of God.

THE INTERNATIONAL PEACE CONGRESS.

Once already, in the abolition of slavery, the joy has been given to the Society of Friends of having one of its great ideals of human brotherhood realized, and in the Thirteenth International Peace Congress, held in Boston, Tenth month 3-8, it has seemed as if our peace ideals might also come to reality. Over a thousand delegates from all kinds of organizations met there, and the meetings were attended by thousands of visitors which it sometimes required three simultaneous meetings to accommodate. It was the largest and most successful Congress ever held. There were probably 150 Friends in attendance. Of these, six were from England, and J. G. Alexander, Benjamin Trueblood, Albert K. Smiley, Hannah J. Bailey and Joshua L. Baily served in conspicuous places in the work of the Congress.

The Interparliamentary Peace Union had been the guests of the United States government at St. Louis this year, and this brought many distinguished foreign officials to this country and to the Boston Congress and made it truly international and broad in its sympathies and interests. There were in all 150 foreign delegates. It was a source of just pride to the American members that our Secretary of State, John Hay, should have so fittingly welcomed this Congress to the United States, and this, with the recent cordial words of President Roosevelt, promising to call a second Hague Convention, made a profound impression on the Congress.

During the six days of the Congress peace was discussed from many points of view. Christians and Confucianists, Jews and Hindoos, Socialists and capitalists, Russians and Japanese met on the ground of human brotherhood and love to condemn war as inhuman and economically wrong. We were reminded that the cost of an ordinary battleship would pay for the buildings and grounds of Harvard University and of Hampton and Tuskegee Institutes combined, and that this could be turned into old junk by pressing an electric button, as was done in Havana harbor; and that, while sailors were drowned for want of money to build lighthouses and life-saving apparatus, while humanity suffered in slums and while tuberculosis patients died for want of proper care, we had no right to use the public funds in such a way.

The Baroness von Suttner, author of "Lay Down Your Arms," kept always before the Congress the dramatic horrors of war and the sufferings to men and horses, and economists from all nations dwelt on the terrible waste of energy and power which war involved.

There was an interesting group of Socialists, with representatives from several nations. They showed that the true purpose of government was not as police

to see a fair struggle between opposing interests, but a co-operative commonwealth that should give every advantage to all that each individual and each nation may fulfil its own work in the service of mankind. We have now a growing sense of unity and interdependence between all peoples, and soon men must refuse to fight because they feel so keen a sense of kinship with all.

Charles Wagner, the author of "The Simple Life," was a conspicuous member of the literary group. He struck a deep spiritual note in telling us that war lay not in forts or cannon or battleships, but in the heart of man. When we shall feel toward men not "What can I get out of them?" but "What can I do for them?" we shall have peace indeed. In the darkness we may fear that men are enemies, but in the light of Christian brotherhood we see that they are friends.

The consideration of our relations to weaker peoples produced exciting discussions of conditions on the Congo and in Armenia and other places. With our present use of armed force we saw how easily aboriginal peoples feel themselves despised and lose heart, and that though it is easier to kill them than develop them, even they might be able to make a contribution to the advancement of the world. That to work them for our own benefit is child labor on a large scale, but to educate them is our glorious opportunity.

Mass meetings were held for Christian Endeavorers, women, workingmen, business men and educators and on special subjects connected with the movement. Each morning there was a devotional meeting in which Protestants, Roman Catholics, Unitarians and Jews met for worship on a common platform. A large number of supplemental peace meetings will be held during the next week in Eastern cities, at which delegates to the conference will speak and many foreign delegates will go to New York and Philadelphia for this purpose. The Congress will meet next year in Lucerne, Switzerland.

FOR THE AMERICAN FRIEND.

THE LORD'S SHUT-INS.

BY THEODORE L. CUYLER.

Just why the loving Master confines some of His choicest and best in rooms of suffering, and cripples others of them in body or in purse, we cannot always tell. One thing is very clear, and that is that He does not mean to cripple their usefulness. To speak for Christ or to work for Christ is often easy and pleasant; but to bear for Christ either pain, or poverty, or confinement with courageous patience is more eloquent than many a pulpit discourse. No portion of Paul's wonderful career was productive of more solid results than the years of his imprisonment at Rome. He styled himself an "ambassador in chains," and he preached the kingdom of God to those about him until there were many converts in "Cæsar's household." He wrote seven of his thirteen undisputed epistles while he was the prison chaplain under the eyes of

Nero's jailers—one of these was the letter to Philippi, which is the epistle of gratitude for divine mercies and of exultant joy under sharp afflictions.

If the cages of birds are sometimes covered up in order to make them sing, the old hero was caged to furnish to the world one of its most melodious epics of sublime faith in Jesus. Satan afterwards clapped John Bunyan into a prison, and lo, out of the windows of the Bedford jail floated the transcendent allegory of the "Pilgrim's Progress."

The service of Jesus Christ is not limited by any stress of circumstances. A sick chamber has often been made a chosen spot for glorifying God. The celebrated Halyburton of Scotland welcomed scores of visitors to that room in St. Andrew's where they stood around his bedside and listened to words that seemed to be inspired by a glimpse of heaven from the land of Beulah. None of his previous sermons equalled his discouragements from that bed of suffering. "This is the best pulpit," said he, "that I was ever in. I am laid on this bed for this very end, that I may commend my Lord." He called it a shaking hands with the King of Terrors. After a night of agonizing pain, he said to his wife, "Jesus came to me in the third watch of the night, walking upon the waters; and He said to me, I am Alpha and Omega, the beginning and the end, and I have the keys of death. He stilled the tempest in my soul, and there is a sweet calm. I have ripened fast under the bright sun of righteousness, and have had brave showers. Now I am thinking of the pleasant spot of earth that I will soon get to lie on; I will get my little Georgie in my hand, and we will be a group of bonnie dust." After his voice failed him in the last moments, he continued to clap his hands in triumph.

It is not only by such joyful testimonies to sustaining power of divine grace, or by cheerful patience, that the prisoners of Jesus Christ have preached and are preaching His precious gospel. There are many ways of doing good open to invalids. During the years that the wife of Charles H. Spurgeon was confined to her room, she conceived the plan of providing commentaries and useful books for poor ministers and village preachers. She told me that over one hundred thousand such volumes had been secured in response to her appeals. When I visited her in the beautiful old home at "Westwood," I found that she was cheering the lonely hours of her widowhood by continuing this labor of love. Some of Charlotte Elliott's sweetest hymns, in England, and some of the best productions in our own land, have been written during periods of confinement in the chamber of an invalid. A large-hearted lady shut in from her former activities out-of-doors, spends much of her time in folding and addressing little leaflets of awakening or of consoling truth to those who may be profited by them. In many a house there is a room whose silent influence is felt all over the dwelling.

The other members of the family come in there to inquire after the sick sufferer, to bring some choice fruit or pleasant gift, to read aloud, or watch with her through the lonesome night. From that room steals

forth an influence that makes every one gentler and tenderer and more unselfish. Perhaps this may be one of the reasons why God permits some of his children to suffer; they not only grow purer by the chastening, but become evangelists of blessing to others. Paul in his prison prompted many besides Onesiphorus to deeds of sympathy for him, and he evoked such gifts of kindness from his spiritual children at Philippi that he writes to them that their love "hath blossomed out afresh." That is the literal rendering of the message sent by the old, sunny-souled prisoner of Jesus Christ. The Master takes great delight in many of His shut-ins. They are weaving bright coronals for themselves to be worn in that land in which none shall say, "I am sick," and neither shall there be any more pain. Good friends, it matters little where we are so long as our inner life is hid with Christ, and we keep luminous with the joy of His presence.

"THE GREATEST OF THESE IS LOVE."

BY F. W. ROBERTSON.

Love is its own perennial fount of strength. The strength of affection is a proof, not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds. The greater mind cleaves to the smaller with more force than the other to it. A parent loves the child more than the child the parent, and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved His disciples infinitely more than His disciples loved Him, because His heart was infinitely larger. Love trusts on—ever hopes and expects better things; and this a trust springing from itself, and out of its own deeps alone.

It is this trusting love that makes men what they are trusted to be, so realizing itself. Would you make men trustworthy? Trust them. Would you make them true? Believe them. . . .

It is on this principle that Christ wins the hearts of His redeemed. He trusted the doubting Thomas, and Thomas arose with a faith worthy "of his Lord and his God." He would not suffer even the lie of Peter to shake His conviction that Peter might love Him yet; and Peter answered to that sublime forgiveness. . . .

Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness. O, strive to enter into something of that large, celestial charity which is meek, enduring, unretaliating and which even the overbearing world can not withstand forever! Learn the new commandment of the Son of God—not to love, but to love as He loved. Go forth in this spirit to your life-duties; go forth, children of the Cross, to carry everything before you, and win victories for God by the conquering power of a love like His.

Some Views on Present Day Topics.

MEETNESS FOR HEAVEN.

BY MARY D'C. M'CLELLAN.

There is an idea current almost everywhere that the Christian is being gradually made fit for heaven, as grapes ripen in the sun. This ripening process, or this meetness, begins, it is thought, with conversion, goes on under the sanctifying influences of the Holy Spirit, and when perfected, the believer is ready for glory, whenever it may please the Lord to call him away.

In Colossians 1: 12-14, St. Paul gives us four things to be thankful for: " 'Giving thanks unto the Father, which hath made us meet' to be partakers of the inheritance of the saints in light: 'who hath delivered us' from the power of darkness, 'and hath translated us' into the kingdom of His dear Son: in 'whom we have redemption through His blood, even the forgiveness of sins.' "

This Scripture does not tell us that God is making us meet, but that He has already done so. Do not the words declare an absolutely accomplished fact? "Who *hath* made us meet." The clause points distinctly back to a definite past act, by which the Father, at some definite point of time, made us meet.

What lends support to the thought of meetness for heaven being a thing of gradual growth, is the fact that those who think so find so much evil within. We should never confound the work of the Holy Spirit within the believer with that mighty work of redemption which the Word ascribes to the precious blood of Christ. The work of the Holy Spirit in us cannot be spoken of as finished; whereas the atoning work of Christ is finished, and nothing remains to be done.

Leviticus 17: 11: "It is the blood that maketh an atonement for the soul."

Ephesians 1: 7: "In whom [the Beloved] we have redemption through His blood, the forgiveness of sins."

In these two verses we have a cover for the sin, and forgiveness for the sinner.

Romans 5: 9: "Being *now* justified by His blood."

Ephesians 2: 13: "But *now* in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Hebrews 10: 19: "Having boldness to enter into the holiest by the blood of Jesus."

The feeblest believer in the Lord Jesus Christ is sheltered by that blood, like Israel in Egypt, on the night of the Passover.

The plain, emphatic teaching of the New Testament is that faith in Christ works a change so great, puts so under cover of the blood, that we get a new birth, a new nature, a new relationship; that we are sealed with the indwelling Spirit of God, and that we are made meet for the inheritance.

All this meetness is the result of redemption, and this is by the precious blood of Christ, the full worth of which is credited by God to every believer in Jesus. Thank God, we are "meet for the inherit-

ance," we are meet for heaven, if we have ever so humbly trusted ourselves to Jesus Christ and received of Him everlasting life.

There is no growth in meetness for heaven. Growth in other ways there is; indeed, the Bible is full of suggested lines of thought about Christian growth and progress. A child grows in stature, in intelligence, but—the relationship into which he was born does not grow with his growth. So with the believer: he does grow—2 Peter 3: 18, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" 2 Corinthians 3: 18, "We all, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of the Lord."

But the believer does not grow in meetness for glory, in meetness for heaven. If the penitent thief could have come down from the cross, and spent long years in service for Christ, would he at the end have been more fit for glory, than at the moment when Jesus said to him, "To-day shalt thou be with Me?"

If you and I are before God in the full value of Christ's finished work, and in all the acceptableness of Christ Himself, can anything, can any love, can any service on our part, contribute aught to what is already perfect and complete? What we are in ourselves is one thing, and what we are as viewed "in Christ Jesus" is quite another thing.

Let us come to a definite decision about our own case. Is our place in God's presence that of a sinner forgiven, justified, accepted for the sake of Christ, and by virtue of His finished work on the cross? Have we taken that place in God's presence as the only place of safety, thus acknowledging ourselves as guilty, and our absolute need of His work on the cross?

Have we taken that place on the testimony of God about His Son, "that Christ died for our sins, according to the Scriptures; and that He was buried and that He rose again, according to the Scriptures?" That "He bore our sins in His own body on the tree;" that "He made Him to be sin for us who knew no sin;" that "we might be made the righteousness of God in Him?"

Is it a fact that we have not only heard the word of Jesus, but have believed on Him that sent Him: that we have believed what God says about the Lord Jesus Christ in relation to us?

Is it a fact that we, that you, that I, can look up into His face and say: "Lord, I accept as true all that Thou hast said in Thy Word about me; and, Lord, I accept as true all that Thou hast said about Jesus, the Son of Thy love?"

Is it a fact that we believe the testimony of God as to what Christ has done for us, and the place He has given us in Him? Is it a fact that we accept all this as true, just as we would if we saw it with our own eyes, or were actually in the body in heaven? That we look upon ourselves as being what God tells us we are in His sight, and not as to what we are in our own sight, in our present imperfect condition down here?

What a portion is the believer's! All trespasses forgiven, cleansed in the blood of Christ, justified from all things, complete in Christ; sharing the life, the nearness, the acceptance, the love of Christ, in whom the believer is found; sealed and indwelt by the Holy Spirit, and already made meet for heaven. All this is the gift of grace, and is true of every believer in the Lord Jesus Christ. As His blood was shed, sin was put away for all eternity, the veil was rent, and the way for the feeblest believer in Jesus to draw very near to God was open forever; and the blood-sprinkled sinner is now made meet to stand before the blood-sprinkled throne!

"Wonderful! glorious! past comprehension!

I, so unworthy, once ruined and lost,
And now, one with Christ through His grace and His mercy,
Purchased by blood, at an infinite cost.
In the Beloved accepted, forgiven,
God, looking at me, sees only His Son:
That blessed One who, for me, has been smitten,
And not what I, a poor sinner, have done.

"I have been crucified with my Redeemer,
So I am dead to the law and to sin;
We have been quickened together, forever,
So I am bearing the new life within.
Risen with Christ, yea, and sitting together
With my Beloved in places above;
So doth the Father behold me forever—
Oh! how amazing, what wonderful love!"

THE ATONEMENT.

FORENSIC, INTRINSIC AND ETHICAL.

BY S. A. WOOD.

The Scriptures nowhere even imply that Christ, by an atonement, changed God. Everywhere the idea is that man is the one changed. To get a clear Biblical understanding of the atonement, we must understand its relation to man and what changes are wrought and how they are brought about.

It is true, whether we think of God as a Sovereign or as a Father, that His attitude toward rebellious and guilty man is twofold. For while He loves and would save, He must, in justice, recompense every disobedience if He would maintain government; therefore His wrath abides upon the unreconciled. The wrath of God is not to be dispelled by a change in God, but by man's reconciliation to God. While it stands true that every transgression and disobedience shall receive a just recompense of reward, no guilty man can be reconciled to God without the redemption of his transgressions. The penalty of the broken law must be paid. Inasmuch as the penalty is death, a death must take place for the redemption of the transgressions that were under the first covenant. Christ's vicarious death did this. When the penalty of a broken law is paid, then the transgression is redeemed, the transgressor justified, and God's attitude is changed from wrath to favor, not by any change in God, but by a change in man's legal standing before God.

Man's alienation from God is not alone forensic, but intrinsic as well; therefore a merely forensic atonement is not sufficient for his complete reconcilia-

tion. Death has actually passed unto all men, so that they are dead; not alive unto God, but unto sin. A complete reversal of this state must be wrought, that a complete reconciliation may be had; man must be dead to sin and alive unto God. The death of Christ, to be a complete atonement, must be a death to sin. It is written, "The death that He died, He died unto sin once." By His being made to be sin on our behalf this was possible, and it follows that "the life that He liveth, He liveth unto God."

The death of Christ, being "an offering for sin, condemned sin in the flesh," working an intrinsic change, so that in Christ Jesus we are dead to sin and alive unto God, not by imputation, nor by impartation, but by actual possession of the Son in whom alone is the life which is the gift of God.

The atonement is the one forensic act of righteousness by which Christ justifies the ungodly, and the intrinsic act of righteousness by which they that receive the abundance of grace and of the gift of righteousness, reign in life by one Jesus Christ, and the ethical powers by which Christ draws men unto himself. It is the forensic and intrinsic righteousness of the atonement that gives it its ethical force. Without these it would be an expressionless thing not even revealing the love of God to man. When Jesus said, "And I, if I be lifted up from the earth, will draw all men unto myself," He knew that in being lifted up He would become a curse and redeem man from the curse of the law, and that He would redeem him from the power and dominion of sin, a forensic and intrinsic benefit to man that would be the mightiest ethical power in the world.

Adrian, Mich.

The International Lesson.

FOURTH QUARTER.

LESSON V.

TENTH MONTH, 30, 1904.

ELISHA AT DOTHAN.

2 Kings 6: 8-23.

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34: 7.

DAILY READINGS.

Second-day, Tenth mo. 24.—Elisha and Naaman. 2 Kings 5: 1-9.
Third-day, Tenth mo. 25.—Elisha and Naaman. 2 Kings 5: 10-19.
Fourth-day, Tenth mo. 26.—Christ's healing touch. Mark 1: 35-45.
Fifth-day, Tenth mo. 27.—Gratitude for healing. Luke 17: 11-19.
Sixth-day, Tenth mo. 28.—Obedient faith. John 9: 1-11.
Seventh-day, Tenth mo. 29.—Grace abounding. Rom. 5: 12-21.
First-day, Tenth mo. 30.—Source of cleansing. 1 John 1.

Time.—Unknown, but probably during the latter part of the reign of Jehoram, king of Israel, 847-844 B. C.

Place.—Samaria; Dothan, about twelve miles north of city of Samaria; and Damascus.

Rulers.—Jehoram, king of Israel; Joram, king of Judah; Benhadad II, of Damascus; Shalmaneser II, of Assyria.

Elisha is one of the most interesting characters in Hebrew history, but as his life was a quieter one than Elijah's he does not stand out with the same vividness. Elijah answered more fully the popular conception of a prophet and so has become a type of an

ideal prophet. Elijah was a man to reverence, to admire, to fear; Elisha was a man to love, to live with, to go to for sympathy. The history of Elisha, as given in 2 Kings, appears to be a summary in which the chronological order is not observed, and so relative, and contemporary incidents cannot be given with accuracy. It is so with the present lesson.

8. "Now the king of Syria." R. V. Benhadad II, whose capital was Damascus. The war seems to have consisted of a series of raids.

9. "The man of God." Elisha; a common way of speaking of a prophet. "King of Israel." "Jehoram." As between the king of Syria and the king of Israel, Elisha would aid Israel. His history depicts him as a patriotic man. "Beware . . . the Syrians are coming down," R. V. The Syrians were lying in wait or preparing to lie in wait for the Israelites, and the prophet sent to the king to warn him either not to go or to be on his guard against an ambush.

10. "Sent to the place." Probably one or two men to act as scouts. And this was done several times.

11. The king of Syria after several failures naturally suspected treachery among his followers. Such a thing was perhaps more common then than now.

12. "Elisha the prophet." This mention of him would indicate that Elisha had a reputation extending beyond Israel. There must have been frequent communication between Damascus and Israel. There is nothing to show that the incident of the lesson took place after the cure of Naaman. "The words that thou speakest in thy bed chamber." Possibly a proverbial expression to express complete knowledge.

13. "Go and see where he is," R. V. The king does not seem to take into account the possibility that Elisha might be aware of this intention also. "Send and fetch him." The king wished to capture him and so prevent his doing harm to Syria. "Dothan." This town on the high road from Damascus to Syria is mentioned only in this place and in Genesis 37: 17. The fact that the Syrians were able to go so far into Israel is a comment on the power of Syria, and the character of the defence of Israel.

14. "A great host." Of course this is a comparative statement; the "host" was great in comparison with the raiding or marauding bands. "By night." It is still a characteristic of oriental warfare that such attacks should be made at night. "Compassed." Guarded the gates so that none could come out.

15. "Servant." The original indicates a special attendant. It is hardly likely that this was Gehazi; it surely was not if the present incident took place after that of Naaman. The fear and doubt of the man were most natural.

16. The prophet could speak both from faith and personal experience.

17. To Elisha faith in the Lord's protection was enough; his servant needed sight to confirm him, and it was granted to him. It is not needful to suppose that he saw literal horses and chariots of fire; they may have seemed so to him. The important thing was

that he should be conscious of protection, and realize that the power of the Lord though unseen to outward eyes was round about His servants. The stars are just as surely in the heavens in the daytime as in the night.

18. "Blindness." Rather "with illusion" or "with a mist," so they could not recognize him.

19-23. This story is a curious one and must be taken as a whole. Elisha's purpose was to teach the Syrians a lesson so that they might know something of the power of Jehovah to protect His followers; the kindness with which they were treated touched their hearts and the result was peace to Israel.

PRACTICAL THOUGHTS.

1. "He shall give His angels charge over thee, to keep thee in all thy ways."

2. Matthew 26: 53.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TENTH MONTH THIRTIETH.

HOW GIVING REACTS UPON ME.

Prov. 3: 9, 10; 2 Cor. 9: 6-11.

Second-day, Tenth mo. 24.—Earthly and heavenly treasure. 1 Tim. 6: 17-10.

Third-day, Tenth mo. 25.—Scattering that increases. Prov. 11: 24, 25.

Fourth-day, Tenth mo. 26.—Overflowing blessings. Mal. 3: 10-12.

Fifth-day, Tenth mo. 27.—Giving and receiving. Luke 6: 30-38.

Sixth-day, Tenth mo. 28.—Christ's example. 2 Cor. 8: 7-9.

Seventh-day, Tenth mo. 29.—Loving and giving. 1 John 3: 17-20.

As in all the graces of that life "which is life indeed," the measure and pattern for our giving is Christ. His riches were real, but the opportunities that opened before Him of winning human love made them seem light in the balance, and He gave Himself in the adventure. He who could have won wealth of material things as none other ever could, knew the greater value of spiritual possessions, and it was to the enlargement of His kingdom of loyal followers that Christ had regard rather than to the pomp of a world empire. He chose giving as the mode of gaining because His wisdom knew it to be the only road to real enlargement.

Before we give we must be led to regard for some other person or purpose than ourselves and our own interests as of importance, and that in itself is an important lesson to learn. Then, having made our investment, our interest and prayers are almost sure to follow it. The miser, whose sole object of life is to gather to himself, furnishes by contrast the demonstration in favor of liberality. The whole trend of his life is toward an attenuation of every noble capacity until the vanishing point is reached, and then—extinction.

Such would seem to be the real self-denial,—this cutting off from one's self of the opportunities of attainment and development that are in the plan of the Creator for His crowning work. People generally consider that when they refuse to gratify certain desires or appetites that they may have something by which they may minister to others they are

practicing self-denial; but we must construe our Lord's words as to denying ourselves to follow Him as applying to the less worthy elements of our nature, for surely the outcome of all service such as He proposes is the realization of a far higher and better self.

Isaiah 58: 7-11 pictures the liberal man and his development in spiritual things, just as the selection from Proverbs for our topic emphasizes the favor of God in material blessings. We may not always receive the latter, though it is entirely safe to rely on the word, "They that honor Me I will honor;" but the higher gift is assured.

The giving of one's self first of all (2 Cor. 8: 5) opens up avenues through which will flow, as occasion requires, all that one has for the service of the Master.

CHRISTIAN ENDEAVOR NOTES FROM JAPAN.

Christian Endeavor in Japan is keeping pace with other lines of Christian work. There are local unions, annual conventions, a monthly magazine (part in English and part in Japanese) and a Japanese traveling secretary, who gives all of his time to the work.

Dr. J. H. Pettee, an old friend of Dr. Clark, is the leading spirit in all Christian Endeavor enterprises.

An informal conference of missionaries interested in Christian Endeavor work was held in Karnizawa on Eighth month 29th. Plans for advancing the work were considered.

As the Japan National Christian Endeavor Union is not yet self-supporting, individuals or Christian Endeavor societies in the United States are invited to become sustaining members of the Japan Union. By the payment of one yen (50 cents) per year, any society or individual becomes a sustaining member of the Union and receives the monthly Christian Endeavor magazine for one year.

Any Friends' Endeavor Society sending the 50 cents would aid a good cause, and do a beautiful thing for interdenominational and international fellowship. Send by international post-office order to Dr. J. H. Pettee, Okayama, Japan.

In Yokohama (the most foreignized city in Japan) there is a Christian Endeavor Society in the Union Church for foreigners. A member lately reported the prayer meetings very spiritual. Business young men who a year ago were opposed to missions and missionary work prayed most earnestly for world-wide evangelization.

In Sendai, in the northern part of Japan, there is a Christian Endeavor Society organized for postal and telegraph men.

In one of the girls' schools a Christian Endeavor meeting is held once a week, and is attended by all girls, Christians and non-Christians.

While the attention of Japan Endeavorers has been much drawn to work for soldiers for some months, it

is interesting to hear Dr. Pettee speaking of the prospects of a work for peace. The maker of the most famous sword of Japan handed down the fixed *Samurai* principle, that "this sword must never be used except in cases of the most urgent necessity. It must never be used for murder." Dr. Pettee said that this motto Christianized would furnish a good basis for work for peace and arbitration.

At another time notes may be sent concerning Christian Endeavor in the Japan Friends' Mission.

GILBERT BOWLES.

30 Koun Cho Mita, Shiba, Tokyo.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

NOTES FROM THE CUBAN MISSIONS.

Some of the Endeavorers of the Friends' Meeting in Gibara, Cuba, have been very faithful in bearing testimony against worldly amusements and intemperance. One, while attending a higher-grade entertainment in the theater, felt that things were being said that a Christian should not listen to, and arose and left the house. Another, on the occasion of her brother's saint's day, prevailed upon him to serve ice-cream instead of beer to his friends who came to congratulate him. Also, when her baby brother was baptized in the Catholic Church, by means of earnest prayer and Christian persuasion, prevailed upon unbelieving parents and friends to serve cake instead of beer—in the face of universal custom and certain ridicule.

Erroneous theology is not the only thing missionaries have to work against. In Gibara, Cuba, the statement has been circulated that the missionaries are paid according to the number of people they can prevail upon to attend meeting, and that Sylvester Jones timed the arrival of a minister from the North so that he reached Gibara during a week of special services which were held in Fourth month. On being informed that the large crowd of people in attendance were all members, the minister immediately raised the salary of the missionaries, so the story went. Children are also frightened into non-attendance at Sabbath school by being told that the missionaries will throw them into the well on the church premises.

A number of intelligent, promising children and young people should be put into the mission school in Gibara at once, in order to prepare them to become the ministers and the day or Sabbath school teachers of the future Friends of Cuba. Friends who desire to make this possible can do so by sending \$1.50 per month for this purpose to James Carey, Jr., 119 S. Fremont Street, Baltimore, Md. (treasurer A. F. B. F. M.).

The president of the Christian Endeavor in Holguin, Cuba, went to the United States in Eighth month. A young man who was going on the same ship with her, told her that she ought to take off her Christian Endeavor pin, for some one might burn the

ship because of the presence of a Protestant on board, as he had heard that this was the cause of the destruction of the "Slocum." "No," she replied, "I will not do it, for that would be the same as denying my Saviour, and if I deny Him now when I need Him so much, I need not expect Him to help me. No, I will not deny my Lord."

A Cuban member, giving his testimony in the Christian Endeavor meeting at Holguin, was speaking of the narrow way of salvation and said, "When I first entered, for me it was *very narrow*; but it is growing wider all the time, and I am enjoying it more, and am so encouraged to see my friends entering the same pathway and doing work for the Lord."

N. K. Williams accompanied C. C. Haworth to Auras, twelve miles northeast of Holguin, Cuba, for his regular appointment there on Ninth month 9th. When they arrived they found a merry-go-round in the yard, and as the time for service approached they were running and doing a good business, and the prospects for a service seemed rather poor; but at N. K. Williams' request the owner stopped the merry-go-round for the meeting. About one hundred and twenty-five persons then entered the meeting room and listened with attention to the Word. The Lord was present and gave a good meeting.

The Christian Endeavor Society of Pleasant Plain, Iowa, Orpha Haworth's home society, have agreed to pay the tuition of one pupil in the Holguin school this year.

IN THE AFRICA INDUSTRIAL MISSION.

(Continued from last week.)

"Well, we started Seventh-day morning, after service here. Our *safari* was very small, besides ourselves only three followers, Shimoli, ten or twelve years old, our one orphan, for interpreter, and two porters. In each load was a folding chair, and I had my sleeping-bag. We each took a good suit of clothes to wear First-day; this to impress the natives with the fact that Christians make a distinction between that day and the others. They have, of course, no idea of reserving one day in the week; indeed, they probably haven't an idea of a *week*, even though they seem to know months. This was strictly a Quaker *safari*, not so much as a walking-stick for weapon. We keep porters in front usually, so that they shall not lag.

"Our course was of the usual sort for this country, solely by very narrow and tortuous paths. These paths seem not ever to have been designed, they have just grown, so, of course, they take the ground just as it is, scrubby, stony and steep, more often than smooth. We did not pass through any forest on this *safari*, although we did cross the Lukosa, over a swinging-vine bridge, rather fascinating. We had to cross several brooks, of course, for this is a well-watered country, fertile, too, a land of plenty, but none were too broad to jump over or to step over on stones, etc.

"The brooks, hereabouts, almost always are at the bottom of a considerable depression, so a tramp anywhere in this region is tediously uppy and downy. We always meet many men and women and children in the paths, frequently bearing loads in circular baskets on their heads, or bunches of bananas or firewood. The baskets are likely to contain beans or sweet potatoes or millet flour. They never carry loads with their hands. The men frequently have spears, shields, bows and arrows, staffs, wooden pitchforks and clubs. While the women are usually empty-handed, save for a jambe sometimes. Jambe is the native agricultural implement, a long-bladed hoe with a very short humpbacked handle.

"It does warm one's heart to find all these savages so cordial and so frank. Sometimes we really are delayed because they come out of their shambas to shake hands with us and grin and grunt. These are mostly men, but the women are almost as forward in verbal greeting. When thou realizes that all but a few natives in Tiriki hadn't ever seen a European, thou must admire these devoted Friends for having made these wild people feel that they were *friends*. They often greet us, 'Malina,' which is 'friend' in their tongue. How doubly fitting! 'Kavoli' is Kavirondo, but many also say 'Jambo.' Both words are a salutation at meeting and the Kavirondo usually continue the greeting by replying to each other 'Ana' and further by heartfelt grunts. We say 'Ana' and imitate the grunts too, and how it tickles the dear people!

"This is a populous country. The Kavirondo are loosely estimated at a million. We are in North or Upper Kavirondo. There are several or many dialects among them. Our chiefly gang from Gemi hardly understood the Tiriki dialect, and they converse with our station in Swahili. This is extraordinary. In all districts about here the natives hardly live in villages, but are spread over the land in isolated huts, or else slightly associated huts, often shaded by the sightly and valuable banana. One sees these huts everywhere hereabouts.

"But I think we were yet on our Seventh-day *safari* (journey). We arrived at Kavini's three or four huts, and Kavini himself advanced to welcome us. Being a chief he is supposed to be clothed, or at least his nakedness to be partially concealed, but a filthy blanket was the most we ever saw *around* him, although we frequently saw a decrepit umbrella *over* him. Yes, and he did sometimes wear a Zanzibar loin cloth. He managed to order his fez brought out and clapped onto his shaven pate just as we met, that gave him a chiefly style. [The local chiefs in Tiriki got the notion of the distinction of clothing from Friends, who furnished them with blankets or kanzus. But, even so, they are apt only to wear them when desirous to impress their people, or when they visit the station.] Kavini is a favored personage, for the government somehow permits him to sport a superannuated Snider, with a bandolier stuffed with bogus cartridges, and thus he is grander than his fellow chiefs. Nevertheless, Kavini isn't a gooly or a guy either,

and he speaks Swahili readily, which is an advantage to him and to us. We entered one of Kavini's huts, where a wife of his was grinding millet between two stones. She was an unsophisticated lady, clad only in anklets and a buxom grin.

"At last we passed on to our own hut, standing alone out of sight of the others, and finely situated, a sweep of sloping sward in front and beyond the dark Nandi escarpment, with vast Mt. Elgon fitfully visible fifty miles away. We arrived at about twelve, having done the ten miles leisurely. We placed our chairs in the hut and rested in them, reading and talking and confabbing with the visiting natives, while Shimoli boiled eggs in a sufuria over a fire he had made outside, at the same time roasting sweet potatoes in the embers, and he heated a kettleful of water too, so that we could make cocoa. The water was all brought up from a brook in one of those round black water-jars so common here. They are a hard compact pottery from Maregoli. Thus we had a hearty and palatable, though simple dinner. Of course we bought the eggs and potatoes from the natives, who brought them to us at once when we arrived. The sweet potatoes are whiter than our white potatoes, but not so sugary as our yellow sweet potatoes. The eggs are small, but good, and we had many good bananas too. All these were bought with a coarse salt, Shimoli proudly and capably doing the bargaining—a dozen eggs for a large handful of salt, perhaps. How eager they are for this salt. It is like confectionery to them. The saltless ones beg to lick the salty hands of the salted.

"After dinner there was more trading and some powwow with Kavini, etc. These natives do delight in powwows. As for the trading, they were buying of us too. Friends keep a few trade goods there, such as blankets, kanzus, soap, salt, etc. A few had money, but mostly they swapped for eggs, bananas, and millet flour. Kavini brought us for a present some wild honey in a vessel of that Maregoli pottery, and what does thou suppose it was shaped like? Believe me, just like the blessed old Boston bean pot, so dear to our kitchens. Edgar Hole was so taken with it he tried to buy it, but Kavini said it belonged to his wife and he didn't dare to sell it. How Edgar Hole and I hawhawed, and Kavini grinned too. So even African chiefs are henpecked, it seems.

"I was busy noticing and talking all that afternoon. Kavini was very gracious and conducted me around his shambas, with his headmen and retainers behind carrying that glorious Snider and his umbrella and stool. I saw the women digging potatoes and groundnuts, almost the only field crops now, and the men burning the stubble and brush, preparing for the next planting. Then Kavini showed me his cattle, too, of sleek aspect enough, but the cows don't have milk to give for long, and never more than a little. The sheep are usually woolless, while the goats, well, they are very goatly goats, but not delightful at all.

"Not long after nightfall, our candle being low, Edgar Hole spread some blankets over his rude bed and I unrolled my sleeping-bag on the ground, and

shortly we were sleeping amidst our interesting surroundings. The next morning, before daybreak even, we were awakened by the yelling of a zealous headman of Kavini's, who was announcing our meeting to the countryside, enjoining all who heard him to leave their shambas and attend, and spread the summons. About nine o'clock they began to collect on the slopes before our hut. We already had eaten our breakfast. Then I spent the time before meeting settled down in going in among the people, greeting them, observing them, etc. About eleven Edgar Hole had our two chairs brought out and placed under the projecting roof out of the blazing sunshine, while Kavini and his headmen got the crowd in around us, nearly two hundred and fifty, including children. Their spears, sticks, etc., were all stacked at a distance. The women, only some thirty, bunched by themselves at one side rather more in shade, the bulk of the meeting bareheaded and bare skinned, under the scorching sun. Thus they sat patiently and even attentively for an hour or more. Edgar Hole preached in short sentences, with many halts (in Kiswahili, of course), so that Shimoli could the more effectively interpret into Kavirondo, and faithfully the child did it too.

"After meeting and further handshaking the throng partly dispersed and partly regathered for a grand powwow—native fashion. It was several hours before they all disappeared, and it was a treat to me to be among them. There were vigorous discussions, yet little quarreling. The women, of course, withdrew by themselves, for they seem to be ignored by the men socially, and are of modest conduct anyway.

"After the men at last scattered, Kavini appeared with two native guitars and their players and a few youths to dance. All this to entertain us for our interest and service! The body of the guitar is made of a hollowed block of wood over which a skin is stretched, like a drum, and the strings are of cowhide or the like. They are decently built, but have hardly a musical tone and the natives only drum on them without melody. The dancing was monotonous and foolish, chiefly jerking the chest and throwing the arms. There was a dull chanting too. I wonder the boys didn't become exhausted by such protracted calisthenics.

"When they left us it was nearly supper time. Then sleeping and rising by daylight, breakfast, loading our porters, then making for home. Kavini followed us two miles, for courtesy, with that invariable rifle.

"An interesting expedition and an agreeable one save for the horridly diseased persons. We could only urge them to get over to the station somehow, where the doctor would relieve them. To see adults in pain is distressing enough, but the babies. . . . I discovered that a few of the long, thick staffs carried by natives are hollow, and are made for holding tembo or native beer. There is a neat little contraption at the top to suck it through."

(To be continued.)

When I found Him in my bosom,
Then I found Him everywhere,
In the bud and in the blossom
In the earth and in the air;
And He spake to me with clearness
From the silent stars that say,
"As ye find Him in His nearness,
Ye shall find Him far away."

Walter C. Smith.

I wish you Health enough to make work a pleasure; Wealth enough to supply all necessary needs; Grit enough to battle with difficulty and overcome it; Grace enough to confess your sins and forsake them; and Patience enough to toil until some good is accomplished.

I wish you a Cheerfulness that shall make others glad; a Charity that shall see some good in your neighbor; a Love that shall move you to be useful and helpful; a Faith that shall make real the things of God; and a Hope that shall remove all anxious fear concerning the Future.

I wish you the Dignity which befits the children of God; the Humility which is needed in every follower of Christ; the Prayerfulness which develops and enriches the soul; the Push and Progress which were manifested in the life and labors of our Saviour; and the Piety and Perseverance which come from the abiding presence and influence of the Divine Spirit.
—*William D. Smith.*

Things of Interest Among Ourselves.

Carrie Nation spoke at Friends' North End Mission, Wichita, Kan., a short time since.

Friends in Wichita are, with other Christian people, becoming stirred up over the saloon problem there. Several mass meetings have been held.

Docia Wooten, well known to many Friends and especially in Indiana and Western Yearly Meeting, has been quite sick at her home in Wichita, Kan.

Richard Haworth entered upon his pastoral duties in Union Street Friends Meeting, Kokomo, Ind., on the 2d inst. The Sabbath services have been well attended.

Wm. Hoyt and Porter Ferguson, of Stella Monthly Meeting, Oklahoma, have moved to Imperial, Cal. Wm. Hoyt's wife and children will remain at Stella until Sixth month next.

Leona Longstreth, who served as matron in the Mission Home at Matamoros, Mexico, for some time, was recently united in marriage with Oscar Huddleston, of Pawnee Rock, Kan.

Bayless Fisher will continue his labors in Lick Creek (Western Yearly) Meeting another year. The meeting has been blessed by his labors. He now devotes part of his time to Lost River Meeting.

Honey Creek Quarterly Meeting, held at Iowa Falls, Iowa, from the 30th ult. to the 2d inst., though small, was an occasion of rich blessing to those in attendance. Ellison R. Purdy, of Oskaloosa, was present with helpful services.

Interesting meetings for the foreign delegates to the Boston Peace Congress were held at Bryn Mawr and Haverford Colleges on the 14th, at which addresses were made by prominent delegates. A luncheon was served for the delegates and other guests at the "Deanery," Bryn Mawr.

A report from Fairmount Academy, Ind., states that 102 students have enrolled this year. Three years ago the initial enrollment was 57; this shows a net gain in three years of nearly 100 per cent. Forty-seven of the present students are in regular Bible study courses.

James Welch, of Cherokee, Okla., accompanied by his two daughters, Alice and Alma, and Inez Fellows, of Alva, O. T., have taken up work in the Cleveland Training School. Inez Fellows is an adopted daughter of Henry and Melissa Fellows, well known among Friends.

The Quaker Hill Association, which holds an annual conference at Quaker Hill, N. Y., has obtained possession of the old Quaker Hill Meeting House. It is *claimed* that the first public protest against human slavery in America came from a meeting held in this house.

James Kerr, of Beloit, Kan., who is touring that State as candidate for Governor on the Prohibition ticket, is well known as a temperance worker in Kansas. His first public work was with the Friends in Jewell County. W. Verlan Culver, of Wichita, Kan., is traveling with him as singer.

Peter W. Raidabaugh, of Plainfield, Ind., addressed the meeting at Muncie, Ind., the 9th inst., on "The Bible and How to Study It." The address was very forceful and inspiring, and aroused a deeper interest in the study of the Book that is doing so much for the nations of the world to-day.

William and Ellen Buell, of Westfield, Ind., are at present visiting different meetings in the limits of Vermillion Quarter, and are engaged in missionary and evangelistic service as the way opens. They attended Vermillion Grove Meeting on the 6th inst. They found the Meeting pervaded by much spirituality on the part of many members.

The Quarterly Meeting Conference of Missions, Elwood, Ind., the 8th inst., was well attended, and addressed by Sarah E. Lindley, lately returned from the Holy Land. She is identified with the Mexican missions at Cedral and Catorcè. She also spoke at Vermillion Grove on Seventh-day evening and First-day morning. Much interest was shown in the work in Mexico.

Both the meeting and the academy at Vermillion Grove seem to be prospering under able spiritual and financial leadership of those who are willing to be led by the Holy Spirit, along lines of Christian faithfulness and liberality. An endowment of \$10,000 has lately been received by the trustees for the use of the academy. There are about sixty pupils, and the outlook for the coming year is most favorable.

The following is a corrected list of the pastors located at present in Bear Creek Quarterly Meeting, Iowa. At Cumming and Commerce, Edwin Loft, Cumming, Iowa; at Earlham, Charles S. White, Earlham, Iowa; at Bear Creek and Wiscotta, E. Howard Brown, Earlham, Iowa; at Linden and East Linn, Murry F. Corsby, Linden, Iowa; at Canby, Golda E. Thompson, Canby, Iowa; at Glenwood, Karl W. Hildreth, Glenwood, Iowa; at Burr Oak and Sharpsburgh, Allen H. Briggs, Glenwood, Iowa. Stuart and West Milton are not supplied.

Friends of Twelfth Street Meeting, Philadelphia, have planned to organize a missionary study circle. They intend to hold a short series of classes for the earnest study of the history of foreign missions; the series to consist of eight weekly classes of an hour each, to meet at the Friends' Institute, on Third-day, at 4.30 o'clock. The preliminary meeting will be held Third-day, Tenth month 25th, at 4.30 o'clock. An explanation of the plan of work will be given by the chairman, and the subject, "Why We Ought to Make a Study of the Missionary Movement," will be discussed by David G. Alsop, Alfred C. Garrett, C. Walter Borton, Rachel C. Reeve and W. E. Cadbury. A most cordial invitation is extended.

J. E. Rhoads & Sons, of Philadelphia, manufacturers of leather belting, have recently declined to submit bids for a contract to supply belting to the Navy and War Departments. The head of the firm is Jonathan E. Rhoads, brother of Dr. James E. Rhoads, former editor of *Friends' Review*. An editorial in the *Indianapolis News*, for Ninth month 21st, contains the following appreciative words on Friends: "The Indiana Friends have always been good citizens. They have never yielded their convictions to the demands of expediency. They have never compromised with wrong. The most peaceful people on earth, they have yet fought bravely, in their own way, and at great sacrifice, for what they believed to be right. There can be no doubt that their work for temperance and sound morality generally has told on the civilization of this country. Indiana certainly owes much to these God-fearing men and women whose only am-

bition has been to see their duty clearly and to do it bravely. They have set a high standard. It is for the rest of us to try and live up to it."

The first Quarterly Meeting of Friends in Colorado was opened by direction of Iowa Yearly Meeting, at Boulder, Tenth month 1st, and was a season of great favor and blessing. It is to be known as Denver Quarterly Meeting. From outside the limits of the quarterly meeting there were present from Iowa two of the Yearly Meetings committee, appointed to attend the opening, viz., William Jasper Hadley, superintendent of evangelistic work, and J. H. Hadley, a minister, John and Nettie Riley, late of California, who are at present engaged in evangelistic work in Colorado Springs, and Evi Sharpless, of Iowa, who for the past few weeks has been holding meetings at some of the gold-mining camps in the mountains not far from Boulder. This Quarterly Meeting comprises three Monthly Meetings: Denver, thirty miles from Boulder; Paonia, four hundred miles distant, on the other side of the Rocky Mountain range, and Boulder. Quite a large number were in attendance from Denver, L. Maria Deane and Charles Lewis, from Paonia, and Sarah Harris, a minister, and Calvin Marshall, from Colorado Springs. In all the sessions the presence of the Lord was manifest; the preaching of the Gospel was clear and definite and in the power of the Spirit. On Sabbath evening there were two conversions, and others gave testimony to definite blessing. George D. Weeks, pastor at Denver, was appointed clerk. The entire membership of the Quarterly Meeting is nearly two hundred, with prospect for an increase soon. Denver Quarterly Meeting makes the twentieth belonging to Iowa Yearly Meeting.

Respecting the old Chichester Meeting House, of which a short description appeared in *THE AMERICAN FRIEND*, of Tenth month 6th, 1904, the following additional particulars have since been learned, and are now contributed. The Meeting is a preparative one under the jurisdiction of the Monthly Meeting (Hicksite), held at Concordville, which meets there twice in each year. The records show that the first authorized or official meeting held on those grounds was on First month 17th, 1684 (March, O. S.). The property was deeded Tenth month 4th, 1688 (December, O. S.), for the consideration of one shilling and sixpence, by James Browne to six trustees "for the use of the people of God called Quakers." The original ground embraced two acres, the remaining premises having been added afterward. The present house, built in 1769, is certainly the second, and is believed to be the third building; the first, according to tradition, having been of logs, though not so mentioned in the records. The ancient stone horse-blocks for pillion riders are still in place, though long disused and considerably dilapidated. The principal door (now sheltered by modern outside doors opening outwards) shows a number of bullet-holes through it, the bullets having ranged through the house and somewhat defaced the gallery seats. Tradition says they were fired by Hessian soldiers pursuing a squad of Washington's men flying from their defeat on the Brandywine, who sought to refuge in the Meeting House. In the rear part of the Meeting there are still preserved a number of the original benches, which are simply hewn white-oak planks about three inches thick without backs, supported on stout legs driven into two-inch auger holes. They are probably older than the house itself and are as good as when first made.

DIED.

HAWORTH.—At his home, near New London, Ind., Ninth month 17th, 1904, Arthur L., son of Morris and Elizabeth Haworth, aged 53 years. He was a member of New London Monthly Meeting, and often testified to the goodness of God.

SROUT.—At his home, Paoli, Ind., Ninth month 5th, 1904, Amos Stout, aged over 53 years. He was a member of Paoli Meeting and was largely instrumental in building the meeting-house and organizing the congregation at that place.

WILLETS.—Near Dublin, Ind., Ninth month 30th, 1904, Jehu L., son of Ellis and Rachel Willets, aged nearly 75 years. He was a birthright member of Friends. A man who lived honorably and godly and in death knew no fear, but rejoiced in the acceptance of his God and grace of our Lord Jesus Christ.

WRIGHT.—At his home, near Russiaville, Ind., Ninth month 19th, 1904, William Wright, at the advanced age of 81 years. A member of New London (Ind.) Monthly Meeting.

Events and Comments.

Whatever hopes the Japanese originally had of a short war, they are now preparing for a long and exhausting struggle. Count Okuma is free to tell his countrymen that they must expect to spend at least \$1,000,000,000.

The House of Deputies of the Episcopal General Convention, after a four days' debate, rejected an amendment to the divorce canon, which sought to prevent the remarriage of divorced persons by clergymen of that denomination.

The Czar of Russia has decreed that in all European Russia in the calling out of the reservists those having more than three children shall be exempted from service in the Far East. This is a wise provision, for a nation that expects to last.

The Hague Tribunal will meet the 21st of next month to arbitrate the differences between Japan and England, France and Germany, as to the tax levied by the Japanese Government on the buildings situated in the foreign concessions at Tokio.

A report from St. Petersburg states that a sensation has been caused by

SAFEST FOOD.

IN ANY TIME OF TROUBLE IS GRAPE-NUTS.

Food to rebuild the strength and that is predigested must be selected when one is convalescent. At this time there is nothing so valuable as Grape-Nuts for the reason that this food is *all* nourishment and is also *all* digestible nourishment. A woman who used it says:

"Some time ago I was very ill with typhoid fever, so ill everyone thought I would die, even myself. It left me so weak I could not properly digest food of any kind and I also had much bowel trouble which left me a weak, helpless wreck.

"I needed nourishment as badly as anyone could, but none of the tonics helped me until I finally tried Grape-Nuts food morning and evening. This not only supplied food that I thought delicious as could be, but it also made me perfectly well and strong again so I can do all my housework, sleep well, can eat anything without any trace of bowel trouble and for that reason alone Grape-Nuts food is worth its weight in gold." Name given by Postum Co., Battle Creek, Mich.

Typhoid fever like some other diseases attacks the bowels and frequently sets up bleeding and makes them for months incapable of digesting the starches and therefore predigested Grape-Nuts is invaluable for the well-known reason that in Grape-Nuts all the starches have been transformed into grape sugar. This means that the first stage of digestion has been mechanically accomplished in Grape-Nuts food at the factories and therefore anyone, no matter how weak the stomach, can handle it and grow strong, for all the nourishment is still there.

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persistent rumors that the Russian Treasury officials may draw upon Russian church property in order to provide funds for war. It is even rumored that the Holy Synod has been approached with the suggestion that the churches and monasteries voluntarily offer their valuables to the State.

It is a very encouraging report which the Washington Department of Agriculture puts out regarding the crops of later maturity. The condition of corn is placed at 83.9 against 84.6 a month ago, and a ten-year average of 78.3. A crop of something like 2,350,000,000 bushels is promised. The minor cereal crops are nearly all very favorable—oats, barley, rye and buckwheat reporting a condition above the recent average. Potatoes are given the high condition of 89.5, compared with 74.6 last year and a ten-year average of 73.5.

The American Anti-Saloon League is to hold its annual convention at Columbus, Ohio, this year. The dates are Eleventh month 16-18, inclusive. The following is a partial list of the talent already engaged for this meeting. Luther B. Wilson, of Chattanooga, President of the League; George R. Stuart, of Tennessee; Congressman Charles E. Littlefield, of Maine; Louis Albert Banks, of New York; E. S. Chapman, of California; John G. Woolley, of Chicago; G. W. Young, of Kentucky, and Howard H. Russell, of New York. The convention proper is to be preceded by a six days' conference of the State superintendents and field workers of the League, and will be held at Columbus also. This conference is in reality to be a "School of Methods." Those desiring further information should write to General Superintendent P. A. Baker, 610 the New Hayden Building, Columbus, Ohio.

For the twenty-second time the friends of the Indian are assembled in annual conference at Lake Mohonk, this week. In addition to the usual discussion of Indian affairs, provision has been made for an extended discussion of questions, except such as have a purely political bearing, concerning the well-being of the peoples of the Philippines, Porto Rico and Hawaii, with such well-known speakers as Fred W. Atkinson and E. B. Bryan, former superintendents of public instruction in the Philippines, and W. Leon Pepperman, former civil service commissioner there; the Hon. J. H. Hollander, former treasurer of Porto Rico, and Martin G. Brumbaugh and Samuel McCune Lindsay, former superintendents of Porto Rican schools. The conference will enjoy the unbounded hospitality of Albert K. Smiley, by whom it has been called. Accounts of the progress of Indian affairs during the year will be made public and there will be thorough discussion of several Indian problems.

The Vladivostok squadron seized mail from the Calchas last Seventh month, and the details of the affair are just coming to light. It seems that the Russians have violated international rules in a number of particulars by detaining and even confiscating mail to which they had no right. The new Postmaster-General, Robert J. Wynne, has taken up the

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matter with the President, but there is a good deal of doubt in official circles as to what can be done in the matter. Wharton's Digest of International Law gives the rule to be that where a vessel is seized by a belligerent and contraband is found on board mails must be forwarded to their destination by the next steamer. It always has been the practice of the United States to give passage to mail steamers belonging to a neutral. Not only these rules have been violated, but it now turns out that the Russians opened registered mail addressed to the cruiser Cincinnati, then at Nagasaki, Japan. This discovery adds a new feature to the issue, since it is equivalent to interfering with domestic mail.

It has become apparent that with the present prospective advance in the size of vessels the Panama Canal as at first planned would be useless for the best ships in a few years. Plans are therefore to be made to increase the depth to nearly forty feet. Also since the cuts must be made so deep the question has arisen, Why not bring them to the level of the sea? One difficulty to be met in doing this is the difference between the tides. Those in the Caribbean Sea rise only two or three feet, while tides on the Pacific side reach twelve feet. It is thought, however, that the difficulty caused by the variance can be overcome by the construction of tidal gates. The finest work done by Americans since taking charge is the solving of the problem of the Chagres River. In spring freshets this sometimes rises forty feet and pours out an enormous flood of water which it has puzzled the engineers to know how to dispose of safely. Mr. George Ehle with a party has been exploring the river for four months and has discovered that the course of the river can be diverted, so that, instead of flowing into the Caribbean Sea, it will empty into the Pacific Ocean. This renders practicable a sea-level canal, and saves \$20,000,000 of the amount estimated for locks, which may be used in deepening the cuts to the level of the sea.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

WESTTOWN FARM FOR SALE.—206 acres on Street road, adjoining R. R. Station—good buildings—well watered—very fertile. It is a desirable investment, because of many superb building sites. G. W. Twaddell, Westtown, Pa.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

OLD-FASHIONED grandfather clocks repaired. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

BOOK REVIEWS.

Sunday-school Teacher Training. By H. M. Hamill, published by the Sunday-school Times Co., Philadelphia. Price, 50 cents. This is a very valuable little book, full of good suggestions which should be in the hands of every Sabbath school worker. It sets forth the needs, methods and agencies which are pertinent and practical for present-day work.

A Woman's Life Work. By Laura S. Haviland (Memorial Edition), published by S. B. Shav. Price, \$1.00. This work is now in its third edition. It is a graphic, first-hand sketch of many stirring events which happened during the closing day of slavery. It is also rich in its information concerning the W. C. T. U. work and other reforms and philanthropic efforts.

Traffic in Girls and Work of Rescue Missions. Edited and published by Charlton Edholm. Price, 30 cents. It is a plain, concise statement of a most nefarious business which is carried on in our own country. The subject is

almost too terrible to contemplate, but it is one with which Christian people must deal, and this little pamphlet can help them do it.

Helps on Daniel, the Prophet of Gentile Times. By Edgar P. Ellyson, published by the Christian Messenger Publishing Co., Marshalltown, Iowa. Price, 50 cents. This is a small volume written especially to help young people understand and appreciate this interesting prophet.

NOTICES.

THE ANNUAL MEETING OF THE FRIENDS' CITY HOME ASSOCIATION will be held at 1623 Summer Street on Fourth-day afternoon, Tenth month 26, 1904, at 4 p. m. All interested Friends are cordially invited to attend.

MEMORIAL SERVICES at "Home of Aged and Infirm Colored People," Forty-fourth and Girard Avenue, next First-day, 23d, at 3 p. m. Friends of the home are kindly invited to be present.

FLORIDA AND THE SUNNY SOUTH

WINTER EXCURSION TICKETS NOW ON SALE BY THE PENNSYLVANIA RAILROAD.

Beginning October 15th, the Pennsylvania Railroad Company will sell Winter excursion tickets to the resorts of Florida, the Carolinas, and other States in the South and Southwest, at greatly reduced rates. For specific rates, limits, and other conditions of tickets, consult any ticket agent.

YEARLY MEETINGS IN 1904.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 11th. Allen C. Thomas, Clerk, Haverford, Pa. Anna King Carey, Clerk, 838 Park Avenue, Baltimore, Md.

WHAT SULPHUR DOES

FOR THE HUMAN BODY IN HEALTH AND DISEASE.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a table-spoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

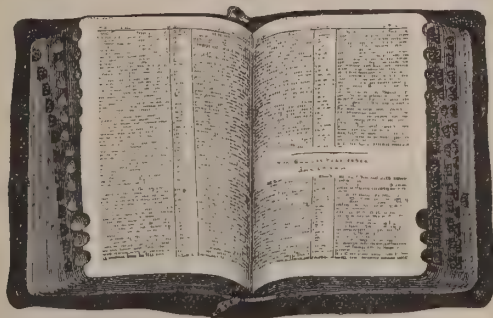
They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

"No amount of riches can change the law that condition gravitates to the level of character."

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The American Friend

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THOU AND I.

*"Not in my fancy now I search to find thee;
Not in its loftiest forms would shape or bind thee.
I cry to one whom I can never know,
Filling me with an infinite overflow;
Not to a shape that dwells within my heart,
Clothed in perfections love and truth assigned thee,
But to the God thou knowest that thou art.*

*"Not, Lord, because I have done well or ill;
Not that my mind looks up to thee clear-eyed;
Not that it struggles in fast cerements tied;
Not that I need thee daily sorer still;
Not that I, wretched, wander from thy will;
Not now for any cause to thee I cry,
But this, that thou art thou, and here am I."*

George MacDonald.
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"That they all may be one."

VOL. XI.

PHILADELPHIA, TENTH MONTH 27, 1904.

No. 43.

THE TRUE SUCCESSION.

THE QUESTION is often asked, Which group of Friends in this year of grace 1904 holds the right to be called "the true seed," the genuine "George Fox Friends," the true descendants of the "early Friends?" There are "Hicksites," "Wilburites" and "Gurneyites;" there are "Progressives" and "Conservatives;" there are "slow" Friends and "fast" Friends; there are "sound" Friends and "unsound" Friends; there are "quietists" and "shouters;" "evangelical" Friends and "modern-thought" Friends; there are "four-fold-gospel" Friends and "single-experience" Friends. Which are in the true line of succession, which have kept the faith pure and unchanged? Not one of the groups. A court of law would probably give the legal title to *one* group rather than to another, but the historical student can boldly say that there is not a single person on the planet who has preserved the primitive Quaker idea unchanged. The so-called Conservative Friend lacks the fervor, the passion, the evangelical power, the compelling message, the apostolic spirit, the readiness to preach in street and market, in field and public buildings "to win some." He has caught many of the essential truths, *as truths*, but they have crystallized in his hands and so have lost the dynamic quality which made them once such tremendous forces. He is always in danger, too, of falling into pride and exclusiveness, of cutting himself loose from those with whom he does not agree, for fear that his precious truth may be endangered by rude contact.

Yes, but the Progressive has his lacks and losses, too. He has kept much of the fervor and passion, his truth is more fluid and molten, but he cares too little for the precious principles which have been won at the cost of blood and sacrifice. He does not realize enough the value of the great qualities of character and solidity. He runs after what will "work" for the present and make things "move." He has his eye too often on quick results and does not have long vision. There is a little uncertainty about the permanence of what he builds. Similar strong points and corresponding weak points could readily be pointed out in all the other kinds of Quakerism. Every phase of it can find some support for itself in

early Quakerism, and in the writings of the first "pillar" Friends. But at the same time the careful critic can see gaps and misses—great landslides of truth and practice which completely change the present type from the ancient. It is forever impossible to carry any ism down through the ages unchanged. It cannot be done. The influences of a changing world silently change our ways of viewing truth and our practices. Those who try to preserve, or conserve, truth in crystallized form—to "keep the faith" in air-tight jars—they change it most. The true successors are never the persons who have preserved their truth like mummy wheat. It is rather they who have flung it out boldly into the great seed field of the world, and who have preserved the *spirit and power* of the founders.

Of the many Quaker isms not one reproduces the form of Christianity which was such a mighty factor of the seventeenth century. Each has kept something, each has lost something, and some have added something. But that does not destroy the claim of any to be genuine successors. The loss of the *spirit* of early Quakerism, the failure to speak to this age as those founders spoke to their age, the failure to carry out into full development what the primitive Friends began, this is what defeats the claim to be in the true succession. The truth is kept only when it lives and grows and bears fruit, thirty or sixty or an hundredfold.

JOINED TO THE LORD IN ONE SPIRIT.

A FOURTH point must be clearly grasped before any adequate view of the atonement can be reached.* It is this important truth *God operates directly upon man*. Redemption can never properly be treated as a transaction which begins and is completed outside of the man himself who is to be redeemed. What we have come to call the atonement is a Divine fact, but it is also a human fact. Something occurs in the man's nature. There have been theories of the atonement which left this truth out, or which thrust it into the background. Such theories hold that the

* The three points which have been touched upon are: (1) The unchanging attitude of God; (2) the *unity* of God and Christ; (3) the false view that "love" and "justice" are *qualities* of God.

atonement was a momentary, finished event—a fact transacted in the heavenlies. They ignore the part which the Holy Spirit takes in His operation on man, and it is just that which is here being emphasized.

It is a primary truth of our Christianity that God reaches man directly. Nobody is insulated. As ocean floods inlets, as sunlight bathes flowers, as air fills all openings so (only spiritually instead of spatially) God comes wherever there is a finite spirit—a soul. God operating on finite spirits is the Holy Ghost. The presence of God revealed to man is what the New Testament calls the Holy Spirit. The term is apparently never used for God except where God is thought of as acting upon human lives: He shall guide *you*; He shall convict you; He shall be your anointing; He shall be your Comforter; you shall be changed by the Spirit; the Spirit shall dwell in you; you shall dwell in the Spirit; the Spirit shall *witness* to you your sonship; you shall have the demonstration of the Spirit within you. These are only a few of the ways in which God operates on man as the Spirit. All this means that man has a capacity for union with God. Sin hinders, ruins, wrecks, may even destroy, this capacity. But to be a person is to possess a *possibility* of being “joined to the Lord in one spirit”—to use Paul’s great phrase. Salvation is thus not a scheme, or theory, or transaction. It is an actual occurrence, or change, or creation in a life. It comes about when man co-operates with God and it cannot come any other way. All this is generally recognized, and most Christians hold some such view, namely, that man may turn to God and partake of His nature, and that *that* is salvation.

The point which is too often missed is this: Through the operation of the Spirit it is possible for a man to become identified with Christ—to substitute Him for the old self and so to share with Him all that He did in His incarnation. Paul’s teaching on the atonement cannot be understood with this fact left out. Through Christ God reaches down to our deepest need, and through the Holy Spirit we may be carried up into His life—so that a man may even say, “Christ lives in me!” “I am crucified with Christ;” “I am buried with Him;” “I have gone down into death with Him;” “I count all things ‘loss’ in my determination to have a fellowship in His sufferings, to be conformed unto His death and to rise with Him from the dead.” In such bold language the great apostle announces the fact that there is a possible identity of self with Christ, a substitution of His nature for ours—an actual re-creation.

This is no attempt to tell what the atonement is.

It is only an attempt to present a spiritual fact, everywhere recognized in the New Testament and which is of essential importance in reaching a true view of the atonement.

EDITORIAL NOTE.

SOME of our readers are over-ready to discover partisan reference in our editorials. We have said no word with a view to influencing anybody’s vote. It is perfectly legitimate for a religious paper to take sides in a political issue, but it ought to be done under a very weighty religious concern when it is done, and not merely as a matter of personal preference. When we do speak out on partisan matters, it will be with no uncertain sound, and it will not leave our readers guessing as to our position.

THE SIMPLE LIFE.*

BY CHARLES WAGNER.

First of all, let me give you an explanation. My English is not completely six months old, and I think you people will think of me as a young Englishman, and if I make a mistake, I have the consolation to see you laugh and see you be happy. (Laughter.)

When I find in the Friends’ meetings this silence, so full of contemplation, so thoughtful; this speaking without any service, this plain speaking, I feel a Friend also; and I discovered that you in your own Society teach things which I also believe to be the very truth; and every day when I meet with Friends, either in Philadelphia, in Boston or in other cities, I feel a kindly spirit; I feel at home with you. So it is not as a stranger; it is not as a Parisian—any Frenchman—any man from the far continent you have called to speak to your children and your scholars; it is a man of your family.

The prime requisite of an instructor is a deep and warm desire to learn more, so that he can teach you and your children. It is the rule of life to learn and to teach; to give and to receive. That is all I came for; and I offer what I have, I offer the best I have; I offer the reserve of my experience, of my thought, of my fightings (because I fought hard in my life); and I will express here in this meeting—in which I see so many young people, young girls, young boys and their parents and teachers—I will express some ideas which I think will be useful for you.

I trust I will be led. Every man needs to have an ideal. Ideal is an object of first necessity. We often have a measure of what is of first necessity in a well-ordered society: air, light, space, talk, house, birth. Before all this, man, being a man, needs to

* An address delivered by Charles Wagner, at Swarthmore College, Tenth month 14, 1904, and reported for THE AMERICAN FRIEND.

have an ideal; and without ideal the rest is lost—is nothing. So I say to the young people beginning life, you need, first, to have an ideal; and this ideal may be—ought to be—an ideal of simplicity; and the ideal of simplicity for man is to become a man, nothing other.

There are young people who have the ideal to become a physician; others to become a good teacher; others to become mothers of children, and others have other ideals. It is well, but let me tell you, if you will be a physician, you have to learn many things about the constitution of man, the sick man, the healthy man, but after all if you are only a physician and not a man; or if you are at first a physician and not a man, a feeling man, a warm-hearted man, you will be a bad physician. The first condition for a good physician is to be a man first and when he comes to a sick man he will not only look at the sick man's eye—at the case of sickness; because it may be very interesting and may be an object of any review for a physician—but he will look at the sick man lying—at the fellow-man, the suffering fellow-man; and he will understand his task not only by his knowledge as a physician, but by his feeling as a man, as a father, or as a son; and he will be useful for him and will perhaps cure him; or if not he will make him feel the human heart which throbs when he shares truly the destiny of another. He will come in every chamber of sickness and sit down by the bed-side like a messenger of the Lord God, a center of thought, a center of light.

Now, if you will be teacher—a teacher of languages—well, there is nothing more interesting and really graceful than the old languages in these times—in this hurrying time. It is a good thing to come back to the calm and quiet of the ancients. I love to see old people smiling at the young, having a heart for the young; it is very well, and one of the best things we can have. If you will be a teacher in this language, very well; but you have to be, first, a whole man, and not a grammarian—not only a rehearser of old sentences: if you will understand old books, books of the old Greeks, Romans or these other books of old Hebrews, of the old prophets, you must be at first a man, a living man; you must be a soul; you must be a heart, ever warm in contact with the spirit of the past; and if you would be the best teacher, you will have to be a man with a soul, with a heart; otherwise you would never understand the old blind singer, Homer; you would never understand the prophecies of Isaiah; you would never understand the Psalms. You have to be a man for all and bring the cords of your heart into the inspirations of the old texts; you have to bring your blood, you have to bring your flesh in contact with the dust of the old pilgrims. If you cannot do it, you will be a dry teacher and a dead teacher of dead languages, and not a living teacher of languages expressing living things and living souls—of immortal language in which in us speaks immortal souls.

In everything remember—young people, young girls and young boys—in everything to-day remember

first you have to be men. If you will be an engineer or a captain leading forces, an architect building houses, churches, you have to know the nature of stones, iron, all the materials used for building houses; you have to know not only the laws of equilibrium; you have to know not only the very laws of beauty, the lines and works of ancient architects, but you have to be a man. Because if you have to lead men and to help men, and you know only machinery, you have very useless trials, and you will have to fight the grandest difficulty, which will overwhelm your best will and your fine scholarship. You will meet before you the will of your fellow-man of views which have to abide, and you will hurt it like a wound. If you will be a captain of men and have a war as is raging to-day, to be sure of results you must reach the heart of men. Look at any good captain; if he knows only the laws of war—he must know the heart of the soldiers. Nobody can be in anything a good leader if he knows only the laws of strategy, of direction; he must know the human, the human part, the human mind; because, for knowing the heart of man, we have to be men. So I say the beginning of an ideal is to learn to be men—to be men at first.

Now a man is prepared for life by a strong, often very hard, preparation. A man is like iron put in the fire and then smithed between iron and iron; and that can be called the difficulty of the beginning. There is no rock to smith any firm and solid character in a young man or a young girl if we have only, in the beginning of life, good time and happiness and all kinds of delightful things. Don't misunderstand me! I am for enjoyment. I stand for joy in all the life here—in the life of an old man, of an old woman. We need sunshine; we need life; we need the bright ray of stars in the darkness of this earth; and those who have a moral which speaks against joy and whose religion is shadowy and dark, are not in a good way. We have to teach, to preach, to speak to the soul. Joy, joy is the sign of confidence in God; joy is the sign of good-will; joy is the sign of brotherly feeling; and we shall have souls of sunshine, smiling spirits, and not shadowy faces and dark spirits and minds. But there is to be attained that joy, the real joy, the higher joy, the joy of the higher life and not the joy of a more lower existence with a lowering of ideals, the joy of conquest as the result of fighting found in the most difficult battles of life. So I say young people must know among the first laws of life that character, that their high mind and real human feeling, can only be compassed, can only be as a result of often difficult circumstances in our lives.

Now I have to go on on another subject. There is for young people an old difficulty: it is to be true to their own inspiration, to the inner voice, to what we can call personality in us. Young people often have a certain obstinacy, and persist in the beginning with an obstinacy which hinders them from understanding, from receiving advice. They cannot hear us; between their interests is a distance and often an abyss. We call, and they cannot hear; we make signs, and

they cannot see; they have, as the old prophet says, eyes, and cannot see, ears, and cannot hear; and it is very often an illustration of pride, of self-contentment, hindering young people from being rich by the experience of others.

We have to be humble; we have to bow before God; we have to be careful not to lose any opportunity for learning and for receiving; but if young people are too receptive—if young people accept with too great facility the directions, the leading, the advice of the directions, there is a danger of losing the most important factor of life, the originality of the individual. Here is the great goal, to be modest, to be able to learn, really to hear, really to accept, to have a mind of a saint and dare to be ourselves, to be true to the inner voice. That is a very difficult stand, and this difficulty can not be avoided by any one. What may be the result of such action; whatever may be the exterior arrangement of life; whatever may be the school, this difficulty has to be avoided by ourselves, and I say to young people, be very modest, be kind, be ready to hear, be ready to learn tradition, the experience of others, inspirations of the past—to have regard to the wars and fightings and sufferings of our forefathers; and, to be able to inherit tradition, to receive the treasure we have to be respectful. Respect and admiration is a sense of soul by which the light of truth comes in ourselves; it is for young men like to a flower—the power of receiving air and light from above; and young people having that—the sense of admiration—having the deep feeling of the value and of the authority of those who have some message—such young people are enabled to greet with deep and warm heart and with joy, with happiness, every man and every woman where worth is. Young people having no more the sense of moral, intellectual and religious responsibility; having no more the capacity to look above and being in confusion, without that Guide and Stay the greatest of all; being children more by neglectfulness than being scholars and disciples and teachers, such young people have blocked and closed the doors. The light of heaven, the light of science, the light of God, the light of knowledge comes down in our spirits. So I say to them, be modest, be kind, be ready to receive and have the feeling of man; then you will be a man.

But be careful, be careful and trust thyself. Every man of us is an especial agent of God and like a mirror wherein are revealed the imagings of his own heart. Let us preserve that heart in its infantile purity. God has given to each of us His own impress and signature, and called each of us by His own name. You are not an example of a race; you are an individual soul. That distinguishes man from inferior animals, which are only examples of the race. Every man is not a copy; the Everlasting Painter has painted the features and face of every man of us. We have not to be only a copy of what has been before and in the old times; we have to dare to have our own face, our own physiognomy. We are forces of God, creators, original creators; and nobody can fail to

realize that this picture, his physiognomy, he has received by the express will of God.

Be careful, be silent, kind, modest; but hear and listen to the inner voice; hear and listen what it still says to you and *you*, children and scholars of Friends; not only having this great educational privilege, but having the doctrine and the belief of the inner light, of that inner light which is the most precious treasury of every man. I would plead you to never forget, to never lose this teaching which can make you firm, stable characters. And we need characters! In this world nothing is more rare than real character. We may be white, but we have no real character; and you find—in this world you find ninety-nine men who have the pride of their own person and of their personage, and only one real character, modest but firm, and to whom, if he knows simply that he has two sides of truth, he fears nobody and conceals nothing, but speaks the truth, saying, "Yes," if he believes yes, and saying simply "No," if he feels that he should say no, even if he would have his race against him.

Now I will finish at the ending up. We are all to be children of our God. Perhaps here in the city may be men saying: "Mr. Wagner, you have written a book called 'Simple Life,' and a book on America. Do you truly think, now you have seen America, that the simple life—what you hold simple life—may be put into practice and become a reality in this our industrious country of America? Have you seen New York, Mr. Wagner? Have you seen the side-shows of New York? Have you seen people in the morning, and have you seen the night of people—the night of smoke?" Yes, I have seen all these things, and I believe that simple life is not only possible, but necessary in America—in our country. We have worked very much in this time. I am afraid we perhaps have worked against ourselves. I am afraid our civilization as it now is may be really dangerous to man's soul, because the place of the soul is no more to be found.

When I look at our cities and at the smoke of a Pittsburg; when I look at the tremendous cities in which the poor children have no more air to breathe, nor light to look at, nor space for playing; when I look at those tremendous wastes of life which we call our modern gigantic cities, it seems to me I look over a wilderness, a sunburned and endless dry wilderness, in which is no more place for the soul, the feeling heart of man.

Oh, yes! simple life; it is what we need in this time—noble life towards which we have to come back, like the pilgrim, tired, hungry and dusty trying hard to find a well of water like a child having gone astray and all over the world he sighed for coming to the father-heart, to the mother-heart. We, in this hurried and overworked time and civilization, are crying for simplicity.

Not only we are ripe for simplicity, but there is no country, no nation to compare with yours in America for being able to have simplicity. Simplicity is one of your oldest and your best and your most sacred

traditions. When I go into Independence Hall in Philadelphia, it seems to me to be a sanctuary; and I look at your grand ancestors—the Pilgrim Fathers, Washington, Benjamin Franklin, Lincoln—old, gray, but simple. Plain, nothing sacrificed to exterior, but all true; and when I hurried a fortnight ago to Washington in the White House to see your President, I found no gorgeous exterior dwelling, but only the moral character of your nation, of your democracy—I found the man who is the center of your national life and your democracy now, which is strong and has more interest, I claim, than any power in the old lands; I found him simple, one of the greatest men in his time and without any aristocracy. I believe that this land of simplicity—that is the stronghold of simplicity—if simplicity would be spread all over the world it would be powerful; it would be due to your great ancestors; you ought to maintain simplicity and some have in this present time; and all this noising, all this running will go on, but we will have peace; we will be quiet; we will think about ourselves; we will find ourselves again, and we will become men; and that is why I have come over here and also (I speak in very imperfect English) I have come here because I feel it was my duty to come among persons not only to speak to them, but to look at them and learn by them; because we are all citizens of the world; we are all learners, and we need each other. Now I have only to thank you for your sympathy this evening and to leave you with this impression of happiness to speak to you and to your children about the most important concerns in human life.

KANSAS YEARLY MEETING.

Kansas Yearly Meeting includes much territory outside of the State of Kansas, there being several meetings in Nebraska, many in Oklahoma and Indian Territories, a few in Missouri and one in Texas. It consists of fifteen Quarterly Meetings which comprise one hundred and twelve meetings. There are also thirty-eight other places where workers hold meetings regularly.

The annual assembly this year was held at Lawrence, Kan., and that city was celebrating its semi-centennial at the same time. Many of the Friends who were in attendance can tell of the early days when Kansas was a new country, and of the wonderful progress made since they moved from eastern homes. Friends have had a large share in developing and molding this part of the United States, and in bringing about its present splendid condition. Wherever a few families of Friends settled they were an influence for good, often organizing a meeting and always taking a prominent place in movements for the welfare of the people.

One Friend gave a short account of the beginning of Christian work in the Indian Territory in a very small way, and how it had grown under God's blessing until there are now three Quarterly Meetings.

Reports show the membership of the Yearly Meeting to be 11,264, a net increase of 155 in the last

year. The following extracts from the minute on the State of Society, show the spiritual condition of the meetings:

"Reports from the Quarterly Meetings indicate much spiritual growth among our members, and a growing interest in all the departments of Christian work in which we are engaged. Some of our subordinate meetings mention a tendency to neglect our midweek meetings and also negligence in family worship. We would admonish our members that in this age of increasing activity in worldly things, we be not forgetful of our obligations to God."

The Evangelistic and Pastoral Board gave a very satisfactory account of faithful labor in spite of difficulties, and great blessing from the Lord upon the efforts of the workers; the accessions to the church being twice as many as the year before. Many of the younger members are active in service, and earnest in everything that pertains to the life of the Church.

The meetings among the natives of Alaska and the Indians gave much encouragement, as we heard of changed lives where the Saviour has entered, and of bright Christian examples influencing others to find redemption and peace. One of our members, a Pottawatomie Indian, gave her testimony of the power of Christ to change us from darkness to light; and as we listened, the "old, old story" seemed more precious than ever, and our hearts were tendered with a deeper insight into the fathomless love of God.

The presence of Samuel A. Jackson, the superintendent of the mission at Douglas, Alaska, and his clear account of the field, helped all who heard him to a better understanding of the work. Josiah Dillon, a minister of Kansas Yearly Meeting, said he felt called to give a year or two to work in Alaska and expected to go soon.

Home Mission work is carried on in needy places, and the North End Mission, Wichita, is a striking example of what can be accomplished. It began in the faithfulness of a Friend who could not attend the Bible school, and so started one in his own house. The attendance increased until the furniture had to be put out of doors to accommodate the people. Then a hall was rented, and when this was too small a larger one was built by subscriptions and donations. Not only is there a flourishing Bible school, but a kindergarten was started for the poor around the packing houses, and many needy have been helped. Twenty-five have joined the Monthly Meeting.

The past year has been one of real progress at Friends' University, Wichita, and the improvements made have added much in convenience and appearance. The children of the Yearly Meeting take an interest in the endowment fund, and have added to it this year. The need of making repairs and alterations in North and South Halls was laid before the meeting, and a subscription taken toward this work.

Reports of the condition of the academies were encouraging.

During the evening devoted to temperance, an effective lesson was given on the need for earnest

work by means of ribbons of different lengths, illustrating the amounts spent annually in the country for liquor, tobacco, bread, education, church work and foreign missions.

Though the membership is almost clear in regard to using alcoholic liquor, the many expressions in the meeting show that Kansas Yearly Meeting will not be satisfied until all its members are recorded as free on this point.

When the subject of "Peace and War" was under consideration, a letter was sent to President Roosevelt asking him to continue his efforts in the line of arbitration, and in endeavoring to bring the Russo-Japanese war to a speedy close.

Christian Endeavor and Bible school work are in excellent condition. George N. and Ella Hartley gave an interesting account of the Sabbath school convention in Jerusalem, and told of the many proofs of the truth of prophecy to be seen in Palestine.

The following Friends from other Yearly Meetings were in attendance, and their messages and advice were helpful and uplifting: From New England Yearly Meeting, Emeline H. Tuttle; from Wilmington, Nathan T. and Esther G. Frame; from Indiana, Estella Hammond; from Western, Solomon B. and Mary S. Woodard and David Commons; from Iowa, Hepsy H. Hoag, Marion E. and Mary J. Reisinger, W. Mahlon Perry, Fred T. Coppock, Lurana M. Terrell and Minnie M. Pearson.

W. R.

The International Lesson.

FOURTH QUARTER.

LESSON VI.

ELEVENTH MONTH 6, 1904.

JOASH, THE BOY KING.

2 Kings 11: 1-16.

GOLDEN TEXT.—When the righteous are in authority the people rejoice.—Prov. 29: 2.

DAILY READINGS.

Second-day, Tenth mo. 31.—Joash, the boy king. 2 Kings 11: 1-10.
Third-day, Eleventh mo. 1.—Joash, the boy king. 2 Kings 11: 11-16.
Fourth-day, Eleventh mo. 2.—Baal worship overthrown. 2 Kings 11: 17-21.
Fifth-day, Eleventh mo. 3.—Ahaziah's reign. 2 Chron. 22.
Sixth-day, Eleventh mo. 4.—Joash made king. 2 Chron. 23: 1-15.
Seventh-day, Eleventh mo. 5.—The wicked destroyed. Psa. 101.
First-day, Eleventh mo. 6.—God our refuge. Psa. 46.

Time.—About 836 B. C.

Place.—Jerusalem.

Rulers.—Jehu, king of Israel, 842-815 B. C.; Athaliah, queen of Judah, 843-837 B. C.; Hazael, king of Syria at Damascus; Shalmaneser II, king of Assyria.

Prophets.—Elisha in Israel.

Parallel Account.—2 Chron. 22: 10 to 24: 3.

Our lessons now pass from the kingdom of Israel to the kingdom of Judah. The worship of Baal had been introduced into Judah, and Athaliah, the queen, the daughter of Ahab, had succeeded in keeping up Baal-worship for about six years. See 2 Kings 11: 18. In Israel the reformation had been due to the prophets, while in Judah it was due to the temple priesthood. There evidently was at this time a revolt

of public sentiment against the heathen observances of the courts.

The marriage of Joram (Jehoram), son of Jehoshaphat, with Athaliah, daughter of Ahab and Jezebel, was most unfortunate. Joram was weak, while Athaliah was strong-minded and able. The course of the king and queen is told in 2 Chronicles 21: 1-17. He reigned but a few years, was succeeded by his young son, who died after a year. What followed is described in the lesson.

1. "Ahaziah." Son of Joram and Athaliah. "That her son was dead." See 2 Chron. 22: 1-9. "Destroyed all the seed royal." Put all the legitimate heirs to death. This included her own grandchildren. She herself wished to rule. Up to this time there had been no queen regnant in either Israel or Judah.

2. "Jehosheba." She was a daughter of Joram, but not of Athaliah, she was therefore half-sister of Azariah. From 2 Chronicles we learn that she was wife of Jehoida, the high-priest, and this explains how the child could with ease be hid in the temple.

3. "In the house of the Lord." In the rooms which were built around the temple for the accommodation of the priests and attendants.

4. Jehoida, the high-priest, started the insurrection against Athaliah. "Rulers." Better, "Captains." "Carites." R. V. Probably foreign mercenaries. "Covenant." An agreement. Made them swear by the house of Jehovah. Compare Matt. 23: 16.

5. "A third part." Those who are to take part in the enterprise are those who had Sabbath duty, and of these those who were going off duty were to watch.

6. "Gate of Sur." It is not known what gate this was. "So shall ye keep the watch of the house and be a barrier." R. V. The house is the royal palace. See verse 19.

7. "And the two companies of you, even all that go forth on the Sabbath, shall keep the watch," etc. R. V.

8. "Compass the king." Surround him. "Ranges." Ranks. Keep close watch over the king is the meaning of the verse.

10. "It has been suggested that the weapons were David's own spear and shield, which had been preserved as relics in the temple." The sight of them would be a great stimulus.

11. The directions were carried out, but exactly how is not clearly stated, "the meaning seems to be that the guards were drawn up in ranks across the court from south to north, and facing the altar and the temple."

12. "Brought forth the king's son." Joash, the son of Ahaziah, who had been hid. He was about seven years old. "Gave him the testimony." Probably the law. See Deut. 17: 18, 19. "Anointed him." To make the choice particularly solemn. The practice does not seem to have been followed with all kings. "Clapped their hands." Perhaps a universal expression of joy. "God save the king." Literally, "Let the king live." Compare 1 Sam.

10: 24; 1 Kings 1: 25. May the king live forever is a regular Eastern expression.

13. So well and so secretly had the plans been made and carried out that Athaliah was taken completely by surprise, or if she had heard rumors of the plot she does not seem to have believed them. "She came to the people." It is not likely that she came alone, some of her guards doubtless were with her.

14. "The king stood by the pillar." "Apparently the spot where the king stood when he worshipped." 2 Kings 23: 3; 2 Chron. 34: 31. "All the people of the land rejoiced." This would imply that the insurrection took place at the time of some festival.

15. "Have her forth between the ranks." "Let her not be slain in the house of the Lord." The meaning is, Take her out of the sacred precincts of the temple, for blood must not be shed in the temple. "Him that followeth her" refers to her attendants and any others who might take up her course.

16. "So they made way for her; and she went by the way of the horses' entry to the king's house. R. V. This would seem to mean either she was taken to the royal stables and there slain, or down a private way to the palace and slain there. Compare verse 19.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR ELEVENTH MONTH SIXTH.

SOME OF GOD'S PROMISES THAT CHEER ME.

2 Pet. 1: 1-4. (A promise meeting.)

Second-day, Tenth mo. 31.—Of pardon. 1 Kings 8: 47-50.

Third-day, Eleventh mo. 1.—Of peace. John 14: 25-31.

Fourth-day, Eleventh mo. 2.—Of wisdom. Prov. 2: 1-8.

Fifth-day, Eleventh mo. 3.—Of companionship. John 14: 18-21.

Sixth-day, Eleventh mo. 4.—Of perfection. 2 Cor. 13: 9-10.

Seventh-day, Eleventh mo. 5.—Of heaven. Rev. 22: 1-5.

There is nothing within the whole range of the world's literature more inviting than the "precious and exceeding great" promises that our God has made to us. Of the thousands that are given we may select one according to our mood or our sense of need, and with it for a starting point we can depict release from all our troubles and the realization of all our hopes.

Are we weary? "Come unto me and I will rest you." Does grief sadden? "He will wipe away all tears." "As one whom his mother comforteth, so will I comfort you." Do darkness and mystery oppress? "There shall be no night there."

Language is taxed in the effort to convey an idea of the delights of the Christian life and of the Christian's reward, and no poet's dream has transcended the assured realities that God has prepared for them that love Him. But they are not mere luxuries to be reveled in by anticipation and longed for with drifting fancy while our hands are idle. It was a reproach to the Hebrews that Ezekiel was to them "as a very lovely song of one that hath a pleasant voice," for they heard his words and did them not.

God's promises avail only him who comes to their level. The hand of faith must go out; the discipline of life must prepare the heart and develop the harvest. Then will the blessing be realized, and not sooner.

Forgiveness is promised, but only "if we confess our sins." Then how far beyond forgiveness the promise carries us! For He will also "cleanse from all unrighteousness." Among the proverbs of folly is this: "Be good and you will be lonesome," but the promise to those who seek righteousness is that "the Father and I will come and make Our abode with him." There is companionship to compensate for all the world's withholding.

Not here above, but in the "many mansions," the companionship continues, and there "we shall be like Him." Is that the crowning promise? That assurance we can as yet only anticipate in its perfection, but many may receive the mark "T. and P." that the old lady indorsed over one and another of the precious words as they, having been "tried and proved," really became a part of her inheritance.

What have we most precious tested? and which promise contains for us the most complete summing up of God's gracious purposes?

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

ANNUAL REPORT OF FRIENDS' MISSION AT MATEHUALA, MEXICO.

Dear Friends: It is with rejoicing and praise to God, and a desire to magnify what He has done through our humble labors during the year, that we beg to submit to you our usual Annual Report.

I. THE CHURCH WORK.

(1) We are now completing our tenth year since we have had charge of the entire work in this city. We intend to celebrate the tenth anniversary of the dedication of our church next December with appropriate exercises, that will impress upon the mind of our people the privileges of enjoying the use of a church building and the responsibility of maintaining its honor as truly a "house of God and a door of heaven." Services have been held regularly twice a week—Thursday evening prayer meeting and preaching service Sabbath evening. The last week in November a series of revival meetings were held under the leadership of a Methodist brother from a distant city, who was invited for the purpose, our congregation paying the expenses. The result was gratifying to us all, as the church experienced a real revival and a number were added to our membership. The number of present members is 41. Of these 24 have been received during the year and 14 of them during the series of revival meetings referred to above. Some of our old members are absent, but we endeavor to keep track of them by correspondence. The majority of them are faithful in attending ser-

vices, and doing their part of the work of the Church. The average attendance at our services through the year has been 39, while the total number of people attending is 215. The number of adherents is estimated at 120. But we can see that our sphere of influence has been growing steadily, and there is a good outlook for our church work in the years to come. The collections in the church have amounted to \$85.21 and the expenses to \$70.02. Besides having helped the poor and sick to the amount of \$6. The number of pastoral visits made is 173. The number of tracts and papers distributed 33,168 pages. While the attendance is not large, we often see with joy that new people come to the Sabbath evening service.

(2) The Sabbath school has been held regularly with a number of sessions for the year of 52; number of teachers and classes, 3; number of scholars enrolled, 32; average attendance, 30. Collections, \$24.33, and expenses, \$16.28. Owing to the prevailing custom of Sabbath work, it is very hard to get the people to come to Sabbath school, but a special effort is being made to bring all the children of our day school under the influence of the Sabbath school.

(3) The Christian Endeavor Society has 28 members, both active and associate, and of these 4 have been received into church membership. Number of meetings held, 52; average attendance, 14. Collections in the year, \$24.05, and expenses, \$20.17. This year the society is endeavoring to raise money to help to support a Bible reader that is very much needed in this city to do house-to-house work. We are hoping that some one may be found to do this important work. Thrice the Christian Endeavor Society has presented in the course of the year very interesting temperance programs, in which a number of the members have participated and in which the pledge of abstinence has always been offered with a cordial invitation to sign it. The number of people who have signed it is nearly 70, including some who are not regular members at our services.

II. THE DAY SCHOOL.

The number of children enrolled this year is 34, 12 girls and 22 boys. The average attendance is 28. We were able to secure a competent teacher in First month, who is doing very good work in the three grades, into which the school is divided, but our work is more thorough and more practical. The amount of money received from parents and other donations is \$54.45, of which we have paid out \$53.43 for a new set of maps, kindergarten and supplies, as ink, chalk, paper, etc., for the work of the year. We have been trying to educate our people to the duty of contributing for the educational work of our mission, and although there are many difficulties in the way, we can see that our efforts are not all in vain. There is the prospect of having at the end of the year excellent examinations and a program of closing exercises that will do credit to the school.

III. THE WORK IN LA PAZ.

About a year ago we rented a large and more centrally located room for our school and services, both

having been kept up to the present time. The number of children enrolled this year is 18, and the average attendance is 14. This is a smaller number than last year, but we have had to meet opposition on the one hand and indifference on the part of the parents on the other. As a mining place, drunkenness and other fruits of the flesh are prominent and in constant opposition to the work of the Spirit. However, the school has continued its good and quiet work, giving emphasis to the Gospel and temperance principles. No interruption has occurred in our services, which are held every Tuesday evening; for when I have not been able to be present, the brethren take charge and meet together for worship. The average attendance is 20, but we often have a large congregation, though most of them stand in the street listening throughout the services. Some of the believers here have been received as members in our Matehuala church. I have been present and have preached at 40 meetings in the year, besides doing pastoral work and distributing 5,000 pages of literature. The outlook is as good as could be desired, but it is slow and hard work. I am well acquainted with a number of people there and we have not suffered any trouble whatever.

IV. THE PUBLISHING WORK.

In addition to all the above work, I have continued the publication of our Protestant paper, *El Católico Convertido*, now in its tenth year, and which is issued twice a month, and has a circulation of 1,000 copies. The number of pages for the year is 192,000. I am encouraged in this work by the testimonials received telling of the usefulness of the paper, as in many isolated places it is the only message of truth that reaches willing hearts. Though we have always tried to be as economical as possible in doing the work, still the expenses are above the receipts, and we would very much appreciate any help which kind friends would be willing to give us to continue this important work.

V. GOSPEL TRIPS.

I have been permitted during the year to visit the following places in the interests of the Gospel: Cedral, 7; Catorce, 2, in our field. As president of the Christian Endeavor Union for Mexico, the following places have been visited: Mexico City, Chihuahua, Torreon, Gomez Palacio, Saltillo, Aguascalientes and San Luis Potosi in the interests of the Christian Endeavor work. The aggregate number of miles traveled is estimated at over 4,000. In this connection it may also be said that I am editor-in-chief of *El Esforzador Mexicano*, the organ of the Christian Endeavor work in Mexico.

We thank God for the health and strength that have been our privilege to enjoy, and also for the joy of working for Him with all our powers and gifts. We realize that in the midst of so much work it is sweet to walk with God and to rest assured that He loves us tenderly and bears with our imperfections.

E. M. AND M. M. SEIN.

Matehuala, Mexico, October 10, 1904.

Educational.

EARLHAM COLLEGE.

Earlham College opened Ninth month 26th, with the largest college enrollment in its history. The increased attendance has not only been in students residing in the dormitories, but the student body from the city of Richmond has been strongly reinforced, making an increase of about thirty over last year. Each department has its full share of new students. The regular dormitory was filled to overflowing, and a new dormitory was arranged for by fitting up a large residence near the college campus and this building is full.

With the opening of the college year two new departments are added to the curriculum. Dr. Edwin D. Starbuck comes from Leland Stanford Jr. University to organize the new department of education, and Elsie Marshall, of Lewis and Drexel Institutes, is establishing a department of household economics. Over forty students have enrolled for this work. Systematic physical culture for both men and women is being offered this year.

On account of the increased attendance and consequently the added pressure of class work, four new instructors have been added to the regular college faculty.

PENN COLLEGE.

According to the provisions of the will of the late James Callanan, of Des Moines, Penn College will receive \$10,000, with the understanding that the college shall pay \$200 per year for the support of the Biblical department so long as Dr. W. L. Pearson is in charge. The entire gift is the fruit of Dr. Pearson's efforts, who on several occasions discussed the needs of the college with the venerable philanthropist. In this connection it is due Dr. Pearson to add that he has been instrumental in securing for the college various valuable endowments, notably \$10,000 to found the Philadelphia and London Professorship of English Literature.

Things of Interest Among Ourselves.

George and Isabella De Vol reached San Francisco the 3d inst., enroute from China to Ohio.

B. H. Hutchins, who has been visiting in the West for some time, is now doing pastoral work at Kennard, Ind.

Elmer D. Gildersleeve was at the Peace Conference in Boston and attended Friends' meeting in Wooster, Mass.

A prayer meeting has been opened at Hartland Ridge, N. Y., to be held each Fourth-day evening. Some not Friends are interested.

Gervas A. Carey and wife are located at Onaway, Mich. This is the most northerly point where Friends meet in Michigan.

Herbert T. Cash began pastoral work in the meeting at Newberg, Ore., the first of last month, and is giving good satisfaction.

David Little has removed to Clinton Corners, N. Y., from Poughkeepsie. His health does not permit active work in the ministry.

Caleb J. Jenkins has assumed his duties as pastor in the Friends' meeting at San Francisco. His address is 3518 Sixteenth street.

At Farmington Quarterly Meeting, held at Hartland, N. Y., 4th to 6th inst., there were ten ministers present and it was a favored time.

Bennie Alberson, of Haviland, and Lindon Swafford, of Cavin, Kan., held a very interesting two-day meeting at Antioch, Kan., in Eighth month last.

Josiah Pennington, a minister, who has resided at Traverse City, Mich., for the past ten or twelve years, has been called to the meeting at Ypsilanti, Mich.

The meeting house at Farmington is being put in fine order and repainted, the parsonage enlarged and thoroughly renovated. Edwin P. Wood, a former pastor, visited the neighborhood recently.

At a Christian Endeavor meeting of the young people at Earlham, Iowa, the 9th inst., \$120 was raised for the mission work in Jamaica. Charles S. White is doing good work as pastor in the meeting.

Robert L. Simkin, of Union Theological Seminary, a young Friend preparing for work in the foreign field, is assisting the pastor of a Presbyterian Church at Scarborough-on-Hudson. He attended Western Yearly Meeting.

Tennyson Lewis will remain another year in pastoral work with Friends at Wabash, Ind. He has been in the meeting two years. The year is commencing very nicely, considering the great shock from a small-pox scare which almost broke up the meeting for a time.

Emeline H. Tuttle, formerly of Woonsocket, R. I., after visiting relatives in Iowa, and visiting some of the meetings in the vicinity of Oskaloosa and Marshalltown, and attending Iowa and Kansas Yearly Meetings, went to Indianapolis, Ind., where she expects to make her home in the future.

Amos M. Kenworthy is building a new residence in Newberg, Ore. He desires to make his home there and work principally in the meetings of the surrounding country. His presence and help, together with that of his wife, will be much appreciated by Friends there. Two of his grandsons have entered Pacific College.

Oakwood Seminary, situated at Union Springs, N. Y., has a good number of students. The opening promises well in religious interest. One of the State Regent examiners is so pleased with the school that he is sending his daughter there, and another student attends because of his recommendation.

Thomas Raeburn White addressed a tea meeting at Twelfth Street Meeting House, in Philadelphia, Tenth month 17th, on the subject, "Quakerism in the Middle West." He sketched the great migration from the Southern States to the northwest territory and described the influences which tended to shape the development of Quakerism in those regions.

George and Jennie Hiks are nicely settled at Collins, N. Y., as pastors. They have planned to hold evangelistic meetings following the Christian Endeavor service each First-day evening, also prayer meetings at their home upon Fifth-day evenings. The Bible school has doubled since they came. A sewing circle and Junior Endeavor Society will soon be organized.

The Roll-Call Meeting, held by Traverse City Monthly Meeting, Michigan, the 13th inst., was a unique service. Over one hundred persons were present, and many responded heartily to their name. Some who could not attend sent letters of remembrance. A history of the meeting was read. After the program an enjoyable reception was given to Edgar Requa and family.

Edgar L. Requa is now located in the Friends' Meeting at Traverse City, Mich. He and his family occupy the minister's home, a comfortable dwelling built a year and a half ago. His preaching is already attracting many outsiders. His first sermon on "The Church the Preacher's Force; the World the People's Field," text, John 17: 18, was favorably reported in a leading daily the next day.

Chapel Monthly Meeting of Friends, held near Tama, Ohio, the 15th inst., was greatly favored by the presence and labors of J. Robert Parker, of High Point, N. C., and Thomas W. Inman, of Carthage, Ind. God honored the

service and blessed it to the good or all. The visiting ministers together attended all the meetings comprised in the Monthly Meeting. J. Robert Parker has visited in the love of the Gospel all the meetings in Vanwert Quarter.

Pacific College held its formal opening, Second-day evening, the 3d inst., but the regular work began the previous week. Professors Wright, Lawrence and Partington, of the departments of History, Science and English, respectively, were members of the Class of 1904 at Earlham College. With the exception of Professor Kantner and wife in charge of the department of music, the remainder of the professors have held their positions for some years. The year opened very propitiously.

There has been a wonderful religious awakening at Friends' Blue Ridge Mission, Virginia, the result of a two weeks' series of meetings conducted by the superintendent, David E. Sampson, and L. J. and Anna Rugg, of Mt. Airy. Over forty professed to be definitely blessed. Some of these had gone far in the paths of sin, but are now rejoicing in a Saviour's love. The new converts are full of zeal and the revival still continues to spread. The people showed their appreciation of David Sampson, by responding heartily to his last call. They also contributed liberally to the support of the workers whom he left in charge of the meeting. The new teachers, Sibyl Stanley and Hannah Rakestraw, from Lupton, Mich., were present and assisted in the meetings.

A report from Professor John Howard, principal of Stella Academy, Oklahoma, states that fifty-seven students have enrolled for the year. The many improvements are almost completed. A new furnace has been put in, the audience room enlarged and the library and museum have been moved into a new room. A new piano has been purchased and other improvements made. At a recent Sabbath evening service seven students were at the altar seeking forgiveness. There is a demand for small tracts of land near the academy, where Friends can erect homes and send their children to school. With the end in view of making a school settlement, the farm upon which the academy is situated has been laid out into small tracts of five or ten acres. A plot of the same will soon be sent to THE AMERICAN FRIEND for publication. Visiting Friends are always welcome at the academy.

A report from J. Lindley Spicer, superintendent of evangelistic and church extension work in New York Yearly Meeting, gives the following disposition of their ministers. They may be divided into four divisions, viz.: (1) Pastors, (2) Acting Pastors, (3) Resident Ministers, (4) Non-Resident Ministers:

(1) *Pastors*.—Those who give most of their time, and are partially supported: Amos Sanders, 261 Green avenue, Brooklyn, N. Y.; Edwin P. Wood, Yorktown Heights, N. Y.; Willard O. Trueblood, 6 Virginia avenue, Poughkeepsie, N. Y.; Walter H. Commons, Clintondale, N. Y.; J. Edward Ransome, Tillson, N. Y.; Alfred Cornell, Highland Mills, N. Y.; Elizabeth G. Underhill, Cornwall Landing, N. Y.; James Renfrew, Monkton Ridge, Vt.; Abijah J. Weaver, Glens Falls, N. Y.; Samuel H. Hodges, South Glens Falls, N. Y.; Emma Hodges, South Glens Falls, N. Y.; J. William Peekham, Upperville, N. Y.; J. Lee Sutherland, Morris, N. Y.; Nelly T. Roberts, Perry City, N. Y.; Fred L. Ryon, Poplar Ridge, N. Y.; Olive A. Ryon, Poplar Ridge, N. Y.; Hannah H. Leggett, Batavia, N. Y., R. F. D., 1; Annie Sands Leggett, Batavia, N. Y., R. F. D., 1; George B. Evans, Mandon, N. Y.; George M. Hicks, Collins, N. Y.; Jennie Hicks, Collins, N. Y.; John D. Piper, Elba, N. Y.

(2) *Acting Pastors*.—Some of these are resident ministers who are doing the work of pastors, some have very small contributions toward their support: Sarah A. Haydock, 501 West One Hundred and Forty-ninth street, New York City; Anna K. Knight, 347 West One Hundred and Sixteenth street, New York City; Mary M. Post, Westbury Station, N. Y.; Mary S. Kimber, 229 West Thirtieth street, New York City; Richard S. Collins, Purchase, N. Y.; James Wood, Mt. Kisco, N. Y.; Wilson M. Page, Chappaqua, N. Y.; Richard F. Carr, Chappaqua, N. Y.; Rhoda A. Swift, Millbrook, N. Y.; A. F. Swift, Millbrook, N. Y.; Henry H. Swift, Millbrook, N. Y.; Samuel Birdsall, Leptondale, N. Y.; Martha H. Bell, Milton, N. Y.; William M. Palmer, Ferrisburg, Vt.; Edwin J. Meader, Bristol, Vt.; Chauncey B. Thorne, Skaneateles, N. Y.; George Hull, Gasport, N. Y.; Mary S. Knowles, Union Springs, N. Y.

(3) *Resident Ministers*.—Those who attend and assist as way opens: William P. Hastings, West New Brighton,

N. Y.; Mary K. Murray, Flushing, N. Y.; J. Lindley Spicer, 29 Cherry street, Poughkeepsie, N. Y.; Benedict J. Carpenter, White Plains, N. Y.; Elmer D. Gildersleeve, 314 Main street, Poughkeepsie, N. Y.; Mary Moore, Academy street, Poughkeepsie, N. Y.; Abbie F. Cartland, Academy street, Poughkeepsie, N. Y.; Elias G. Minard, Franklin street, Poughkeepsie, N. Y.; William H. Stone, Vails Gate, N. Y.; Emily E. Peekham, Bangall, N. Y.; David Little, Clinton Corners, N. Y.; William Thos. Willis, Clintondale, N. Y.; Emilie U. Burgess, Highland, N. Y.; Samuel Miles, Monkton Ridge, Vt.; Mary Hoag, Keeseville, N. Y.; Mary A. Haviland, Glens Falls, N. Y.; Thomas C. Sprague, Sidney, N. Y.; Rachel M. Sprague, Sidney, N. Y.; Joshua L. Carpenter, Cortland, N. Y.; Warren Gardner, 119 South Division street, Auburn, N. Y.; Mina L. Harkness, Elba, N. Y.; Mary J. Weaver, Batavia, N. Y.; Alexander M. Purdy, Palmyra, N. Y.

(4) *Non-Resident Ministers*.—Some attend our meetings from time to time, others are active in work where they live and retain membership with us. Others are removed from all meetings of Friends: James C. Adams, 142 Wake-man avenue, Newark, N. J.; Eleanor C. Birdsall, Westfield, N. J.; Margaret A. Holme, Luh Hoh, China, Missionary; Seneca H. Stevens, Richmond, Va.; Lindley M. Stevens, 257 Cedar avenue, Cleveland, Ohio; David Barton, 616 Wellington street, Montreal, Canada; William L. Dean, Harrisburgh, Va.

SUMMARY.

Twenty-two pastors care for twenty-three meetings among Friends and nine mission or outpost meetings.

Nineteen acting pastors care for thirteen meetings, work in missions, prayer meetings, etc.

Twenty-three resident ministers assist in two meetings not mentioned above and in some of the meetings where pastors are located. Some reside far removed from Friends' meetings. Others are engaged in business to the exclusion of the exercise of their gift.

Seven non-resident ministers.

Seventy ministers in all: one caring for two meetings, fifteen not yet recorded, seven meetings unsupplied. There are forty-five meetings for worship. There are fourteen missions or outside meetings.

BIRTHS.

BAIRD.—To Thomas and Hannah Pennington Baird, Traverse City, Mich., Ninth month 21st, 1904, a son, Thomas Le Roy.

CASH.—To Herbert T. and Sarah B. Cash, Newberg, Ore., Eighth month 22d, 1904, twin daughters, Mildred and Muriel.

LEWIS.—To Tenhysen Lewis and wife, Wabash, Ind., Ninth month 5th, 1904, a daughter, Evelyn.

PENNINGTON.—To Parker O. and Christine Paton Pennington, Traverse City, Mich., Ninth month 29th, 1904, a daughter, Sarah Louise.

MARRIED.

CAREY-GITCHEL.—At the home of the bride's sister, Traverse City, Mich., Ninth month 28th, 1904, Gervas A. Carey, son of John L. and Ruth T. Carey, of Jonesboro, Ind., and Amy Gitchel (parents deceased), of Traverse City. They are now located at Onaway, Mich.

PUSEY-WHITE.—At Wilmington, Del., Tenth month 20th, 1904, Edith White and William W. Pusey, 2d. They will be at home, 1605 Broome street, Wilmington, Del., Eleventh month 17th and Twelfth month 1st.

DIED.

BARRINGER.—At Cincinnati, Ohio, Eighth month 23d, 1904, George L. Barringer, in his 79th year. The deceased was an elder of Cincinnati Monthly Meeting, also Mayor of Home City, near Cincinnati.

BOND.—At the home of her son, A. J. Bond, Stafford, Kan., Fourth month 25th, 1904, Sarah A. (Lizmore) Bond, nearly 79 years old. She united with Friends shortly after her marriage with Able Bond in 1884. She was ever a faithful wife and loving mother, enduring many hardships while her husband was absent from home distributing tracts during the pioneer days in California and Oregon.

Publisher's Department.

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Events and Comments.

The government and most of the private reports indicate a cotton yield this year of over 11,000,000 bales.

Congress at the coming session will be asked to appropriate \$183,748,500 for the postal service for the next fiscal year. This is an advance of nearly 8 per cent. over the last annual postal appropriation. Receipts of course are rising also, but the free rural delivery service appears to be extending too rapidly to enable income to keep pace with expenditure.

Financial circles are interested in the fact that the syndicate of American bankers secured the \$40,000,000 bonds of the Mexican government. The loan was awarded in competition with a syndicate of French bankers, composed of the leading French banks and financiers, and New York's financial district took a lively interest in the outcome. It will be recalled that American bankers have financed the needs of Cuba, and will now occupy the same relation to Mexico.

Secretary Taft and such associates as he may choose for counsel and help have been commissioned to go to Panama and adjust relations between that government and the Canal Commission. The representatives of Panama are highly pleased with the action. They believe that they could have had no fairer treatment and could have no better arbiter of the questions in dispute than the Secretary of War, who has shown in his administration of the government of the Philippines his broad-minded estimate of the rights of the dependencies.

The Torrey revivals in Great Britain appear to be very popular. The recent meetings in Bolton were crowded to the doors and fruitful in many conversions. Large companies from Manchester, where Dr. Torrey held services last Eleventh month, came to Bolton to help on the work; and these testified to the value and permanency of the work accomplished in that city. One Sabbath evening the crowd desiring entrance was so great that the sidewalk was blocked for half a mile from the door of the tabernacle before entrance could be given. The minis-

ters of Bolton appear to have entered heartily into the work of the American evangelists.

The constitutionality of the treasury payments for the Panama Canal under the Spooner act will be argued in the Supreme Court of the District of Columbia a few days hence. An Illinois lawyer, Warren B. Wilson, of Hinsdale, started the suit, and what interests are behind him no one seems to know. The chief legal basis of the suit appears to be in the fact that the Spooner act authorized the President to negotiate with Colombia and build the canal under the rights obtained from that country. The President, as is well known, wrote in Panama, a different country, for Colombia. Secretary Shaw is the nominal defendant. The case will doubtless be appealed to the United States Supreme Court.

During Ninth month only twenty-six bushels of wheat were exported from the whole Atlantic seaboard, and only 222,433 bushels for the whole country, the Pacific coast contributing most of these shipments. This practical disappearance of wheat from the export trade, where it has heretofore figured prominently for several decades, is a remarkable development, about whose permanency the grain trade hold varying opinions. That special causes are operating, however, can hardly be denied—such as American crop shortage and exceptionally large production in Argentina, India and Australia. But it is probable that the United States hereafter will not figure in supplying wheat to western Europe to the extent heretofore maintained.

After three years of patient research, two professors of Geneva, Switzerland, have discovered a new anesthetic which promises to revolutionize dental practice. In reporting this to the State Department Consul Liefeld, at Freiburg, Germany, states that, finding that the nervous system was influenced by colored light, the professors soon perceived, after experimenting with each hue, that blue had an extraordinary soothing effect

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on the nerves. The consul says that a tooth may be painlessly extracted, with none of the after effects on the system, by shutting up the patient in a dark room and exposing his eyes to a blue light of 16-candlepower for three minutes, causing him to lose all sense of pain, although at the same time retaining his senses.

The most sanguinary battle of the Russian-Japanese war, yet fought, occurred the 10th to the 17th inst. The forces on both sides numbered together at least half a million men. The Russians were aggressive in the opening days of the contest. It is supposed that the rumors of discontent at home among the reserves and the dire peril of Port Arthur's garrison and the absolute necessity of a Russian victory, in order to avoid a crisis at home, led the Czar to order Kuropatkin to advance south. The result was the terrible battle of Shakhe River. Both armies were unable to make a permanent advance and both held their ground until their opponents were forced to cease operations from sheer exhaustion. It is generally conceded to be a Japanese victory, since the Russian's advance was checked and Kuropatkin has withdrawn his army northward toward Mukden.

The settlement of the differences between the employers and employees of the Sheet Metal Workers of Philadelphia introduces a new, hopeful feature in the strike question. Both sides have signed a perpetual agreement to submit grievances, which cannot be otherwise adjusted, to arbitration. The perpetual feature is the encouraging thing about the affair. Many other bodies of like character have agreed to use arbitration for a number of years, but this new departure gives a permanency to this method of adjudication which cannot help but promote confidence and good-will on both sides. In speaking of the matter one exchange says: "Though the men have obtained an increase in wages, a half Saturday holiday in the summer months and a guarantee that only union men shall be employed, the employers have gained the great advan-

tage of immunity from all labor troubles in the future."

The week of prayer for the Y. M. C. A. will occur this year, Eleventh month 13th to 19th. The topics proposed for the several days are as follows: First-day, the 13th, The World-wide Work, The World's Committee and Workers, The Coming Jubilee of the World's Alliance, The Church of Christ in all Lands; Second-day, the 14th, The Forward Evangelistic Movement in the Young Men's Christian Association, The United States and Canada; Third-day, the 15th, The Student Work, The Foreign Mission Department, South America, Cuba; Fourth-day, the 16th, The Educational Work, The Physical Work, Work for Boys, Europe; Fifth-day, the 17th, The Work Among Railroad Men, Work with Soldiers and Sailors, Work Among the Industrial Classes, Asia; Sixth-day, the 18th, The Religious Work, Bible Study, Social Agencies, Africa; Seventh-day, the 19th, Employed Officers, The Training Schools, Building Enterprises, Finances, Oceanica.

From the Twenty-third Annual Report of Booker T. Washington, principal of Tuskegee Normal and Industrial School, we find that \$213,302.43 was received for all purposes, except additions to the permanent plant. For the permanent plant improvements, which have been mainly the erection of buildings and purchasing of land, \$93,852.14 was received. Since the last report there has been added to the endowment fund \$15,587.50, making a total amount invested of \$1,030,553.28. Every reasonable effort has been made during the year to confine the operations of the school within its income, but these have not been wholly successful. At least 1,200 students have been refused admission this year, and it is the plan not to increase the number to be admitted next year, but to attempt still further

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And think you all in vain those failing years?

Say not the Father hath not heard your prayer—

You shall have your desire—sometime—somewhere.

Unanswered yet? Though when you first presented

This one petition at the Father's throne

It seemed you could not wait the time of asking,

So urgent was your heart to make it known;

Though years have passed since then, do not despair—

The Lord will answer you—sometime—somewhere.

Unanswered yet? Nay, do not say ungranted.

Perhaps your part is not yet wholly done.

The work began when first your prayer was uttered

And God will finish what He has begun.

If you will keep the incense burning there

His glory you shall heed—sometime—somewhere.

Unanswered yet? Faith can not be unanswered.

Her feet were firmly planted on the rock.

Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries: "It shall be done—sometime—somewhere!"

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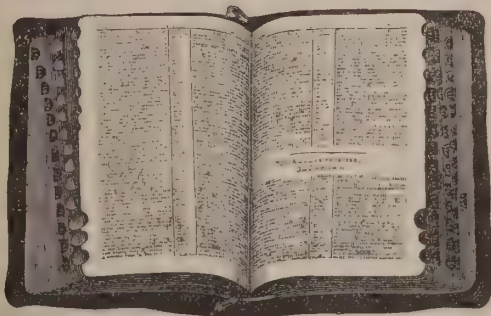
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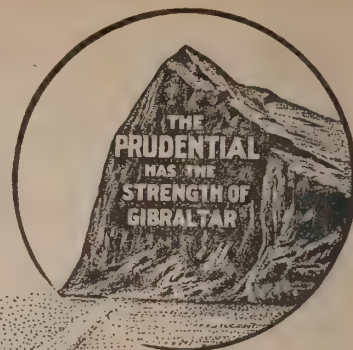
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GOD'S SERVING ANGELS.

'Tis written that the serving angels stand
Beside God's throne, ten myriads on each hand,
Waiting, with wings outstretched and watchful eyes,
To do their Master's heavenly embassies.
Quicker than thought His high commands they read,
Swifter than light to execute them speed,
Bearing the word of power from star to star
Some hither and some thither, near and far.
And unto these naught is too high or low,
Too mean or mighty, if He wills it so;
Neither is any creature, great or small,
Beyond His pity, which embraceth all
Because His eye beholdeth all which are,
Sees without search, and counteth without care;
Nor lies the babe nearer the nursing place
Than Allah's smallest child to Allah's grace;
Nor any ocean rolls so vast that he
Forgets one wave of all that restless sea.

—Edwin Arnold.

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XI.

PHILADELPHIA, ELEVENTH MONTH 3, 1904.

No. 44.

HIS RAIMENT.

BY LINDLEY M. STEVENS.

"They took the robe off from him, and put His own raiment on him."

"They parted my raiment among them, and for my vesture they did cast lots."

Was the prophecy only outsingled
For the men who the cross did uprear,
Who the wine and the myrrh had commingled,
And the one who did thrust with the spear?

For the word that the prophet hath spoken
Hath to me a fulfillment within;
And to me it doth stand for a token
That revealeth and hideth my sin.

With the garment of Praise, never clouded,
With the sandals of Peace was He sent;
With the Spirit and Truth was He shrouded;
With the vesture of Love, never rent.

So the Angel, that slumbereth never
As he holdeth the balance and hilt,
Ere he speak and doth banish forever,
On account of the sin and the guilt,

Heareth Mercy, for sin making payment,
Stays his word with the voice of the Slain:
"Lo, among them they parted my raiment,
And my vesture shall cover their stain."

Poughkeepsie, N. Y.

VICARIOUSNESS.

THERE HAS BEEN a tendency in these modern days on the part of many persons to take everything of a vicarious nature away from the atonement. We hear much of the fact that God loves us all—saints and sinners; but we hear little of the corresponding fact that "He who knew no sin became sin for us." In a word, the *fact of sin* has grown weak, and a rose-water theory of life has with many replaced the sterner theory which put sin in the foreground of the conception of man.

But this easy, rose-water theory is untrue, and a method of redemption which ignores the need of vicarious sacrifice is as imperfect as a theory of vision would be which left out the sensitive retina. "Without the shedding of blood there is no remission," may be an ancient Hebrew statement. It may mean one thing in one age and something different in another, but it expresses an eternal truth, a truth as *universal* as life and as *deep* as life.

What makes life vicarious? This: We are so completely bound up together that there is no possibility of being a person at all without sharing life with others. We are organic with other persons, and what they are affects us. Nobody can sin in a sin-tight

compartment. The sinner will sooner or later suffer for his sin. But that is not all. Many innocent persons will suffer for it, too. Those who are nearest and closest will very likely suffer most, but that sin has endless possibilities for causing suffering even upon those far remote in space and in time. What one of us can stop the havoc of his sins even after he himself has repented of them and been forgiven? So long as human life remains organic the innocent *must* suffer with the sinner.

But that is only one side of life. Holiness also involves a like suffering. There are no holiness-tight compartments, either. No man can be holy to himself. Just so far as he has any rag of holiness, he must share it—he must feel a burden for other lives—he must try to make somebody else holy. *But that costs something.* You cannot command or compel people into holiness, you cannot increase their spiritual stature one cubit by any kind of force or compulsion. You can do it only by sharing your life with them, by making them feel your goodness, by your love and sacrifice for them. When a martyr dies for some truth, men suddenly discover for the first time how much it is worth and they eagerly pursue it over all obstacles. In spiritual things we always make our appeal to the *cost* of the truth or the principle. Think of the blood which has been shed for freedom of conscience! Remember what a price our forefathers paid in their own blood for the principle of democracy! Thus we speak of all the privileges of life. They are ours because somebody has felt that they were worth the cost, because somebody has died that we might freely have them. It is the tragedy of human life that we must suffer through the sin of others, and that we must suffer also if we would carry goodness or holiness into other lives. Every bit of goodness which ever prevails anywhere in this world has *cost* somebody something.

But we cannot stop in the *human* circle. This organic character of life does not end with man. It goes clear up to the top of that spiritual ladder which Jacob saw in his dream. Christ has forever revealed to us that God's life is bound up with our human lives as vine with branch, as body with member. We are so organic that the Divine Judge says that no one

can give a cup of cold water to the least person in the world without giving it to Him! Well, then, every sin makes the heart of Infinite Innocence and Holiness suffer. Does the wayward boy's sin produce anguish in the heart of his innocent praying mother and yet leave the heart of the Divine Father untouched? The cross is the answer.

But not only is there a vicarious suffering from the sheer fact of sin, there can also be no sharing of Divine holiness with man except at a cost. Man can rise toward Divine goodness only as he is drawn by the sight of some real manifestation of the way in which God loves him, and the way in which God shows the worth of holiness and goodness. Christ, living and dying, is the revelation of the worth of holiness and the cost of bringing man up to it. This idea is always present with Paul. "You are not your own; *you are bought with a price.*" "We are more than conquerors *through Him that loved us.*" "The life I now live in the flesh, I live in faith, the faith of the Son of God *who loved me and gave Himself for me.*"

MAKING CRIME BY REPORTING IT.

ALMOST everything in human life is more or less contagious. Even the more sane and solid of us are unconsciously affected by what others do. And before we know it we often find ourselves doing something because we have seen somebody else do it.

Now society is not composed of just sane and solid persons. There are all about us persons who are weak in power of resistance. They easily respond to suggestion. They are in "hair-trigger" condition and go off at a slight touch. If somebody does a strange, odd thing it makes them want to try it. Some of us have seen a wave of hysterics go through a boarding school. The mere presence of a "case" is dangerous, for it is "catching" through suggestion. If a delicate child is thrown with a morbid person, the child will soon grow morbid, because such things spread by suggestion.

Now our newspapers, or at least many of them, devote much of their space to sensational reports of crime. Many of us are revolted by the incidents. They make us loathe such things. But the effect on another class of our population is totally different. Morbid persons and those who have weak control of the imagination feel a strange and almost insane fascination to imitate the deed they read about. It is noticeable that odd crimes get quickly repeated and go in waves, just through this power of suggestion. It is the old story of telling the little children that

they may do anything else, *only not play with matches*, which generally results in a fire if the match box can be found!

The awfully solemn fact is that our sensational press is constantly giving suggestions for crime. It may give fine editorials on pure ideals on one page. It gives the spark in its news reports which is sure to set some poor "hair-trigger" man or woman, with slight resisting power, off to repeat the crime anew. We shall some day learn to guard society from this soul poison by treating the report of details of flagrant crime as almost as serious as the crime itself.

But it is not only newspapers which are at fault. Some Christian ministers run very near the danger line. In their zeal to hasten reforms they use sensational methods which produce a crop of disorders which they themselves hardly suspect. He who would deal with evil wisely must learn to govern his words and to speak with care and moderation and to avoid *sensation as he would the evil one.*

We are being made aware every day of the horrors of social vice. It is surely bad enough and the battle against it must be fierce and long. But above everything let us guard our innocent boys and girls from hearing sensational details of this vice or from reading books which picture man's depravity. Let us impress them with the beauty of stainless life, let us show them the happiness of pure homes and let them not think of the world as a place where the black tent of vice is pitched on every hilltop and in every valley. Where the sensational method will safeguard *one* it will unship and endanger two and it is not a weapon for the white and holy service of God and the little ones.

EDITORIAL NOTES.

EDWARD GRUBB has written a valuable letter to the *London Times* on the penal system in America. He points out that in many American cities there are separate courts for children, so that they do not come in contact with dissolute and hardened characters. Secondly, that there are paid officers—generally women—attached to these juvenile courts to whose care the youthful offender may be entrusted, if the court sees fit.

When the offender is dismissed on probation, the woman who has charge of him makes a full inquiry into his history and surroundings. She has authority to visit him at any time. She keeps track of his progress in school, and takes what means she can to help him gain, or regain, steady habits and trustworthy character.

We print in another column an editorial article from the London *Times* upon this "probation system" or "parole system," as it is often called. Many Friends are deeply interested in penal reforms, and they will welcome such a discussion as this in the *Times*. The way to form public sentiment is to get good views printed in the newspapers. Sooner or later the newspaper begins to adopt them

WE REJOICE over the windfall which has come to Penn. College. Ten thousand dollars does not seem much to great wealthy universities; to a young college, just clear of a heavy burden of debt, it is very much, and it will give needed encouragement and spirit, which are as important for good work as dollars and cents are. We are glad, too, that the donor provided for helping the Biblical department.

THE DECISION of Great Britain and Russia to refer to The Hague court their dispute over the shooting of English fishermen in the North Sea by the guns of the Russian fleet is far and away the greatest triumph for peace which has yet come since the court was established. The situation was extremely serious and at that high tension a war, with awful consequences, might easily have been precipitated.

The incident is a splendid illustration of the advantages of having a court ready for such a sudden emergency. The part of the Russian fleet concerned in the shooting will simply halt until the court renders the decision. What a blessing it would have been if such a court had existed when the "Maine" blew up in Havana harbor.

FOR THE AMERICAN FRIEND.

A MESSAGE FROM THE FAR EAST TO THE SOCIETY OF FRIENDS IN AMERICA.

BY GILBERT BOWLES.

Though the great ocean separates us, we feel deeply here in the Sunrise Kingdom all of the movements which affect the life of the Society of Friends in the homeland. Looking back upon the Society from afar is like viewing a landscape from some mountain peak, little differences of color and elevation being merged into one general impression. Distance and time may somewhat loosen the attachment to particular localities and meetings, leaving the heart free to be strongly moved by the general spirit with which great opportunities and crises are met.

Passing by the many things of intense interest, I hasten at once to state that the message which burns most continuously in my heart is concerning the academies which, through prayer and sacrifice, have in past years been given to the Society of Friends in America.

Ever since the founding of an academy on the prairies of Kansas gave to me a new vision of life, I have had an abiding interest in these institutions—these daughters of the Christian church. My interest has deepened year by year, although for ten years I have had no direct connection with any particular academy. Ever since coming to Japan, and even before, a message has been in my heart for the Friends at home; though in the midst of pressing duties it has never before shaped itself into words. Even now I have neither the time nor the data for the kind of an article which I should like to write. I trust some who can gather the material may be led to give an authoritative message on the subject.

I have rejoiced greatly to hear from time to time that financial aid has come—or rather has been brought—to some of our colleges, lifting debts and helping them in their struggle for endowment funds, without which few private Christian schools or colleges can long maintain their standing. This joy was intensified by the news that at last Yearly Meeting time the friends of my own alma mater had come to her aid in an hour of need. Let the good work go on.

In the same spirit let the Society of Friends nurture and care for her academies which are yet alive. There is demanded for this the same prayer, the same determination and the same sacrifice which have been blessed toward the saving of the colleges. To move the friends of the academies to this, there is needed the same conviction of their worth as they felt in reference to the colleges. If anyone would be stirred not only to help save our academies, but to equip them for the best service, let him but ponder what these institutions do when they have the opportunity. I can here do little more than enumerate some of the reasons why all lovers of Christ and humanity should rally to the support of our academies. I say *our*, for I feel as if I had some life interest in every one of them.

Necessary, if the Society would Control the Education of its Children.—Having already largely given up the primary and intermediate instruction of her children to the State, the Society cannot afford to give up her academies, thus losing her precious opportunity for another four years of stamping with her ideals her own sons and daughters.

Feeders of Friends' Colleges.—The teachers in the academies being mostly graduates of Friends' colleges, the stream of young life in the students flows back toward the college as naturally as the waters in a channeled river-bed flow into the sea. On the other hand, as long as a student is in the public schools the natural tendency is toward the State institutions. The Friends' colleges can never do their best work if the academies should cease to send their graduates, who are generally well disciplined for work and ready to receive the highest ideals which the college has to give.

Distribute and Utilize College Graduates.—Each academy by calling as teachers one or more college graduates, thus aids in a more even distribution and in a wider use of the members of the college community.

Bring New Visions of Life to Many Who can Never Go on to Higher Educational Institutions.—The hands of the academy teachers push back the gates leading to the great fields of knowledge and investigation. This has brought an essential awakening of the intellectual life to many young people who have been denied the privilege of college and university.

Better than High Schools.—Not better, always, in equipment and advancement in text-book work, but better as a school of conduct and character, and a place for the development of individual power; better as a feeder of the colleges; better for the purposes of the Christian church. The high school is doing a great work, but there are many reasons why it can never do the work which distinctly belongs to the Christian academy.

Furnish the Best Opportunities for Personal Contact with Christian Teachers.—Trite is the saying of Garfield, that to sit on a log with Mark Hopkins was as good a university as he could wish. It would be hard to devise any educational institution in which the teacher could have a more splendid opportunity for personal contact with the student and a more powerful influence in the molding of individual character and destiny than in the academy. Every one who, with increasing thankfulness as the years go by, can look back to such a heart of friendship and such a hand of guidance will know what I mean.

Reach Young People in the Most Formative Period.—The period preceding college life is more critical and the soul more impressionable even than during the college course. A young life is more easily moved and molded by the Christian forces of a genuine Friends' academy than by the best college four years later. The spiritual force of the college may be stronger, but it has to deal with a life which for four more years has been rapidly crystallizing into fixed purposes and habits of thought, feeling, conduct and character.

Centers of Education and Culture in the Community.—With its library, its literary entertainments, lectures, its intelligent and helpful teachers and, above all, its contact with the homes through the young people, the academy has in many instances so awakened the community that middle-aged men have commenced courses of systematic reading, and some have picked up their long unused books and again entered the halls of learning.

Channels for the Best Religious Thought to Come to the Meeting.—A group of academy students has a powerful attraction for men with a message. This makes it possible to secure men and women who are capable of giving to public gatherings the best things in nature, literature and Christianity.

Centers for Soul Saving.—What a glad piece of news was that which came last winter, concerning a great spiritual awakening in one of the well-known Friends' boarding schools. Following a period of quiet intercessory prayer on the part of a few, there came to the student body such a hunger for God that the young soul-winners were kept busy far into the

night praying with repentant ones, ending with a share of that glad joy of the angels over souls born into the kingdom of Christ. Perhaps some who read these lines may recall a scene at Northbranch (Kansas) Academy in the winter of 1901. In the solemn hush following the morning Bible reading of Professor Townsend, one young man, for whom many had prayed, fell on his knees and in a tender prayer gave his heart to God. Another, kneeling, followed with words of confession and a prayer for pardon. Christian students and teachers gave God thanks, and prayed for the Spirit to continue to move hearts. Silently kneeling in prayer, one after another the students followed each other, until every one in the school (though memory is not certain about one or two) had spoken unto God the deepest longings of the soul. Unconscious of the passing of the hours, a large part of the forenoon had stolen by when the teacher quietly turned to the work of the day, leaving all hearts to ponder this most impressive lesson on the reality of the living Christ working by His Holy Spirit to draw young lives unto Himself. Such times of conversion and soul-awakening have often come to many of our academies. They await ever only the right heart preparation.

Make Possible the Increase of Bible Knowledge with Intellectual Growth.—The academies have not come up to their highest possibilities in the teaching of the Bible, yet untold blessing has attended the morning Bible lessons at the opening of the day and other means which have served to impress upon the students the worth of the Bible and the reverence with which their teachers turn its pages. Where the Bible has not had its place as a part of the curriculum (the Bible ought to belong to the course of study in every Friends' academy), the teachers have often done their best work as teachers in the regular Bible schools connected with the meeting. In these and other ways Bible knowledge and spiritual growth have in many cases kept pace with the rapid development of the intellectual life. If this be not true, as is all too often the case where the church entrusts her sons and daughters to the State, there must inevitably come a weakening of the spiritual life, and such a readjustment of faith as will leave out that which is distinctly divine in its origin and soul-saving in its results.

Training Schools for Christian Workers.—Wherever young people are grouped together for study, and the Christians among them are united in organized work, there we have a natural and helpful school for Christian workers. Nearly all of the academies have their Christian Endeavor Societies or Christian Associations. The committee work, work for new students, caring for strangers, personal work in leading fellow-students to Christ, conducting Sabbath schools and meetings in the surrounding neighborhood,—these are schools for work which have given to the Society of Friends hundreds of her leaders in Christian work. Of course, much of this work is often done where there is no academy, but it may be more extensive and effective where there is such an institu-

tion, with teachers of that noble and spiritual type with which so many of the academies have been blessed. These same teachers are now usually trained in college Christian association work, and bring the spirit and methods of the best work for young people.

Awaken Permanent Interest in Moral Reforms.—Many young people have, while students in the academies, been awakened for life by the message of some true reformer. If the local meeting and the academy be in close co-operation there can be no better opportunity for enlisting workers, many of whom will become leaders in moral and social reforms. Here the influence of teachers, ministers and a body of mature Christians has the unchallenged right of way in determining the attitude of young lives toward the great moral problems of the day.

Aid the Cause of Missions.—Were I asked what can be done to increase and make permanent the interest in missions in the Society of Friends, I should answer that, aside from the quickening of the spiritual life of the membership, nothing better can be done than to insure the permanency and growth of our academies, and then utilize them in enlisting workers for the evangelization of the world. Geographical, historical and literary studies naturally speak a missionary message when interpreted by a Christian teacher. A mission study class in every Friends' academy—if carried on somebody's heart—would soon answer the call of many missionary boards for workers, and in a longer time would help replenish the mission treasuries. Recalling from memory the workers who have gone to the mission field from Iowa Yearly Meeting during the past five years, at least three-fourths of them have at one time been students in some Friends' academy.

Help to Hold the Young People to the Work of the Society of Friends.—In almost every academy there is a rare opportunity for the local Friends' meeting to place its heart close to the lives of the young people. If the principal and teachers be not leaders in turning the "heart of the fathers to the children and the heart of the children to the fathers" in the work of the Church, they are missing the best opportunity of their lives. Whether young people are to give their lives to rural pursuits, to business, to the professions or to more direct lines of Christian work, if they may but pass on to their life callings through a good Friends' academy, or similar institution, where teachers and leading members of the local meeting sympathetically lead the students into the real heart and life of the Society, their very habits of life and thought will be cast into the mold of the principles for which our branch of the Christian Church stands. Although the local meeting has not always had a heart sufficiently warm and spiritual to draw the young people whom God has placed within reach, yet many young lives have gone out from the academies strongly re-attached by conviction and habit to that which is eternal and abiding in our principles. It is suggestive to note the relatively large number of persons connected with Friends' educational institutions who have been students in the academies, and many of

these would not be where they now are did not their convictions of truth and duty hold them against tempting positions with higher salaries. Perhaps we shall never know how much we owe, as a Society, to this class of men and women. According to President Rosenberger's *Souvenir of Friends' Schools*, seven out of nine of the presidents of Friends' colleges (in 1899) have been students of Friends' academies or boarding schools. So long as the Society of Friends has a mission in the world—and it is not yet approaching its completion—let her never give over the training of her own young people and of holding them to her ideals during the most impressionable and critical period of their lives.

* * *

When a struggling academy is seen on the prairies, where hot winds sometimes scorch the crops and send a tremor to the hearts of the farmers who have sacrificed so much for the little lighthouse in the community, one has no blame, but only thanksgiving for brave hearts which have wrought nobly. There ariseth the prayer that the same Father who has planted these trees whose leaves are for shade and healing, and whose fruit is for strength and growth, may preserve them from the axe of poverty. And may the hearts of those who have money be moved not only to save these academies from the auctioneer's block (a fate not unknown), but to bless them with gifts which will enable them to increase their power and usefulness.

But what shall we say of some struggling academies which look out over fields of waving grain, orchards of choicest fruits and pastures, which feed herds of short-horn cattle and blooded horses? There is needed in some such communities a revival of that same spirit which, with spiritual vision, laid the cornerstone of these institutions in prayerful purpose and sacrificial toil. Lack of endowments, combinations with public schools (better than entire surrender), witness more often to a lack of an appreciation of an academy than to poverty.

As an aid to the solution of the many problems which press upon our branch of the Church, as an opportunity for inculcating enduring principles, as a school for Christian service and as a practical force for the accomplishment of our mission in the world, we can do nothing more effective than to hold fast to our academies, relieve them of financial burdens and give them endowments sufficient to insure their perpetuity and growth.

* * *

Some months have passed since much of the above was written. Still the appeal for our academies and the exhortation to those who have power to help them burns within my heart. In the meantime the good news has come that the friends of Fairmount Academy have nobly rallied to the call for an endowment fund. What one community has done many others can do. The spiritual instinct which led the fathers and mothers to plant these academies in village, town and country did not lead them astray.

30 Koun Machi, Mita, Shiba, Tokyo, Japan.

PENAL REFORMS IN AMERICA.

We print the second part of a communication by Edward Grubb, secretary to the Howard Association, with respect to some new developments of criminal law in America which he desires to see imitated here. It must not be assumed that in all respects the methods of the administration of criminal law in that country are better than our own. As to some matters the contrary is nearer the truth. For example, many of the American prisons are altogether inferior to ours; and the people of that country have much to learn from us as to the separation and classification of offenders and other matters. The points made by Edward Grubb would not be read with a due sense of proportion, if it were not recognized that England, which was a pioneer in this region, still keeps, as to some matters, well to the front of the movement, and that the Prison Commission, at all events in recent times, has been singularly receptive of new ideas and methods. In the whole domain of criminal law, there is going on, the world over, a veritable revolution. The fundamental conceptions are being subverted or shaken, with the result that novelties which the "classical school" of criminologists or reformers, such as Howard or Romilly or Mackintosh, could not have dreamt of are being introduced—changes for the most part dictated by a conviction that the State must prevent, as far as possible, crime in its inception as well as punish it when committed; changes which tend to withdraw young offenders from the range of the criminal law; measures for the protection of prisoners when set free. One of the most promising innovations is the introduction of the parole system of conditional liberation, as described in Edward Grubb's previous letter, which we published the other day, and found chiefly in the Northern and Middle States of the American Union. Some features of the system are familiar enough—for example, the release of prisoners who have behaved well before the nominal period of imprisonment has expired, and the liability to be rearrested if the conditions of their licenses are broken. What is novel is the employment by the prison boards in some American States of "parole officers," whose duty it is to interest themselves in prisoners who are released on probation, and to watch over and advise them at a critical time. What is no less novel and valuable is that these officers and local committees endeavor to help prisoners to get employment. In fact, few of them are released until they have been promised work. This is favorable to good results. "As a prisoner," it is justly remarked in the report of the State Commission of Prisons of New York, "is not paroled until the board is satisfied that somebody is ready and willing to give him employment, he has a much better chance to get along than the ordinary convict."

It might at first blush seem that such a system was open to the objections urged against the ticket-of-leave system, which, it was said, put the licensee in a false position almost incompatible with his making a fresh start in life. According to Edward Grubb, the

American system works quite otherwise. The parole officers do not seem to be fussy and meddlesome; the surveillance which they exercise is not so close as to be offensive and prejudicial to the culprit's opportunities of recovering his lost status; it interposes a useful stage between the prison life, with no liberty and no responsibilities, and the position of those who must help themselves if they are to be helped. Certainly the figures as to the results of the parole system given by Edward Grubb are encouraging. With only a few changes in our criminal law, the best points of the system might be adopted here. The secret of its success lies mainly in the character of the officers and the zeal of the local committees; and what has been done by the Discharged Prisoners' Aid Society is a security that voluntary agencies, fully efficient, could be found. Just a year ago there appeared in *The Times* an account by Alice Henry of "the first legally constituted juvenile court" established in Adelaide; and our correspondent to-day describes the attempts elsewhere to imitate an institution intended, as far as possible, to keep juvenile offenders free from contamination with their elders who are experts and veterans in crime. It often happens that the time spent by a boy or girl in the police station or court, in the presence and proximity of hardened offenders, and listening to one story of crime after another, is mischievous and depraving. Something has been done in this country and in Ireland to mend matters, and we reported, only on Monday last, the efforts of the State Children's Association in this direction. In several cities of America separate courts for children's cases have been at work for years with signal success. It is plain from our correspondent's account that a necessary complement to such courts, certainly in large cities, is the appointment of "probation officers" or officials, by whatever name described, whose business it is to look into the history of each case, verify the statements, often grossly false, made to the judge, question the employer or teacher as to the child's past, and ascertain what is best for its welfare. Attached to some of our police courts are a few benevolent persons, missionaries and others, who do work of this kind. But, if the state is to fulfill its duty in cutting off the supply of criminals and preventing their manufacture, the matter must be taken in hand more systematically than it has been, and with new appliances. The judge, the gaoler, the policeman and the hangman do not suffice for a perfect criminal administration. One or two societies have done excellent work not unlike that which Edward Grubb describes. In large towns there is need of a great extension of their labors.

Edward Grubb's communications look exclusively at one side of criminal law. They do not direct attention to another side, which a soft-hearted generation is apt to forget. We should be glad to get hints from America, or indeed anywhere, as to the treatment of the incorrigibles whose release from prison is a mockery, and to whom crime is a profession as much as bricklaying or carpentry is to others. Legislation has made some slight progress towards a firm

and rational regimen for such irreconcilable enemies of society. It has not yet had the courage to do all that facts dictate. It would be to the honor of our Parliament if it were to be the first to act with vigor in regard to a class of offenders who are themselves not amenable to good influences, and who sedulously demoralize others. Towards such, a policy of leniency is a pestilent superstition. Among the inmates of every gaol there is a small minority of inveterate offenders, whom it is folly to release without obtaining security against their probable, almost certain, future misconduct.—*London Times*.

THE MOHONK INDIAN CONFERENCE.

The twenty-second Conference of Friends of the Indian met at the Mountain House by invitation of Albert K. Smiley and wife, on the 19th, 20th and 21st of Tenth month, 1904, about one hundred and fifty members being present. A report of the work done by the government during the past year was presented, and Commissioner Jones spoke of the decrease of rations issued and other matters.

Earnest addresses were made in behalf of education for the Indians, homes for those in Northern California, irrigation in Arizona and the exclusion of the liquor traffic from the Indian Territory and Oklahoma.

The conditions in Porto Rico, Hawaii and the Philippines were eloquently set forth by men who had been there and knew whereof they spoke, and finally the following platform was adopted as conveying the "sense of the meeting":

PLATFORM OF THE TWENTY-SECOND ANNUAL LAKE MOHONK CONFERENCE OF FRIENDS OF THE INDIAN AND OTHER DEPENDENT PEOPLES.

The twenty-second annual Lake Mohonk Conference of the Friends of the Indian rejoices that so much has been accomplished under the wise action of the national government in bringing the descendants of the aborigines of our land to the enjoyment of education, justice and equity, and to some of the benefits of our civilization, while the dependent peoples who have recently come under our care have been provided with nearly everything that has thus far been possible to improve their condition and to prepare them for the privileges and responsibilities of their new relations. We are encouraged to hope that nearly all the difficult problems with which these various wards of the nation have been surrounded will, ultimately, and perhaps speedily, meet with satisfactory solutions. For the Indians we feel that our paternal care must be continued for some time to come, while to prolong it unduly will result, as such care always does, in weakness and permanent injury; while for the people of our insular possessions we must guard against the dangers of too much regulation on the one hand, and of indifference and neglect on the other. The experience of our people in Alaska shows how easy it is for our Congress to fail to act upon important interests that happen to be remote.

We desire to reaffirm the statement made last year, that "in dealing with the Indians the objects to be accomplished are no longer questioned; they are the abandonment of the reservation system; the discontinuance of Indian agencies; such education of all Indian children as will fit them for self-support and self-government; access to the courts for the protection of their rights; amenability to the law in punishment of their crimes; the same liberty that white men enjoy to own, buy, sell, travel, pay taxes and enjoy in good government the benefits enjoyed by other taxed citizens; and by these means the speedy incorporation of all Indians, with all the rights of citizenship, into the American commonwealth."

In continuation of the foregoing, it is the sense of this Conference that the initial steps should soon be taken by Congress looking to the closing up of the business of the Indian Bureau, so soon as it may safely be done, leaving to the operation of the laws of the nation, and of the several States and Territories the protection of the Indians in their rights of person and property, the education of their children and in securing to them the privileges and responsibilities of citizenship.

The different conditions found in different localities should be carefully considered in whatever action may be taken in the interests of education and in the regulations of property. In all situations the common schools, for both white and Indian children, should be extended and safeguarded so as to provide for the education of all children to prepare them for good neighborly citizenship, while the evils of race prejudice are, so far as possible, avoided. Where the local authorities of state and country are unable to provide these, the general government should make adequate provision for the proper educating of its citizens. Day schools for Indians, where such are necessary, should be extended. Reservation schools and Indian boarding schools must be continued for some time to come, but, nevertheless, we believe they should not be enlarged nor increased in number, nor heavy appropriations made for permanent improvements. The policy of education, whatever its details may be, should ever have in view the strengthening of family ties, and the developing of the sacred relation of the home. This fundamental unit of American civilization should be fostered among the Indians as well as among ourselves.

Indian industries should be fostered by every practicable means. Instruction in agriculture and the useful arts should be liberally given them; especially should such of their native industries be encouraged as illustrate their distinctive abilities.

OUR ISLAND POSSESSIONS.

The Conference is gratified with the progress that has so far been made in the education and development of a portion of the inhabitants of the Philippine Archipelago. We especially commend the wise system of education that has been put into successful operation there. We would urgently recommend the extension of this system until the people shall all

receive the inestimable advantages that will result from it. By these they will be prepared for the important career that awaits them, both in their own government and in their relation to the nation.

We ask our government to give especial attention to the industrial development of these islands and, as being of the greatest importance to them, to speedily provide for the unrestricted entry of their products to the markets of the nation.

We commend the wise action of the government in the revision of the laws of Porto Rico and in the establishment of an admirable system of education there. We are unable to suggest any improvement in this system, but we strongly urge the expenditure by our government of whatever sums may be necessary to secure the advantages of education to all the children of the island. At the present time but one in five of the children of school age receive educational advantages. We are aware of the seriousness of this undertaking, but we are convinced that the end will fully justify the means.

The conditions in Hawaii are so different from our other islands that quite distinct problems are there to be met. The large Asiatic population already there places upon the government a serious responsibility for such an education of their children as will prepare them for the duties of citizenship. More urgent laws should be speedily enacted and efficiently enforced that will conserve virtue and restrain vice. We recommend to Congress such action as may be necessary to secure the use of the English language in legislation and the courts as will comply with the conditions already stipulated.

In all our island possessions we are glad to find that we can unhesitatingly congratulate the country upon the fact that our government has sent to them so many earnest, zealous, highly trained and capable young men to meet and solve the difficult problems that have confronted them. This gives a hopeful evidence that our connection with these peoples will result to their great advantage and to our own. We feel that it is our duty to develop in all our dependent peoples whatever is strong and good in them, instead of endeavoring to cast them into the mold of our own racial characteristics, believing that thereby they may contribute to mankind something of permanent value.

The real duty before us with all dependent peoples is the upbuilding of character. This must be accomplished by the combined influences of religion and education. Our government can provide for the latter, but it devolves upon the Christian people of our land to see that the vast interests of religion are not neglected.

To pander to evil will not suppress it. To call evil good does not change it. To set one evil over against another will not counteract it. To excuse, condone or palliate it will not destroy it. The way to defeat the wrong is to exalt the right. The way to keep the devil out is to keep Christ in.—*United Presbyterian.*

Some Views on Present Day Topics.

"THE ONE SHALL BE TAKEN AND THE OTHER SHALL BE LEFT."

BY E. B. MENDENHALL.

Readers of THE AMERICAN FRIEND will, no doubt, remember that a few months ago two editorials and an article by one of its contributors were published, commenting on certain declarations made by Christ in His singularly interesting discourse found in the twenty-fourth and twenty-fifth chapters of Matthew. And though they were not just alike in idea and exegesis, they were interesting, nevertheless, for the reason that they directed thought to the discourse as a whole. True, some of these utterances may seem incoherent—detached from anything antecedent or that follows and obscure in meaning. Witness the following as an example: "And they, answering, say unto Him, where Lord?" "And He said unto them, Where the body is there will the eagles also be gathered together" (Luke 17: 37). But in Matt. 24: 28, "Whosoever the carcass is, there will the eagles (vultures, soar) be gathered together." If one would know how generally understood is the statement, "Where the carcass is, there will the eagles be gathered together," let him ask his friend what, and how much, does Christ mean by it; and almost invariably the answer will be: well, I don't know. What do you think? And quite likely the answer, though you ask a hundred, will be much the same. Does one ever hear a minister announce this deeply significant text as one on which he would preach a sermon?

The question and the answer to it are ingeniously elliptical. Supply the ellipsis and we may read: "And they, answering, say unto Him, where, Lord, shall the ones not taken be left?" "And he said unto them with the body—the carcass—with those who are saying: Lo, there! Lo, here! Behold he is in the wilderness! Behold he is in the inner chamber." The false prophet, the false Christ, is the carcass, the (dead) body; and to him will be gathered together the ones that are left, just as eagles—vultures—gather about dead bodies. The impure will seek companionship with impurity. No, the question is not where shall the one *not* left—at the mill, in the field—be taken? That question had already been settled in the thrilling, soul-enrapturing declaration, "Then shall they see the Son of man coming in clouds with great power and glory. And then shall He send forth His angels and shall gather together His elect from the four winds, from the uttermost part of the world" (Matt. 24: 30, 31).

No, Christ's "elect" do not seem to be contemplated in this scene as seeking a place or "body" unto which they would gather, but rather as being sought out and gathered together by the holy angels—gathered to Himself—our coming King. Yes, His elect—the ones that shall be taken—are contemplated even as resting in sleep, but as having their lamps and oil with them, ready at any moment, though midnight it

may be, to hear and respond to the cry, "Behold the bridegroom!"

"In that day," "in that night!" With what consummate wisdom are the two measures of time—day and night—used. For since His "glorious appearing" is to girdle the world simultaneously; and since one-half of our globe is perpetually passing through the night period, His revelation will be "in that day" to half of the world, to the other, in that night, yet at the same moment (Mat. 24: 27). With some it may seem difficult to reconcile this visible, outward coming of the kingdom, accompanied with brilliant manifestations of power and glory, with the statement, "For lo, the kingdom of God is within you" (Luke 17: 21). No manifestation of power and glory in this exsistant, internal kingdom. On this text the spiritualist builds his belief in spiritualism—verily a slender foundation. Read the marginal reading, R. V.: "In the midst of you." If Jesus Christ could say of Himself: "I am the resurrection," "I am the way," "I am the truth," "I am the door," "I am the light of the world," He could also have said to those Pharisees, "I am the kingdom of God," here in your midst, within or among you as a people. Such a rendering is supported by the language employed by Christ when he sent out the seventy by twos "into every city and place whither He Himself was about to come." . . . "But into whatsoever city ye shall enter, and they receive you not . . . say unto them, howbeit know this, that the kingdom of God is come nigh unto you." Yes, He Himself was that kingdom come nigh to those cities and places to which He had sent His disciples. He, the kingdom, was, or soon was, to follow, coming "nigh unto" either in distance or time. Repeatedly Jesus denounced the Pharisees as hypocrites. And therefore if his statement to them, "the kingdom of God is within you," is to be understood as does the spiritualist, and even as do many others, it follows that hypocrites have within their hearts—their souls—the kingdom of God! How palpably absurd! No, the answer Christ made to the Pharisees touching the coming of His kingdom need not enter into the consideration—into the interpretation—of the seemingly obscure, hidden sayings of Christ, uttered in this immeasurably important discourse. And for us to get hold of the startling truths it contains is one thing, but quite another for them to get hold of us.

Marshalltown, Iowa.

The *Wine and Spirit Gazette*, the recognized organ of the trade, says in its issue of Tenth month 14th, that "the McCumber pure food bill, the substitute for the Hepburn bill, pending in the Senate, will again be pushed at the coming session of Congress by the same aggressive and resourceful interests that previously advocated" its passage. The *Gazette* declares that the liquor trade is opposed to the bill in its present shape. This discussion of the liquor question arises at a time when the information about the sale of poisonous liquor comes to light in New York.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main St., Haddonfield, N. J.

"But life shall on and upward go;
Th' eternal step of progress beats
To that great anthem calm and slow
Which God repeats."

The Executive Committee of the Temperance Association of Friends of Philadelphia Yearly Meeting held its monthly session on the 24th, with an attendance of many members.

Friends throughout the United States desiring temperance literature for wise distribution, can be supplied by addressing the editor of this column. Friends in the vicinity of Philadelphia are asked to assist in this important duty. A varied assortment is always found at 20 S. Twelfth Street, Philadelphia. There was great concern expressed that some Friend should feel it a duty and privilege to be chairman of the Committee on Coffee Stands, and attend to their opening throughout the city. A letter addressed to J. Snowdon Rhoads, 20 S. Twelfth Street, Philadelphia, upon this subject, will receive immediate attention. A letter to the clubs of Philadelphia has been prepared by the Literature Committee.

Arrangements are being perfected whereby Friends may keep in immediate touch through the Anti-Saloon League and the Reform Bureau, with the course of reform measures which will come before the State Legislature and National Congress this winter. We trust all may co-operate with these agencies by promptly sending letters, petitions and, in some cases, even telegrams and telephone messages to their respective representatives in these bodies. We feel that this can be made a great source of information to Friends, while at the same time it cannot help doing good, as similar work has done for reforms which Friends have labored for in the past.

On Sixth-day evening, during Kansas Yearly Meeting week, a meeting was held devoted to the subject of "Temperance." Dr. George E. Wright, of Stella Friends Academy, O. T., gave a strong address, which was well received. His theme was the Christian's duty in bringing about the legislation for good, for which we have been praying these many years. Alice Shinn illustrated the amount of money expended for luxuries and other commodities by a ribbon exercise. Mary Sibbitt gave a very encouraging report of the work for the year. Mahlon Perry read the first nine verses of first chapter of Joshua as our word from God on this subject. The officers for the year are: Chairman, Mary E. Sibbitt, Hutchison, Kan.; corresponding and recording secretary and treasurer, Alice Shinn, Wichita, Kan.; educational secretary, M. S. Fellow, Alva, O. T.

It is announced that an aggressive campaign will be made at the next session of the Pennsylvania Legislature to obtain a law giving local option in the various wards of the cities; a law that is said to be in successful operation in Ohio.

At last the Church is rousing itself to direct contest with the one great evil that more than all others has hindered its advance and negatived its work. We are to have pledges instead of platitudes, speech instead of silence, direct action instead of vague negation. The young people's societies are going to work against the young people's destroyer.

Dr. H. H. Wiley, chief of the Government Bureau of Chemistry, Washington, D. C., says: "From what we have heard from dealers in whisky I am led to believe that fully 85 per cent. of the ordinary whisky of commerce is the adulterated article. It is a fraudulent transaction and should be prevented. It is my opinion that pure whisky, except in the most moderate quantities, is an injury to the human system. How much more so, then, must be this adulterated compound?"

How does beer rank as an "Apostle of Temperance?" On all sides we hear the cry, "If we would have the country temperate we must make it a universal beer-consuming country." This claim of beer as a reformer, to turn men from drunkenness to temperance, is the most absurdly pretentious and false claim it makes. If there is any one place in which it proves itself more a "lying beer" than any other, it is here, for if there is any foe to true temperance it is lager beer. It is the decoy duck of the liquor traffic. It is impossible for any man or woman to drink lager beer and remain wholly free from the appetite that finally will destroy those who indulge it. The inexorable law of drink is that the appetite will grow upon what feeds it. To indulge the thirst for alcohol in any form is to create a stronger desire for it. There is enough alcohol in lager beer to incite a desire for more, and it will require a larger and larger amount to gratify that appetite until the time will come when the demands of the system will not be satisfied with the amount of spirit in beer, and heavier liquors will be resorted to. God forbid that this country should ever be evangelized by beer, for it can never be what its advocates would have us believe it is, the "Apostle of Temperance."

A TIMELY SUGGESTION.

One summer afternoon in 1845, Abraham Lincoln made a temperance speech at the "South Fork School House," sixteen miles from Springfield, Ill. He urged total abstinence, and invited the people to sign a pledge which he had written and had signed himself. That pledge has been discovered and revived and is used in the Gospel Temperance Department of the Anti-Saloon League. More than 200,000 have signed it since the Lincoln Legion was launched at Oberlin, on Tenth month 21st, 1903.

It is suggested that on the World's Temperance Sabbath, Eleventh month 27th, Abraham Lincoln's pledge be presented at your church service, Sabbath school, or Young

People's Society, or better still in all of them. Write at once, with stamp, for free sample of "Lincoln's Pledge," to Howard H. Russell, 110 East One Hundred and Twenty-fifth street, New York City. The following is the wording of the pledge of the Lincoln Legion:

"I hereby enroll with the Lincoln Legion and promise, with God's help, to keep the following pledge, written, signed and advocated by Abraham Lincoln:

"WHEREAS, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

CALL OF THE NATIONAL CONVENTION OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

Dear Friend: The organization known as the Woman's Christian Temperance Union, that has for thirty years been striving in many ways to make the world safer for our boys and girls, especially by the abolition of the drink traffic, will hold its national convention in our city, November 27 to December 4, 1904.

It is nineteen years since Philadelphia has had the privilege of welcoming the national convention. It was not without prayerful consideration that our membership assumed the responsibility of inviting these five hundred delegates to become their guests, feeling confident that many besides our own members would cheerfully respond when the need of financial aid was presented to them.

The local unions are doing everything in their power to make the convention a success. As co-workers with you in the upbuilding of Christ's Kingdom, we ask your practical sympathy and hospitality for these Christian women, and trust you will facilitate the work of the committee by a contribution at an early date.

Very truly yours,
SUSAN G. MCFARLAND,
Chairman of Finance Committee.

1314 Franklin Street, Philadelphia.

A very cordial invitation is extended to all interested to attend the sessions of the convention at the Baptist Temple, Broad and Berks Streets, Philadelphia.

POISON AS WHISKY.

The death of seventeen men who drank the vile whisky sold in one New York saloon, with the arrest of the proprietor and the Coroner's examination of the stuff sold for whisky, gives wide currency to information about such poisonous concoctions which the National Pure Food Association and various medical and other societies have laid before Congress any time these ten years.

The Coroner discovered that it is a common practice in New York for saloons to manufacture their own whisky from chemicals, and that in many instances wood alcohol, a deadly poison, forms a part of the concoction. He also came into possession of one of those secret manuals used in the cheaper trade, which gives recipes for making all kinds of liquors

and wines by the use of chemicals and cheap spirit. These manuals, named barkeepers' friends or assistants, are widely used not only in New York, but all over the country. A low-grade spirit, distilled from potatoes or potato rinds, or almost anything that may be fermented, which is almost poisonous in itself, is the basis of this "rat poison," as it is called. With the addition of oil of rye and several other chemicals, a barrel of whisky is manufactured on the spot which costs the mixer a cent a drink "if it is made bad, and two cents if it is made good," according to the Coroner. This is sold to the unfortunate consumer for ten cents. As a profit of from 400 to 900 per cent. is rare in a legitimate business, it may be readily suspected that millions of the people are being subjected to a process of slow or quick poisoning in this country.

The National Pure Food Association and those who were behind the pure food bill which was stifled in the Senate at the last session of Congress tried to give the Federal Government oversight of all liquors and drugs offered for sale in the United States, but powerful interests blocked the way in the Senate. When the bill comes up again at the next session the pure food associations everywhere should strengthen the hands of the sponsors for the bill. Many people are no doubt killed every year by whisky which is "good" or pure, but those physicians and others who have studied the doctored whisky abuses are confident that the victims of pure whisky are a small contingent compared with the myriads who are killed, rendered insane or made chronic invalids by poison sold as whisky.—Philadelphia *Public Ledger*.

THE CANTEEN.

As in former years so this year the inspectors of the United States army are reporting in favor of restoring the canteen, or official place for the sale of intoxicating drink to the soldiers. Inspector-General Burton sums up the argument in the statement that "It seems to be almost the unanimous sentiment of the army that the one thing lacking to meet the soldier's wants and tastes is the canteen feature. The absence of this leads to sickness, the commission of military offenses, desertion and other crimes, as well as impaired discipline, by driving men to resort to low dives and grogeries that have sprung up, like mushrooms, around military reservations since the prohibition law was enacted." It is also reported that the Association of Military and Naval Surgeons of the United States unanimously adopted a resolution recommending restoration of the canteen. We have no doubt that these army officers and surgeons are honest in their opinion and they have a right to express it. Army officers are not unanimous, however, and there are high officers who are entirely opposed to the restoration of the canteen. We think this is a proper subject for consideration and the fullest light should be thrown upon it. There are several things that incline us strongly against the canteen. For one thing, Congress appropriated a

million and half of dollars to provide for the army suitable places of recreation and social amusement without any bar attachment: what has been done in this direction? has any use yet been made of this money? If not, then let us hear no talk of a canteen until some better thing has been tried. Further, is intoxicating drink "the one thing lacking" to meet the wants and tastes of the army? Does "the absence of this lead to sickness"? It is commonly thought that the presence of such drink leads to sickness and crime rather than its absence. What do our leading railways think of this matter? Do they provide places where their employes can obtain drink while they are on or off duty? So far from doing this they forbid their employes to use such drink, and some of them will dismiss an employe even for entering a saloon. Must the government do for its soldiers what no railway company would do for its employes? It is shocking to our sense of right and decency to ask us to let our government go into the saloon business for its own soldiers. Why not try a better class of men? Cannot our army officers be as successful in controlling their men as our railway officials are controlling theirs? We say again that we are willing to have all light on this subject, but some of the light offered us seems to us to be darkness.

The International Lesson.

FOURTH QUARTER.

LESSON VII.

ELEVENTH MONTH 13, 1904.

JOASH REPAIRS THE TEMPLE.

2 Kings 12: 4-15.

GOLDEN TEXT.—We will not forsake the house of our God.—Neh. 10: 39.

DAILY READINGS.

Second-day, Eleventh mo. 7.—Joash repairs the temple. 2 Kings 12: 4-15.

Third-day, Eleventh mo. 8.—Another account. 2 Chron. 24: 4-13.

Fourth-day, Eleventh mo. 9.—Repaired by Josiah. 2 Chron. 34: 1-12.

Fifth-day, Eleventh mo. 10.—The ransom money. Exod. 30: 11-16.

Sixth-day, Eleventh mo. 11.—Willing gifts. 1 Chron. 27: 6-17.

Seventh-day, Eleventh mo. 12.—A widow's offering. Mark 12: 38-44.

First-day, Eleventh mo. 13.—Love for God's house. Psa. 122.

Time.—Joash reigned 836-796 B. C.

Place.—Jerusalem.

Rulers.—Jehu, king of Israel; Hazael, king of Syria; Shalmaneser, king of Assyria.

Parallel Account.—2 Chron. 24.

Prophets.—Elisha in Israel, and Zechariah, son of Jehoiada, cousin of Joash, in Judah. This was not the prophet of the book of Zechariah.

Through the influence of Athaliah the worship of Jehovah had become greatly neglected, and the worship of Baal flourished. Now, after her deposition, and the accession of Joash under the influence of Jehoiada, the high-priest, there was a revival of the true religion.

4. "Jehoash." Another form of Joash. "The priests." See 2 Chron. 24: 5. "All the money of the hallowed things that is brought into the house of the Lord in current money, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of the Lord." R. V. The money is in three classes:

(1) That which was of the nature of a poll tax; (2) that which was assessed; (3) free-will offerings.

5. "Every man from his acquaintance." R. V. Collections were to be made from those who were known to the priest. Compare 2 Chron. 24: 4. "Breaches." The walls had been neglected and breaches had been made.

6, 7. "Three and twentieth year of King Jehoash." That is, of his reign; this would make him about thirty years old. "The priests had not repaired the breaches." We are not told why, though it is clear from verse 7 that they had been receiving money to be applied for that purpose. Nothing is intimated of any wrong doing; it seems to have been due to want of interest. It is also possible that it was found to be a greater undertaking than was thought, and there were not funds enough in sight to warrant them, as they thought, in beginning the work. They do not appear to have been blamed. If they gave an explanation, it seems to have been satisfactory. "Now, therefore, take no more money." R. V. As we should say, now, do not make personal solicitations, do not assess.

8. "And the priests consented that they should take no more money from the people, neither repair the breaches of the house." R. V.

9. The result of the arrangement outlined in this verse was that it was seen that the priests could not tamper with the contributions, and that the contributors could be assured that the money would go to the fund to which it belonged. Seeing the money dropped in was an encouragement to others to do likewise. In Chronicles (2 Chron. 24: 9, 10) we are told that a proclamation was made throughout Judah and Jerusalem regarding the matter and that the people rejoiced, and brought in money and cast it into the chest. It was felt now that all that was given would be applied to the great work. The "king's scribe" was the public accountant. Public account should be given of all moneys contributed for charitable and mission purposes, and vouchers should be produced. Those who give are entitled to this. Some individuals, and some associations in our own day, could well follow this example in Old Testament history.

11. "The money being told." "Told," past tense of the old English verb "to tell," which means "to count." The modern word "bank-teller" retains this meaning. The R. V. is better. "The money that was weighed out." Compare 2 Chron. 24: 11. "And they paid it out to the carpenters and the builders." R. V. It is clear that the money was not paid to the laborers directly, but through the hands of "those that had the oversight," or, as we should say, the contractors.

12. The list of workmen in this and in the preceding verse gives an idea of how great was the dilapidation of the temple. "And for all that was laid out for the house to repair it." The overseers or contractors not only paid the workmen, but bought the materials.

13. There is an apparent contradiction between

this verse and that in 2 Chron. 24: 14. The most probable explanation is, that the writer of Kings mentions certain vessels which were not made, while the writer of Chronicles mentions certain vessels, etc., which were made.

15. "Reckoned not with the men." They were so sure of their honesty that no bonds or accounting was required.

PRACTICAL THOUGHTS.

1. The place of worship should be kept neat, comfortable and attractive.
2. Giving begets giving.
3. Giving arouses interest in the giver.
4. "It is more blessed to give than to receive."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR ELEVENTH MONTH THIRTEENTH.

OUR PARTNERSHIP AND FELLOWSHIP.

1 Cor. 12: 28-31; 13: 1-13.

Second-day, Eleventh mo. 7.—One fold. John 10: 16.

Third-day, Eleventh mo. 8.—One body. Rom. 12: 4, 5.

Fourth-day, Eleventh mo. 9.—One in Christ. Gal. 3: 26-28.

Fifth-day, Eleventh mo. 10.—One temple. Eph. 2: 15-22.

Sixth-day, Eleventh mo. 11.—One faith and baptism. Eph. 4: 4-6.

Seventh-day, Eleventh mo. 12.—Christ all. Col. 3: 11-15.

Our readings for the week might all be taken as notes on the first chapter of the first epistle of John. There we read of the fellowship of believers one with another, and with the Father and His Son, Jesus Christ. We are fortunate in the accuracy of the translation of the word that John used which suggests oneness, community of interest; for our good old English word, fellowship, meant originally the laying together of the fee or property of each so as to form a common stock.

The treasuries of heaven seem hardly to suffice to contain the blessings of God's children, since "the whole earth is full of His glory," and "all things" are ours, brought within our reach by the grasp of that faith that Christ came to impart. He first showed His fellowship with us, sharing our nature and living under the limitations of the flesh in order that in the midst of what we too often make the excuses for our shortcomings He might lead us into a triumphant fellowship with the Father.

We read of the disciples whom our Lord chose, and clearly their principal relationship was with Him as Teacher and Master; but we are sure that their companionship with one another meant much to them, and it is this, no doubt, that Christ emphasized when He declared that all His sheep should become "one flock" (R. V.); and the Christian who fails to enter the fold of some portion of this flock strives against one of the fundamental laws of human life, which is that the two or the many who are agreed shall walk together.

Paul makes use of various figures: the body, the grafted branch, the temple of living stones; each declaring mutual dependence and mutual capacity

for helpfulness. The lonely toiler wearies and the unstayed hand droops before the battle is over. "Two are better than one. If they fall, the one shall lift up his fellow; but woe to him that is alone when he falleth."

The Church is "the body of Christ"—His bride. It is not a matter of indifference to any member of the Church that she is charged with the duty of raising the standard of personal righteousness or of neighborhood spirituality or of the national conscience, or that the carrying of the Light of Life into the dark places of the earth rests with the Church. For the Church is but the sum of all individual consecrations and obediences: it is the fellowship of the saints of whom we are called each to be one, not alone, but in that giving and partaking that makes all within the body minister and ministered unto.

Missionary Department.

[Communications for this department should be addressed Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

KINDLY REMEMBERED.

KOTZEBUE, ALASKA, Tenth month 15, 1904.

Dear Friends: Hearts of all were gladdened on the 6th by the arrival of our supply vessel, and for several days the mission steam launch and about a score of native boats were busy unloading the one hundred and seventeen tons billed for this port. Three-quarters of this tonnage was due to the new school house sent to us this season. The lumber arrived in such a wet condition that it is doubtful if the building can be erected this season.

As usual much pleasure was received in opening boxes sent to us by different California meetings, as these contained many kindly remembrances to missionaries and hundreds of articles that will bring joy and gladness into many Esquimo homes. A unique feature is the "work bags" sent by San Jose, San Francisco and Berkeley, containing personal remembrances, and, like little "Jack Horner," at stated intervals the missionary is expected to "put in his thumb and draw out a plum." These oft reoccurring gift days do much to lighten the tedium of the long winter season. We pray His richest blessings upon all those who have by expenditure of time, labor and means made possible the sending of such a generous supply. There were probably as many as fifty calls for medicine yesterday, and one death so far, Albert Sampson, who was brought here ill last spring. His last words were: "I don't like to go through the dark, but don't even murmur, I shall soon be happy with Jesus."

A new feature of work here is the great anxiety that has arisen among natives, as to the spiritual welfare of their relatives at a distance, and we are requested to write and mail letters to their friends and relatives telling them about Jesus, and requesting them to become "Jesus' men." At almost every service some give their heart to the Lord. Some days as many as thirty are converted. We are rejoiced to know that

we are to be numbered among the membership of California Yearly Meeting. Facts of discipline may not be understood, but what is better our people lead consistent Christian lives. At present we have a good standing membership of about 700, mostly Esquimos. We are pleased to know that Bertha Cox is coming with Anna Foster, to help at Deering, and that work there is to be auxiliary to this, under patronage of California Yearly Meeting.

The general health of missionaries remains very good, for which we are truly thankful to the great Giver of all blessings.

Your friends,

DANA AND OTHA THOMAS.

Things of Interest Among Ourselves.

Dr. Murray S. Wildman occupies the chair of History and Economics at Central College, Fayette, Mo.

Anna J. Winslow will continue her labors as pastor in Glen Elder Monthly Meeting Kansas for another year. Her labors the past year have been blessed.

Edward E. Wildman has gone to Fayette, Mo., to occupy the chair of Biology in Central College, made vacant by the very sudden death of Professor Kilpatrick.

George A. Barton gave a lecture to the Friends in Pittsburgh, Pa., on the evening of Tenth month 22d, and acceptably attended the meeting the next morning. Many of our readers will be glad to learn that the meeting in Pittsburgh is regularly held and is growing in attendance and in interest.

Eugene Wilson, a minister from Emporia, Kan., attended meeting at Fruitland, Kan., the 22d and 23d ult., and held four services. His preaching was in the power and spirit of God. Many hearts were touched and some yielded to the Master's call.

The reorganization of the Executive Committee of Kansas Yearly Meeting is as follows: L. Clarkson Hinshaw, president, 241 Indiana avenue, Wichita, Kan.; Nathan Brown, vice-president, Cherokee, O. T.; Josiah Binford, treasurer, Wichita, Kan.; Eusebia S. Couch, secretary, Sterling, Kan.; Josiah Butler, general superintendent, Barclay, Kan.

An event of interest in two Yearly Meetings occurred at Cranston, R. I., on Tenth month 12th, in the marriage, according to the honored usage of Friends, of Alice C. Earle, of Fiskville, R. I., and Seneca H. Stevens, of Poughkeepsie, N. Y. Both of the contracting parties are ministers, the former being pastor in the meeting at Anthony, R. I. Their address for the present is Fiskville, R. I.

A series of meetings is being held at Monkton Ridge, Vt., conducted by Walter S. Aldrich and James Renfrew. On First-day, the 23d ult., the enthusiasm ran high. Many prayers found utterance and the gospel was preached with power. In the evening nearly forty gathered around the altar of prayer, including three or four young men and some young women who came for the first time.

Dover Quarterly Meeting was held at Sandwich, N. H., on the 22d ult. It was well attended and a living message was preached to the people. The meeting at Dover is not held, though the large ancient meeting house in that city is opened once in the year when the Quarterly Meeting comes there, as it does in the Fourth month. There ought to be power enough to build up a living congregation in this old centre of Quakerism where the house sits waiting for people to come in.

Sada Stanley, a minister of the gospel and a missionary from Jamaica, lately spent several days in Des Moines. She attended the Sabbath service and Christian Endeavor meeting, also the Women's Foreign Missionary Society the following Third-day. Sada Stanley had charge of the Sabbath evening service, and made a most earnest plea for an increased interest on the part of all to forward the mission

work in foreign fields. On Third-day her talk to the Missionary Society was helpful, making everyone feel better acquainted with the workers and the needs of the field; and creating a determination in the heart of each to do more for the cause the coming year.

The *Mexican Missionary* for Tenth month gives the following: "The Sabbath before the opening of our schools in Victoria the Catholic priest warned his congregation from the pulpit against sending their children to Protestant institutions, declaring that they were centers of vice and immorality, and adding several other opprobrious names. He evidently went too far for we are far too well known for such things to hurt us, they only reflect on the one who utters them and lessen the confidence of the people in him. At any rate our schools have a better enrollment than ever before at this time of year and many have been turned away. Penn Institute for girls has 125 enrolled, 20 of whom are boarders. Juarez Institute for boys has 48 enrolled with 11 boarders. The teachers in the nuns' school also went from house to house trying to get parents to take their children out of our schools. The only effect was to cause the parents to come and tell us about it."

At New Garden Monthly Meeting, held at Guilford College, N. C., the 22d ult., four persons were received into active membership. A committee, F. S. Blair, Albert Peele and George W. White, were appointed to present a statement correcting the mistake made on page 223 of "Southern Heroes," concerning Isaac Harvey, who is reported as having been disowned by this Monthly Meeting for taking up arms in the Confederate army, and that he was afterward killed in battle. There is no complaint recorded against him. He was never disowned. He was never killed in battle. He was present and gave testimony to what is here written. He is a birthright member, highly esteemed. On First-day the 23d, the meetings were held in Memorial Hall of Guilford College. The room was well nigh full. Mary C. Woody preached an impressive sermon from Psalm 103: 19, "His kingdom ruleth over all." Near the close of the meeting President Hobbs made fitting announcement of the reception of the four new members the day before and tendered them a cordial welcome to the privileges of the church and for service in it.

Canada Yearly Meeting ministers who are located as pastors are as follows: H. A. Sutton, Bloomfield, Ont., Bloomfield Meeting; W. A. Rogers, Wooler, Ont., Wooler Meeting; Mary L. Gowdy, Moscow, Ont., Echo Lake Meeting; W. P. Firth, Pickering, Ont., Pickering Meeting; J. J. Mills begins his service Eleventh month 1st, Toronto Meeting; Frank Cornell, Newmarket, Ont., Newmarket Meeting; Benjamin Moore, Clarksburg, Ont., Heathcote Meeting; John H. Rogers, Meaford, Ont., St. Vincent Meeting; John R. Webb, Effingham, Ont., Pelham Meeting; Charles Walker, Beaconsfield, Ont., Beaconsfield Meeting; Robert H. Rogers, Norwich, Ont., Norwich Meeting; A. A. Colquhoun, Gowrie, Ont., Hibbert Meeting; Harry Parry, Hartney, Manitoba, Hartney Meeting; W. J. Armitage, Battleford, N. W. T., Friends' Colony (meeting not fully organized). Six of the above ministers labor in more than one meeting. A number are supported, altogether, or in part, from their own private resources, which requires most of their time through the week. Some also receive help from the Home Mission funds of the Yearly Meeting.

Josiah Butler, general superintendent of evangelistic work in Kansas Yearly Meeting, reports the following pastors already located for the year beginning Tenth month 16th, 1904: L. Clarkson Hinshaw, Wichita (East Side), Kan.; Daniel S. Pickett, Argonia, Kan.; Asher Mott, Emporia, Kan.; Nathan Ridgeway, Stanwood, Kan.; Robert Norris, Tonganokie, Kan.; Stella Hammond, Pleasant Plain, Kan.; Ira S. Bundy, Sterling, Kan.; Samuel A. Johnson, Lattarpe, Kan.; Francis Liter, Enosdale, Kan.; Benjamin Albertson, Haviland, Kan.; Ellwood Haworth, Spring River, Kan.; Albert Bond, Twin Mound, Kan.; Abijah Pickering, Friendship, Kan.; Robert Brown, Toledo, Kan.; Clifton Ellis, La Fayette, Kan.; David Commons, Independence, Elk River and Bolton, Kan.; Fred P. White, Springdale, Kan.; Robert C. Smith, Edson, Kan.; Elizabeth Howell, Pleasant Valley, Kan.; James M. Steely, Walnut Creek, Kan.; Enos Puckett, Farm Ridge, Kan.; David McFarland, Oak Valley, Kan.; Henry Dalrimple, Antioch, Kan.; Nathan Brown, Stella, O. T.; Ernest Howard, New Hope, O. T.; Parker Moon, Fair View, Mo.; Jeremiah Hubbard, Alba, Mo., and Miami, I. T.; Anna M. Ray, Hillside and Vera, I. T.; J. A.

Griffiths, Ramona, I. T.; George M. McGraw, Elwood, Neb. Several others are considering work, but have not made definite arrangements.

Friends' Bible Institute of Fairfield Quarterly Meeting, Wilmington Yearly Meeting, was held at Martinsville, Ohio, beginning Tenth month the 20th, and continuing four days. Quite a number were prevented from attending the first two days on account of funerals. The sessions gradually increased in interest and number. Four and five lessons were given each day. Robert E. Pretlow gave two lessons, one on "The Basis, Form and Function of Church Organization" and one on "One Baptism." Emma S. Townsend also gave two lessons, "A Study in Ephesians" and "The Purpose of Culture in Relation to Religion." Edgar Stranahan gave an interesting lesson on "The Book of Jonah." Lizzie Miller spoke on the "World's Sabbath School Crusade to the Holy City," taking with her her hearers from our continent, across the Atlantic to the Madeira Islands, Gibraltar and Algiers across the Mediterranean, touching at Constantinople on through to Mt. Carmel, dwelling at length on their wonderful trip through the Holy Land, with stops at places made memorable to all Christians by the life there of Christ. Albert J. Brown gave two lessons, "The Value of Illustration in Teaching" and "Vision and Experience." Elbert Russell, of Richmond, Ind., gave six lessons, "King Ahab," "Sidelights on Israel's History," "The Rich Young Ruler," "The Sons of the Prophets," "The Trials of Spirits," "The God of Our Lord Jesus Christ." Albert J. Brown gave an interesting talk to the children at Sabbath school. He also delivered the institute sermon at the meeting for worship. These lessons showed a wide range of thought, and through all the Holy Spirit was made manifest. The regret was that more of the membership were not present to hear them. The general feeling is that it was a spiritual and intellectual feast. Emma West, Secretary of the Committee.

BIRTHS.

DILLINGHAM.—To J. Irving and Sara Keats Dillingham, Elba, N. Y., Tenth month 11th, 1904, a son.

MARRIED.

GIDLEY-DAY.—At the home of the groom's parents, near Hargrave, Kan., Tenth month 12th, 1904, Constance Day and Roscoe Gidley.

STEVENS-EARLE.—At the home of the bride's brother, James H. Earle, Cranston, R. I., Tenth month 12th, 1904, Alice C. Earle, Fiskville, R. I., and Seneca H. Stevens, of Poughkeepsie, N. Y.

DIED.

BANGHAM.—At the home of her son, in Pocomoke City, Md., Tenth month 21st, 1904, Martha Ann Bangham, aged over 88 years. She became a Christian early in life and was ever ready to do her part in the work of the Master. She served many years as clerk of the Monthly Meeting. She was a member of Dover Monthly Meeting, Clinton County, Ohio.

COGGESHALL.—At his home, near Balbec, Jay County, Ind., Ninth month 8th, 1904, Anuel H., son of Lindley and Hannah (Lane) Coggeshall, in his 41st year.

FRAZIER.—At his home, Gladesboro, Randolph County, N. C., Tenth month 17th, 1904, Solomon Frazier, nearly 88 years of age. He made a public profession of religion when quite young and joined the Methodist Episcopal Church (South). In 1861 he became a Friend because of his strong convictions against war; was conscripted for the Confederate army; suffered severe persecution and punishment at Salisbury, N. C., because he would not bear arms. He departed in the faith, an esteemed member of Springfield Monthly Meeting.

NORDYKE.—At Richmond, Ind., Ninth month 1st, 1904, Bernice, daughter of David Nordyke. She was a birthright member with Friends. She died after weeks of suffering, glad to go home.

RICHARDSON.—At his home in Lewiston, Maine, Ninth month 23d, 1904, Joseph T. Richardson, in the 62d year of his age.

SMITH.—At Indianola, Iowa, Ninth month 30th, 1904, Catherine Morgan Smith, in her 75th year. She was a minister and faithful member of Friends.

"WHACKS."**AND WHAT THEY MEAN.**

When Old Mother Nature gives you a "whack" remember "there's a reason, so try and say "thank you," then set about finding what you have done to demand the rebuke, and try and get back into line, for that's the happy place after all

Curious how many highly organized people fail to appreciate and heed the first little, gentle "whacks" of the good old Dame, but go right along with the habit whatever it may be, that causes her disapproval. Whiskey, tobacco, coffee, tea or other unnatural treatment of the body until serious illness sets in or some chronic disease.

Some people seem to get on very well with those things for awhile, and Mother Nature apparently cares but little what they do.

Perhaps she has no particular plans for them and thinks it little use to waste time in their training.

There are people, however, who seem to be selected by Nature to "do things." The old Mother expects them to carry out some department of her great work. A portion of these selected ones oft and again seek to stimulate and then deaden the tool (the body) by some one or more of the drugs—whiskey, tobacco, coffee, tea, morphine, etc.

You know all of these throw down the same class of alkaloids in chemical analysis. They stimulate and then depress. They take from man or woman the power to do his or her best work.

After these people have drugged for a time, they get a hint, or mild "whack" to remind them that they have work to do, a mission to perform, and should be about the business, but are loafing along the wayside and become unfitted for the fame and fortune that waits for them if they but stick to the course and keep the body clear of obstructions so it can carry out the behests of the mind.

Sickness is a call to "come up higher." These hints come in various forms. It may be stomach trouble or bowels, heart, eyes, kidneys or general nervous prostration. You may depend upon it when a "whack" comes it's a warning to quit some abuse and do the right and fair thing with the body.

Perhaps it is coffee drinking that offends. That is one of the greatest causes of human disorder among Americans.

Now then if Mother Nature is gentle with you and only gives light, little "whacks" at first to attract attention, don't abuse her consideration, or she will soon hit you harder, sure.

And you may also be sure she will hit you very, very hard if you insist on following the way you have been going.

It seems hard work to give up a habit, and we try all sorts of plans to charge our ill feelings to some other cause than the real one.

Coffee drinkers when ill will attribute the trouble to bad food, malaria, overwork and what not, but they keep on being sick and gradually getting worse until they are finally forced to quit entirely, even the "only one cup

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Events and Comments.

Edison's assistant, Clarence M. Dally, who was so severely burned by X-rays, died after fearful sufferings, a genuine martyr to science.

Milwaukee has introduced the school breakfast for poor pupils, at the city's expense. The work will be done unostentatiously and discriminatingly by a committee of women.

Another distinguished Englishman is coming to visit us this season, John Morley, author, statesman, editor, ex-minister. Though John Morley was preceded by a long list of illustrious guests this season, our welcome is by no means exhausted.

The tremendous losses in Manchuria have made a profound impression even in pagan Japan. Both sides seem to be paying the price—in blood and treasure—that "staggers humanity," in hope of an ultimate victory over a foe stubborn and unyielding. The costliness of war never appeared more horribly evident.

a day." Then they begin to get better, and unless they have gone long enough to set up some fixed organic disease, they generally get entirely well.

It is easy to quit coffee at once and for all, by having well made Postum, with its rich, deep, seal brown color which comes to the beautiful golden brown when good cream is added, and the crisp snap of good, mild Java is there if the Postum has been boiled long enough to bring it out.

It pays to be well and happy for good old Mother Nature then sends us her blessings of many and various kinds and helps us to gain fame and fortune.

Strip off the handicaps, leave out the deadening habits, heed Mother Nature's hints, quit being a loser and become a winner. She will help you sure if you cut out the things that keep you back.

"There's a reason" and a profound one.

Look in each package for a copy of the famous little book, "The Road to Wellville."

It is

ROYAL

**Baking
Powder**

that makes the

**Delicious Biscuit,
Griddle Cake
and Doughnut**

The Japanese are returning by way of the French embassy, the watches, jewelry and other effects of the Russian slain that are buried by Japanese soldiers. Probably such scrupulous regard was never before shown in a war, on so large a scale, and we should be thankful for the progress it marks.

Statistics of the Interstate Commerce Commission recently issued show that for the year ending Sixth month 30th, 1904, the casualties on railroads in this country were 55,130, and that 233 were killed and 5,366 injured in excess of the year before. Since Sixth month 30th the record has been even worse and more appalling.

The czar has ordered a moving picture machine, so that he can have photographs made of battles in the East and have them reproduced in St. Petersburg, and so see how the war is going. It is a great improvement on going to the front in person, and the generals will see that only the most pleasing pictures are sent home.

"Ho" in North China means "river." Sha-Ho or Shaho is Sandy River. The sound which we have represented by "Sha" is by some written "Shakhe"—the final "a" of "Sha" being pronounced harshly. Thus the blood-stained stream at which the Russians made their memorable stand against the Japanese is correctly written either Shaho or Shakhe River.

A year ago we were told that various causes had combined to imperil the existence of the American Bible Society; but all will be glad to know that the past year has been one of genuine progress. There has been an increase in benevolent gifts from legacies, churches, individuals, and auxiliary societies. But the society still needs gifts, and generous ones.

Elaborate plans are being made at the City of Mexico for the inauguration of President Diaz, December 1. The celebration will last several days, and will evidently be a sort of popular testimonial to show the esteem in which the president is held by his

people. A big fair is to be one of the features, and \$8,000 has been put aside for an illumination of the grounds.

France's House of Deputies, by a vote of 325 to 237, has approved the government's course in rupturing diplomatic relations with the Vatican and recalling the French Ambassador. The French are distinguishing between clericalism and religion, and are backing both the premier and not a few of the more clear-sighted bishops in the separation of Church and State, confident that in France, as in the United States, it will work good to Catholicism.

The Baltic Squadron, on its way to the East, fired on the Hull fishing fleet in the North Sea. Two men were killed, and others of the crew wounded. The Russians claim to have mistaken the fishing fleet for a Japanese flotilla in disguise. The St. Petersburg government promptly issued a semi-official note expressing regret and willingness to make full reparation, while Great Britain asked for prompt action. Trouble was happily averted by referring differences to The Hague.

The New York subway, which has been in the process of construction since Third month, 1900, was officially opened to the public the 27th ult. Nine miles of about fourteen were ready for use, the balance will probably be finished within three months. The subway is the consummation of years of study of the transportation problem on Manhattan Island, and marks the completion of the first stage of what will be the most comprehensive system of rapid transit in the world. Considering the peculiar difficulties faced by its builders, the subway stands unique as a feat of engineering and construction.

Los Angeles, Cal., is to try the novel plan of maintaining a municipal forest. The idea has been carried out with success by European cities, but no municipality in the United States has even undertaken it. The Los Angeles forest will be known as Griffith Park, and will comprise a tract of 3,000 acres which has been waste land before. The government bureau of forestry has lent its aid to the scheme, and prophesies success. The forest will be used by the people of Los Angeles as a pleasure park, and the city will cut and sell the mature trees. Foreign municipal forests are self-supporting as well as pleasure giving, and there seems to be no reason why this venture should not be profitable in more ways than one.

The Secretary of State, John Hay, has carried out the President's instructions relative to proposing a second Hague conference. The note not only contemplates the reassembling of The Hague conference for the considera-

tion of questions specifically mentioned by the original conference as demanding further attention, such as the rights and duties of neutrals, the inviolability of private property in naval warfare and the bombardment of ports by naval forces, but goes further by practically indorsing the project of a general system of arbitration treaties, the definition of contraband of war and the establishment of an international congress to meet periodically in the interests of peace. The issue of the call while the war between Japan and Russia is in progress is justified by the fact that the first Hague conference was called before our treaty of peace with Spain was concluded.

The House of Bishops and the House of Deputies of the Episcopal General Convention finally reached an agreement on the divorce question. The section of the canon relating to remarriage is as follows: "No minister, knowingly, after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage. But this canon shall not be held to apply to the innocent party in a divorce for adultery; provided that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce, and that satisfactory evidence touching the facts in the case, including a copy of the Court's decree, its record, if practicable, with such proof that the defendant was personally served or appeared in the action, be laid before the ecclesiastical authority, and such ecclesiastical authority, having taken legal advice thereon, shall have declared in writing that, in his judgment, the case of the applicant conforms to the requirements of this canon; and provided further, that it shall be within the discretion of any minister to decline to solemnize any marriage."

"What's the matter with your eggs?
Do you want them cooked longer?"
"No. Sooner."—*Cornell Widow.*

WHERE JESUS IS FOUND.

Never in a costly palace did I rest on golden bed,

Never in a hermit's cavern have I eaten idle bread.

Born within a lowly stable, where the cattle round me stood,

Trained a carpenter in Nazareth, I have toiled and found it good.

They who tread the path of labor follow where my feet have trod;

They who work without complaining do the holy will of God.

Where the many toil together, there am I among my own;

Where the tired workman sleepeth, there am I with him alone.

I, the peace that passeth knowledge, dwell amid the daily strife,

I, the bread of heaven, am broken in the sacrament of life.

Henry Van Dyke.

WHAT SULPHUR DOES.

FOR THE HUMAN BODY IN HEALTH AND DISEASE.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

We must not let go manifest truths because we cannot answer all questions about them,—Jeremy Collier.



BREAD MACHINE

FOR HOUSEHOLD USE.
Sifts the flour, and mixes 10 lbs. of best bread in 8 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted.
Scientific Bread Mach. Co.
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We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

FRIENDS desiring cheap land or city property in and about Wichita, Kansas. Houses rented, tax paid. Write with stamp. I can suit you. D. A. Williams, Wichita, Kan. (Agent), 236 Laura Ave.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

OLD-FASHIONED grandfather clocks repaired. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

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Winter tourist tickets are now on sale to all the principal resorts in the Carolinas, Georgia, Florida, Cuba and the Gulf Coast resorts.

Charles L. Hopkins, district passenger agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

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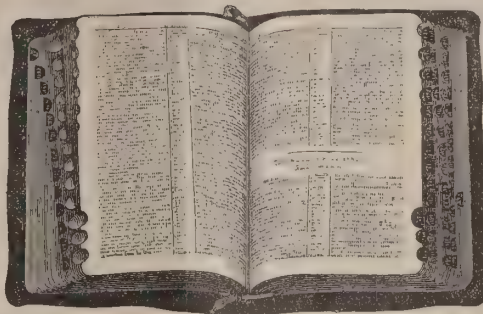
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YEARLY MEETINGS IN 1904.

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Nothing helps so much in the enjoyment of your vacation as a good map. It shows you the streams and lakes you can fish, the mountains you can climb, the places of interest you can visit and the roads you can wheel or tramp. The Lackawanna Railroad has just issued a set of colored maps on a large scale, showing the territory reached by its lines in New York, New Jersey and Pennsylvania. These maps give every highway, post office, trolley line and railroad, and are so bound that they can be conveniently carried in the pocket. They are invaluable to automobile tourists and travelers, and should be owned by every one who wishes to be informed on the geography of these three States. The entire set in a neat cover may be had by sending ten cents in stamps to T. W. Lee, General Passenger Agent, Lackawanna Railroad, New York City. The edition is limited. Write to-day.

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Desirable Farm of Sixty Acres Adjoining
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At Guilford College, N. C.

About forty acres in good state of cultivation, balance well timbered. A good nine room dwelling with usual accompanying outbuildings. This farm is situated six miles from Greensboro, N. C., one of the most flourishing towns in the State.

This is the farm of the late Joseph R. Parker, and one of the most desirable small farms in Guilford County. For further particulars apply to Parker Bros., High Point, N. C.

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Locate in the Sacramento Valley where a church will soon be built. Best of soil, plenty of water, land cheap and on easy payments. Take advantage of reduced rates.

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Room 609, Tacoma Bldg., Chicago, Ill.
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Acker has them—those 80c.
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on India paper; engraving 23 inches by 18 inches, on sheets 30 inches by 24 inches; from the original Boydell engraved plate made in 1775 from the original painting of Benjamin West. \$3.00 by mail.

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Merchants' and Miners' Transportation Co.

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Send for Tour Book and Particulars

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Window Shades Made to Order

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REACHED BY THE SOUTHERN RAILWAY.

The Southern Railway announces the sale of round-trip Winter Excursion tickets, with stop-over privileges, to all the principal resorts of the South, beginning October 15th, 1904.

The winter resorts of North and South Carolina, Georgia and Florida are especially inviting to those in search of health or pleasure. In these States are such noted resorts as Pinehurst and Asheville, N. C. Camden, Aiken, Summerville and Charleston, S. C. Augusta, Savannah, Brunswick, Jekyll Island and Thomasville, Ga. Jacksonville, St. Augustine, Ormond, Daytona, Palm Beach, Rockledge, Miami and Tampa, Fla.; also the resorts of Porto Rico and Cuba are best reached via Southern Railway.

Tickets on sale up to and including April 30th, 1905, limited to return until May 31st, 1905.

Winter tourist tickets are also on sale to the noted resorts of the Gulf Coast, Mobile, New Orleans, Texas, Mexico, New Mexico, Arizona and California.

The Southern Railway now has greatly improved facilities, having completed a considerable portion of its double track road, and the completion of the new double track bridge over the Potomac River at Washington also expedites the movements of its trains.

Elegant vestibuled trains with the latest Pullman drawing-room sleeping cars are operated through between Eastern cities and the Southern resorts. The very best dining car service, and everything for the comfort and pleasure of its patrons.

The route of the "Washington and Southwestern Limited," "Palm Limited" and the "Sunset Limited."

Charles L. Hopkins, district passenger agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

If a man empties his purse into his head no one can take it away from him.—Benjamin Franklin.

Excursion to Egypt and the Holy Land

Embracing many places of interest upon the way
First class throughout. Full information of cost
and all particulars

Address **TIMOTHY B. HUSSEY,** North Berwick, Me.

Who, with his wife, will accompany the party

The American Friend

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ELEVENTH MONTH 10, 1904

No. 45

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IN ILLNESS.

Naught have I but weariness
After strong endeavor;
Day has dimmed to dreariness,
Fruit comes slow or never.

Yet I raise no foolish cry
Against heaven's unkindness:
More than I deserve have I,
Groping in my blindness.

Yet I have a springing hope
That to gladness moves me;
Somewhere I shall yet find scope,
For my Master loves me.

—Richard H. Thomas.

Written during his last illness.

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minutes. Sold subject to
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Perfect Breakfast and Desert Health Cereals.
PANSY FLOUR for Biscuits, Cakes and Pastry.
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Acker has it—it's name's
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Send for Tour Book and Particulars

W. P. TURNER, G. P. A. Baltimore, Md.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XI.

PHILADELPHIA, ELEVENTH MONTH 10, 1904.

No. 45.

THE FACT OF SIN.

THE ENTIRE question of *deliverance* has been confused by conflicting theories of sin. We need to come back from sin in the abstract to *sin as a fact within our own lives*. I am a sinner because I have sinned. There is no description of sin anywhere to compare with that powerful narrative out of the actual life of the Apostle Paul, found in Romans 7: 9-25. The thing which moves us as we read it is that we see our own state pictured. A lower nature dominates and spoils our purer purposes—"what I would I do not; what I would not that I do."

Like a wise physician, he puts his finger on the spot and tells us our central trouble. We disobey our sense of right. We fall behind our *vision* of the good. We see the path, but do not walk in it. We hear the voice, but say "no" instead of "yes" to it. We yield to the sag of our lower inclinations. We are bound in the mesh of habits. In a word, we are under the dominion or, as Paul calls it, *the law of sin*. We drag a body of death about with us or, as we should say to-day, the will to follow the highest is "blocked" by habits and appetites and inclinations which have grown strong enough to dominate us and put us at their mercy. Whatever may be the origin of sin or the fine-spun theory of sin, *this is the fact of sin*—a structural tendency to go wrong, to drown the voice and ignore the light. Each act of disobedience carries its deep consequences with it. Each sin *sets* the nature, so that sin carries its own slavery in itself. The time comes when a person sees the good, but is too weak to realize it—a wretched man, indeed, desperately in need of *deliverance*.

"Deliverance" is the word—not forgiveness. Forgiveness is not enough. Forgiveness alone might spoil us and make us think lightly of our sin. No, it is no mere forgiveness which our panting, sin-defeated hearts cry out for. It is *deliverance*; deliverance not from punishment, but deliverance from sin itself. We want to know more than the bare fact that there is goodness, grace, love, forgiveness in the heart of God. We want to be set *free* from the law of sin by the dominion of the spirit of life in Christ Jesus. We want the blackness replaced by whiteness, we want the weakness replaced by power, we want to experi-

ence a *set* of nature which makes us more than conquerors.

Where is there any such power? What can bring deliverance? What produces "the new creation" in a soul under the law of sin? The cross of Christ. Jesus Christ and Him crucified. The discovery that He loved me and gave Himself for me. This is what Paul calls the gospel of reconciliation.

I cannot go on just the same when I discover that my course brings pain and suffering to any other soul. If I see that one who loves me is *bearing my sin*, and suffering under the burden of it, I am drawn by the power of that love, I am touched by the sense of that suffering. I cannot go blindly on enjoying my low life when I see its dark shadow falling on another face—a face full of love.

Ah, but it is not merely another human face on which the shadow of my sin falls. It is God that suffers. The shadow of my sin lies across His face. The cross tells us *that*,—He bears our sins. This heart of infinite love and tenderness and sympathy vicariously suffers in my sin—when I spoil my life He travails in pain. By the love which Calvary exhibited think of the meaning of your sin. I beseech you in Christ's stead be reconciled to God and live under the dominion of grace!

WANTED—WISE LEADERSHIP.

GOD'S WORK gets done here on earth through persons. Doubtless a world *might have been made* in which God worked directly with invisible hands, without the help and "co-work" of any human life. Such a world has not been made here. If a truth is to be revealed, it comes through *somebody*. If the world is to be lifted to a higher level, *somebody* is found to head the movement. If society is to be penetrated with the power of a new idea or a new force, *somebody* must first embody and express the idea. Everywhere in this world God and man work together in co-operation.

The great period of Quakerism was a period of wise human leadership. The closer one examines the movement of which George Fox was the prophet, the more one is impressed with the *fitness* of the man.

He had his limitations and he made his share of blunders. But when all is said, he was a great man—one of the greatest of his century, and one who could lead his century because *he had discovered what the earnest men about him were all feeling after.* He had discovered it and he knew how to tell it. That made him a leader, and that explains the fact that 50,000 members were gathered in during his lifetime in England alone.

We have many needs to-day, but none greater than that of leadership—the need of persons who can discover what the age is longing for and feeling after, and who can tell it in warming and quickening words. Abraham Lincoln once said, in his keen way, that God must love “common people” or He would not have made so many of them! So He does, and a leader would be useless were there not multitudes waiting to be kindled and directed by his fresh message and his calm insight. But so long as there are *only common people, i. e.* persons who live by tradition and habit, there is no advance possible. The advance begins when the leader *who sees* can make those about him see.

Just here is our present lack: “Men who know what Israel ought to do.” We have many willing spirits, good enthusiasm, earnest purpose, considerable latent power and large possibilities. They want igniting, fusing, directing. The “go forward” from the voice of a prophet who sees is what is missed.

Every good movement forms ruts in which even those who once were leaders get stuck. The brazen serpent which once wrought cures gets to be a fetish, an idol. The old phrase which once worked miracles loses its original freshness. New generations want new war cries, new visions, new battles to fight, a new call. We want now the leadership which the present period demands—the leadership, not of authority and dogmatism, not the leadership which controls meetings and gets its ends by “influence”—but the leadership of spiritual insight, the leadership which goes with wisdom and love and truth and an unbroken connection with the life of God. We want not *one* such leader, but a dozen, a score, a hundred, a thousand.

STILL ANOTHER ARBITRATION VICTORY.

SECRETARY HAY and the French Ambassador signed last week in Washington a treaty of arbitration between the United States and the Republic of France. The exact wording of the treaty will not be made public until it comes before the Senate for ratification. But it is understood to be drawn on

similar lines to the one made a year ago between Great Britain and France. The main articles of the French-British treaty are as follows:

“Article 1. Differences which may arise of a legal nature or relating to the interpretation of treaties existing between the two contracting parties, and which it may not have been possible to settle by diplomacy, shall be referred to the Permanent Court of Arbitration established at The Hague by the convention of the 29th of July, 1899; provided, nevertheless, that they do not affect the vital interests, the independence or the honor of the two contracting States and do not concern the interests of third parties.

“Article 2. In each individual case the high contracting parties, before appealing to the Permanent Court of Arbitration, shall conclude a special arrangement defining clearly the matter in dispute; the scope of the power of the arbitrators and the period to be fixed for the formation of the arbitral tribunal and the several stages of the proceeding.”

LOSS OF PERSPECTIVE.

THERE WAS a football game between two great institutions of learning recently. Thirty thousand persons were in their seats watching it. This is the sort of stuff which was written about the contest the next day:

Imperial Rome never witnessed a more inspiring athletic scene. Had despotic Nero, baton in hand, sat on the stone seats of the great stadium and heard the crash of the rush lines, the shock of mangling tackles, the hoarse yells and cheers of mad partisans, he would have been vividly reminded of the days of the Eternal City when the struggling gladiators of the amphitheatre eagerly watched for that sign which meant life or death for the defeated.

The picture will never fade.

There was no cheering in Boston's streets to-night, no lighting of fires, no wild enthusiasm of undergraduates. Over the Charles in classic Cambridge they are still wondering over their defeat, asking unanswerable questions of how it happened. Harvard is crushed. Her sons are sorrowing, her daughters weeping.

Pennsylvanians will never forget the heroes that to-day's battle made. High among the football stars of Old Penn will henceforth be the name of Piekarski. In the hall of football fame he has won a lasting place. To-day's game elevated him to a pedestal so high and glorious that it will be difficult for other Quaker players to reach such a standard in the future. The big guard was an Ajax, an Achilles, a Paris, seemingly combining the strength, skill, speed and valor of all three warriors of legendary Troy.

These paragraphs are taken from the square yards of similar seething description which fill the pages of this edition. What confidence could any one have in the judgment of a paper on any great issue if it floods us with such excess of language over a football victory?

One day of good preaching is no match for six days of inconsistent practice. God will never honor His Church with complete success until it completely honors Him.—*T. L. Cuyler.*

FOR THE AMERICAN FRIEND.

THE FUNDAMENTAL VIRTUE.

BY ROBERT E. SPEER.

There is nothing in Paul's epistles more characteristic than his love of the homely and practical virtues. He is a theologian and a mystic. But we have not gone far with him in his doctrinal reasonings before he suddenly confronts us to demand whether the moral implications of his doctrine are finding expression in our lives. And though we may have gone up to the seventh heaven of spiritual ecstasy with him and forgotten that there is any matter of fact earth, he has not forgotten, for we are unexpectedly brought up with a round turn and asked whether we are now going to be more loving in our homes, more pure of heart, more diligent in service because of what we have seen. The apostle is set upon tying up the religious impulse whether it comes from doctrine or from feeling to our actual daily life and the kind of men and women we are to it.

And there is none of the virtues to which he always comes in his teaching, on which he lays greater emphasis than simple fidelity. He says that all Christians are to be regarded as trustees or stewards, and that as such the supreme requirement is that they should be found faithful. When presenting a judgment of his own on a delicate moral question he commends it by saying, "I give my judgment as one that hath obtained mercy of the Lord to be faithful." In one of his letters to Timothy regarding the church administration, he urges as the crowning virtue of women that they should be "faithful in all things." And as to God Himself, he rests at the last upon the solid confidence that however much vacillation and uncertainty life may hold, "God abideth faithful." More than a score of times in his letters he returns to dwell with earnestness upon this fundamental moral requirement.

There is something in this which begets a deep trust in Paul himself. We feel about him all the air of a great integrity. And the presence of this atmosphere in his Epistles is a strong commendation of the letters themselves to our confidence. We find it difficult to believe that any of these letters, so full of a self-evidencing moral probity and enthusiasm for righteousness, could after all have been just cleverly concealed forgeries and that liars could have uttered such superb moral appeals, appeals stamped on the face of them with such glorious moral consistency.

Now this constant connection of religious thought and feeling with moral fidelity of character and action in Paul's Epistles, is doubtless due in large part simply to the unconscious integrity of his own religious and moral nature. His whole life was a unity, and he taught right conduct because his scheme of thought was a moral coherence and he was a right man. But on the other hand, it was also due to the fact that he consciously realized the peril of divorcing morality and religion, of being pious without being good, and was bent on eliminating any such suicidal

influence from the Christian Church. This is no imaginary peril. The Pharisees succumbed to it. They were devout religionists and at the same time, as Jesus sternly told him, "children of Hell." And the danger into which they fell is as real in the case of our more advanced spiritual conceptions of religion as in the case of their formalism and ceremonial sham. Indeed, it may be said to be greater because the evil and harm of it are so much more awful. We may be using the vocabulary of the higher spiritual life, and by the unfaithfulness of our experience and conduct to these spiritual standards be perpetrating the very moral horror against which Paul's soul rebelled and to which he addresses himself in some form in almost every one of his Epistles.

One recognizes in our own rough daily judgments that fidelity is the discriminating test of men. We are told that So-and-So has made a certain statement. That gives the statement no significance of value to us. But So-and-So also made it. That quite alters the matter. He is a faithful man and his own trustworthiness covers all that issues from him. It is what we seek in servants, simple fidelity in all quiet and unostentatious duty. And it is what we crave in friends. "Give us a man," said Dean Stanley, "young or old, high or low, on whom we can thoroughly depend, who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless; the adversary, just and chivalrous; in such a one there is a fragment of the Rock of Ages." For as Paul joyfully realized, fidelity is the very nature and characteristic of God. Whatever else changes: He changes not. He abides faithful because it is His own being. He cannot deny Himself.

Love, says Paul, is a greater thing than faith or hope, but love in this sense is simply fidelity, the realization in life of the faithfulness of God. We are accustomed to think that life is the great thing and many of our theologians and moralists teach that while theoretically truth is supreme, yet in a crisis it may be sacrificed for life. But Paul's doctrine is that fidelity, which is simply veracity in action, is sovereign over life. And this is Christ's doctrine, "Be thou faithful unto death and I shall give thee a crown of life." That was the closing verse in a small Christian tract prepared for distribution to the Japanese soldiers going to Manchuria. A captain read it with delight. "That is the religion for us," he said. A curate, whom the late Archbishop Temple proposed to send to a very difficult post, was urged by his friends to decline, on the ground that he would not live two years in the strain and trial of it. He came to Temple; "Yes, it may be so," was the reply, "but you and I don't think of things like that, do we?"

Dying is a trifle, an incident in the temporary episode of life, but fidelity is no trifle. It is an anchorage in the eternal moral integrity of God. To betray it for the sake of life or any other bauble is to trade diamond for glass, to build hay, whose end is fire instead of gold, which is to be tried and to endure.

This conception of what after all is the greatest thing in life dignifies our common ways. It brings the heroic within the reach of each one of us. If we can display the divine nature in our common living, then that glory is possible to everyone. And it is by taking advantage of this possibility of fidelity in the ordinary things of life that we shall come some day without knowing it to the glory of the divine character realized in life.

New York City.

THE CHRISTIAN TREASURES.

BY THEODORE L. CUYLER.

The constant question in the haunts of business men is—Where shall I find a safe investment? Our Divine Master anticipated all such questions when He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth; for he earned his daily bread with a tentmaker's needle. But in God's sight he was a millionaire. He could say, "I know whom I have believed, and that He is able to keep that which I have committed to Him against that day." The great apostle had made Jesus Christ his Trustee. He had put his affections, his soul and his everlasting hopes into his Saviour's hands; and when he reached heaven he knew that he would find the great deposit safe. He had made up nothing that moths could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brown-stone mansion or in an attic—congratulate himself that what is precious to him is in the keeping of his Saviour.

The grand old tentmaker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure. The profits which we might make and which we sacrifice, in order to keep a clean conscience, add to our wealth, for they can make us "rich towards God." Hoarding money, stealing time from prayer and Bible reading, nursing popularity, all are wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master, will be laid up to our account yonder. Our God is a faithful Trustee; He keeps His books of remembrance. He will reward every one according as his work shall be. Two talents will pay a grand dividend; yes, and one talent will sparkle when some humble mission teacher presents her class on the last great day, and says: "Here am I, Lord, and these children I brought to Thee!" When we speak of salvation as by grace, and not "of works," we must not forget that other truth that God will judge us according to our works. They will be laid up there.

If the selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly self and profit and fame and ease and emoluments, will stand to his credit up there; and the results of all this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when the judgment morning breaks. People sometimes speak in a pitying tone of "poor ministers with small salaries." Wait until the treasure chests are opened up yonder, and see if any one will call that hard-working soul-winner poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he had led to Jesus. What a Croesus the old tinker of Bedford will be when he comes into full possession of his inheritance!

Benjamin Chidlaw, in the hard struggles of his boyhood, sewed the skins of trapped animals into mittens in order to earn a few shillings; that log cabin fitted him for his great work as a pioneer of Western Sabbath schools. I should not wonder if troops of children will salute him up in the Father's house. To John Eliot the converted Indian will be a star in his crown. Judson must have already met his "treasures," brought home from the mission fields in Burmah. I have been reading the letter of our young American brother, Mr. R. P. Wilder, announcing the conversion of that Brahmin in India; his soul was filled with joy, for such a convert may make a breach in the wall of heathenism through which others will pour in. Who says that investments in foreign missions do not "pay?"

The simple fact is that the only investments that do pay an interest through all eternity are those which are made for the cause of Christ and in His service. The gains are already up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needlewomen have their savings books at God's right hand. Those banks never break. The only change from heavenly treasures is their enlargement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks through to steal. It is impossible to compute the treasures every faithful, self-denying Christian may be storing away for his or her long life in glory; God keeps His record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake, will find sure remembrance there. "Follow Me, and thou shalt have treasures in heaven," says the Master. My dear reader, how much real estate have you got?

Brooklyn.

Our responsibility is measured by the call of God.

Life and religion are one, or neither is anything.—
George Macdonald.

THE BIBLE AND SPIRITUAL GROWTH.

BY EDWARD JUDSON.

My subject is an innocent one. I have an impression that the Bible is an important factor in the promotion of spiritual efficiency and growth, and I do not object to imparting that impression to others. Indeed, no one in this presence would dispute this proposition. It certainly is believed by the holy church universal—by which, I suppose, we mean all good Christians everywhere—that the Bible is an important factor in the promotion of spiritual efficiency and growth. After all, it is the chief part of our task as teachers and preachers, not so much to bring in some new-fangled thing, as to reiterate and to emphasize, to enforce and to clothe with perennial freshness, the great primal, cosmic truths of Christianity. As Herbert Spencer puts it: "It is only by varied iteration that alien conceptions can be forced upon reluctant minds." The office of the Holy Spirit Himself is not to impart some new truth, but to bring to our remembrance the things of Christ.

The real orthodoxy of the present day consists, not in a loose, slippery hold upon a solid mass of dogmas, but in our fervent and intense grasp of the few essential, elemental truths that underlie Christian consciousness everywhere. It is a mistake for me to be always harping upon my divergences from the views held by my fellow-Christians. Rather let me realize in a new way the simple, old-fashioned truths that we believe in common, and that clamp us together as with hooks of steel. Even if I seem to have got hold of some new truth, let me be slow to discredit and to denounce the old. I need not fear that people will remain long unaware of my discovery. Genuine truth is possessed of a kind of atmospheric diffusiveness. The church has a way of quietly laying its errors, one by one, upon the shelf, and forgetting to take them down again. Infant damnation and a material hell, once devoutly believed, are cases in point. We simply wake up some fine morning and are aware that we do not believe that way any more. "Lo, he was not; I sought him, but he could not be found." It is a species of intellectual frivolity for me to go around knocking away what seems to me the defective props upon which I see my fellow-Christians leaning, unless I am sure that I can replace them with something better. Rather let me imitate the mighty reserve of the divine Pedagogue, who said: "I have yet many things to say unto you, but ye cannot bear them now." He could embrace the whole truth in His palm, and yet unclothe only His little finger.

The body of literature which we call the Bible—the crystallization in human speech of the best religious consciousness of mankind, expressing itself through a period of many centuries—seems to be exactly the food required by the spiritual appetite of man. We may say of that Book what Daniel Webster said of Massachusetts: "There she stands. Look at her." As long as man possesses a spiritual nature transcending the body and the soul that he shares with the lower

animals; so long as he is not mere beast; so long as there is that in his being which feels the difference between right and wrong, and aspires, and prays, so long will he instinctively resort to the Bible and find there the food adapted to his higher self. Independently of theories of inspiration, and of the higher criticism—which ought perhaps to be called higher appreciation—apart from questions of origin and date and structure and authorship and readings and canon, the sixty-six books contain just what is needed for the spiritual nature of all alike—the little child, the old woman in the chimney corner, the profligate and the saint, the illiterate and the sage. Sir Walter Scott, when dying, asked to be read to. "From what book?" inquired his friend, glancing toward the richly furnished library, and the answer came: "Need you ask? There is but one." I am reminded of the old heathen woman in Burma, who, when she heard for the first time the message of the cross, let down her long flowing hair, and said: "These tresses have grown white waiting to hear this story." At this spring the saints and the martyrs of all the ages have slaked their thirst. Explore their pages and you will find no great thought that cannot be traced back to this source. So that, within the realm of literature relating to conduct and to religion, one is tempted to generalize: If it be true, it is not new; if it be new, it is not true.

The Christian does not read the Bible merely for its literary value. To him it is a devotional book. He describes mirrored in its limpid depths the very image of God. He reads the Old Testament because it yields a pure and exalted conception of God. No such thought of God can be found in any other than Christian literature. Somehow or other, out of the consciousness of the Hebrew race there emerged an image of God infinitely superior to that found in the literature of any other ancient people. Just as in our own individual lives things keep happening to us all the time, day after day, and, through processes of reflection upon these happenings, we form little by little a clear conception of the God back of them, thinking of Him as a Being either vast and cruel or else infinitely tender and loving—like a mother bending over her infant who is uneasy and in pain—so the Hebrew race, in its upward struggle, kept all the time, as we believe, under the brooding influence of the Holy Spirit, drawing inferences from things that happened to them—a defeat here, a victory there—and thus gradually came into the full consciousness of Jehovah, a Being of blended majesty and pity, infinitely transcending any thought of God held by contemporaneous races. This idea first took shape in the minds of sages, saints and prophets—men of spiritual insight who thought profoundly upon current events and who

Dipt into the future far as human eye could see,
Saw the vision of the world and all the wonder that would be.

In their writings glimmer this image of the Eternal; as in the ninetyeth Psalm and in the fortieth chapter of Isaiah.

The Old Testament, then, seems to be made up of two streams flowing along in a single channel—history and literature. On one side we find the chronicle of those happenings which formed a kind of steep, perilous pathway along which this strenuous race groped its way and at length found a God, eternal and holy, and yet full of mercy and compassion. On the other side, we have a sublime literature, in which the choicest spirits of the race seem to be throwing out words at this vast conception of God, and endeavoring to foreshorten Him within the gaze of their contemporaries. Such a thought of God must, in the nature of the case, be anthropomorphic. He must be pictured as a man—with eyes and hands and feet. And this Hebraic conception of God would inevitably be subject to the law of evolution, being faint and crude in its earlier stages, and only gradually approaching distinctness and perfection. What was right in earlier ages might be wrong later on. The morality even of the Ten Commandments is negative, superficial, incomplete. They should never be inscribed in a Christian church, except perhaps for their historic suggestiveness, indicating God's dealing with a primitive race. While the moral principles of which they are the concrete and symbolic expression are universally and eternally obligatory, as laws they are no more binding upon us Christians than the laws of England are binding upon Americans. All their ethical meaning finds a nobler and purer and more positive expression in the teachings of Christ and of His apostles.

This august reflection of God that scintillates here and there on the broken surface of the Old Testament history and literature seems thus, after all, only dim and shadowy, partial and progressive. It could not make the worshiper perfect. Only in the Christ of the New Testament does it finally achieve its full-orbed splendor. The twilight of Old Testament conjecture brightens into the dawn of New Testament revelation. Here we find the divine personality of Jesus portrayed in exquisite outlines; His life and His teachings narrated and interpreted by those who stood closest to Him. Such a character surely could not have been invented by Galilean peasants. That was not an age of novels. The production of characters out of whole cloth is the work of transcendent genius like that of George Eliot. In Christ we have the heavenly Father unveiled. Christ not only teaches us to pray, "Our Father which art in heaven," but He says: "He that hath seen Me, hath seen the Father." He is the express image of the divine Person. The infinite contracts itself, so as to come within the embrace of man's thought and affection. The divine, in simple and pathetic fashion, reveals itself in a human life.

So the All-great were the All-loving too.
So through the thunder comes a human voice
Saying, O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself.
Thou hast no power nor mayst conceive of mine,
But love I gave thee with myself to love,
And thou must love me who have died for thee.

Some Views on Present Day Topics.

UNSETTLING MEN'S FAITH.

BY S. A. WOOD.

Some years ago I heard a sermon in which the speaker, after taking his text, said: "My object in speaking from this text is that you who believe that you are sanctified may see whether you are mistaken or not." The law of mental philosophy is such that of necessity the faith of every sanctified person in that audience who listened, applying test after test as given, was unsettled for the time being. There was an abundance of evidence of this when the speaker, without leading his hearers through to a settling of the question, asked all who were sanctified to stand. All over the house could be seen those who started to rise and settled back in their seats two or three times before they could stand. I, myself, made the third effort before I could rise to my feet, and then only by getting my bearings independent of the sermon. Several came to me after the meeting saying, "I thought I knew where I was, but that sermon has unsettled me." I said to myself: "By the grace of God I will never preach a sermon of that character."

There is no one thing so fruitful in making shipwrecks of faith as that of applying ourselves with tests. Think of some one going to an Israelite who had looked at the serpent of brass and been healed, and telling him to carefully examine himself all over and see if there are any sore spots, that he may know whether he is deceived or not; or some one instructing the leper who was healed by the touch of Jesus to critically examine himself to see if the least spot of leprosy remained. The whole system of applying tests is foreign to the Christian faith. And yet many of the series of meetings are begun by using critical tests, unsettling the faith of the best Christians, so that they doubt past experiences and are the first at the altar in each succeeding revival to be recounted each time as an evidence of the success of the meetings. This has gone so far that it has brought great reproach upon the truth and the ministry is largely responsible for it.

Another result of this evil is the making of exaggerated statements of truth, so that the hearers are led to expect extreme things, and are disappointed because they are not realized. Hymenaeus and Philetus are not the only ones "who concerning the truth have erred . . . and overthrown the faith of some."

Adrian, Mich.

I know that with consecration on the part of believers, separation from worldliness, disentanglement from enslaving sins, and a mighty baptism of the Holy Spirit, the Church would become a conquering power in the world, not by its constructed theology, not by its Sabbath services, not by its arguments to convince the intellect, but by its simple story of Jesus' love.—A. E. Kittredge.

The International Lesson.

FOURTH QUARTER.

LESSON VIII.

ELEVENTH MONTH 20, 1904.

ISAIAH'S MESSAGE TO JUDAH.

Isaiah 1: 1-9, 16-20.

GOLDEN TEXT.—Cease to do evil; learn to do well.—Isa. 1: 16, 17.

DAILY READINGS.

Second-day, Eleventh mo. 14.—Isaiah's message to Judah. Isa. 1: 1-9.

Third-day, Eleventh mo. 15.—Isaiah's message. Isa. 1: 10-20.

Fourth-day, Eleventh mo. 16.—Judah's wickedness. Isa. 1: 21-31.

Fifth-day, Eleventh mo. 17.—Whiter than snow. Psa. 51.

Sixth-day, Eleventh mo. 18.—What God requires. Micah 6: 6-9.

Seventh-day, Eleventh mo. 19.—The condition of the sinner. Rom. 3: 10-23.

First-day, Eleventh mo. 20.—The true washing. Titus 3: 1-8.

Time.—745-735 B. C. Probably at the time of an invasion of Judah by Syria.

Kings.—Judah: either Jotham or in the early years of Ahaz. Israel: Menahem or Pekah.

Place.—Isaiah prophesied for the most part in Jerusalem.

The lessons now omit a considerable period of time. Under Jeroboam II (782-741) in Israel, and Uzziah (778-740) in Israel, the kingdoms reached their height of prosperity and their greatest geographical extent. The result upon the Israelites was what might have been expected. "Israel, in so far as she recognized her God-given destiny, was bound to remain an isolated people. She could not compete with other nations for the prizes of the world, nor could she consistently employ its weapons." Power, prosperity, association with other peoples were great temptations to embrace foreign customs, and both Israel and Judah yielded. The only voices raised against this course were those of the prophets. "Their voices were uplifted in the hope of recalling the chosen people to a sense of its mission to the nations, and they advocated such courses of policy as were demanded not by considerations of worldly interest, but by the essential principles of Jehovah's religion." Of these prophets none understood his mission more clearly or fulfilled it more thoroughly than Isaiah. Isaiah was most probably a native as he was undoubtedly a citizen of Jerusalem. He appears to have been a man of rank; he was married and had two sons (7: 3; 8: 3). His prophetic career began "in the year that King Uzziah died" (6: 1), which was sometime between 740 and 738, and he was alive in 701; his prophetic career, therefore, lasted about forty years. During this long period Isaiah was the most prominent figure in his country, both in politics and religion.

With the exception of the Psalms, the book of Isaiah is the most read of all the books of the Old Testament, by none is it surpassed in beauty of diction, loftiness of thought and spiritual teaching.

1. "The vision of Isaiah," etc. It is clear that Chapter I is an introduction or preface and not Isaiah's first prophecy, which began as related in Chapter VI.

2. This chapter has been called "The Great Arraignment." Jehovah is, through Isaiah, the Com-

plainant and also the Judge, and at the end (verses 24-31) he gives the sentence. "Hath spoken." Through his prophet. "They." Emphatic; notwithstanding what He has done, and that they are children they have rebelled.

3. Even the beasts know who cares for them, but Israel is more brutish than brutes.

4. This verse is in the form of a climax. "Gone away backward." He doubtless has special reference to idolatry.

5. The prophet asks if it be possible that they wish for more suffering and more punishment.

6. "Sole of the foot even unto the head." Every class of the population is affected.

7. The Syrians had been ravaging their country. Their prosperity had been followed by a time of supineness and weakness, and of this their enemies had taken advantage.

8. "Daughter of Zion." Jerusalem. "As a booth in a vineyard." R. V. A temporary abode. A lodge was a hastily and rudely built hut for the temporary shelter of those who tended the garden. Cucumbers were a common article of diet in the summer. "Besieged." Jerusalem at this time was practically besieged.

9. There were a faithful few, and they were enough to preserve Jerusalem from the fate of Sodom and of Gomorrah.

10-15. In these verses the prophet emphasizes the thought that Jehovah cares not for outward ordinance or profession in themselves; indeed, when not performed or uttered in sincerity they are an abomination to Him.

16. "Wash you, make you clean," etc. This is the first condition. It is the equivalent of the "Repent" of the New Testament, and is explained by what follows. "Cease to do evil." This is the first step. No one can expect to be reconciled to God who does not at once cease doing what he knows to be wrong.

17. "Learn to do well." After ceasing to do evil, men must begin to do that which they know to be right. This is to prove their sincerity. Note how practical the message. The prophet has no faith in professions which are not carried out into every-day life. "Isaiah's conscience was perfect, because it was twofold: he felt that God is holy; God is practical. If there be the glory, the purity as of fire, of His Presence to overawe, there is His unceasing inspection of us, there is His interest in the smallest details of our life."

18. "Come now," etc. One of the most cheering passages in the Bible; as true for the repentant sinner now as for the Israelite in the eighth century before Christ. "Reason." An appeal is made to intelligence, to common sense.

19. The reward of following the advice and listening to the appeal just made. As is almost always the case in the Old Testament, temporal rewards are mentioned.

20. The opposite of the preceding verse. "The mouth of the Lord hath spoken it." The message is from the Lord, the prophet is but His mouthpiece.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR ELEVENTH MONTH TWENTIETH.

HOW TO EXPRESS OUR THANKS TO GOD.

Ps. 138: 1-8.

Second-day, Eleventh mo. 14.—For family blessings. 2 Sam. 7: 18, 19.

Third-day, Eleventh mo. 15.—For revivals. Ezra 9: 8, 9.

Fourth-day, Eleventh mo. 16.—For deliverance. Ps. 18: 6-17.

Fifth-day, Eleventh mo. 17.—For happiness. Ps. 92: 1-4.

Sixth-day, Eleventh mo. 18.—For salvation. Ps. 98: 1-3.

Seventh-day, Eleventh mo. 19.—For a chance to work. 1 Tim. 1: 12-17.

The giving of thanks to God for the first harvest gathered by the Plymouth colonists almost three hundred years ago, was characteristic of these self-exiled seekers for religious freedom. How much it had to do with the first proclamation of a national "day of public thanksgiving and prayer," by President Washington, in January, 1795, cannot perhaps be accurately determined; but it is good to know that, in these early days of colonial and national history, our forefathers were desirous of keeping the fear and knowledge of God before their eyes.

This first national Thanksgiving Day was set for "Thursday, the 19th day of February" of the year 1795, and Washington recommended it to "all religious societies and denominations, and to all persons whomsoever within the United States" as a day "to meet together and render sincere and hearty thanks to the great Ruler of nations for the manifold and signal mercies which distinguish our lot as a nation."

Other nations have given us other days of solemn or joyful observance, as Christmas, Easter and the New Year festival; but to the non-Christian citizens of our land the first two do not appeal, while there are some among us who observe different chronologies. But the Thanksgiving proclamation is addressed to all citizens and sojourners in our land, making that day the one religious festival common to all who worship God. For many years chiefly a local observance, it has been in form since 1862, and for the decades since the war, largely in fact a day of national observance.

We need not shut our eyes to existing imperfections, but we would be ungrateful, indeed, if we could not recognize "signal and distinguishing" mercies to our land. Her perils have often been exploited and must still be considered, doubtless, but the better strength to meet them will arise from a recognition of what has been achieved. Material advancement is indicated by the increase of nearly 90 per cent. in the horse-power developed by American machinery from 1890 to 1900.

Some of the most dreaded diseases of the past century, as small-pox, consumption and diphtheria, are better controlled and may even be banished by men learning how God conditioned human life.

Educational progress is represented by more than 17,000,000 school children, and 140,000 college and university students.

An increase of 2,200 ministers, 2,700 churches and

almost a half million members from 1902 to 1903 is proof that vital force still inheres in the Church.

These things mean that the material is coming more and more to subserve intellectual and the spiritual,—that man is realizing the dominion for which he was created, and so long as right recognition is made of these facts and of God's hand in them, we can expect Him still to open up His treasures more and more until the coming of One to whom death shall indeed be subject, and Who will usher in the eternal Thanksgiving.

Missionary Department.

[Communications for this department should be addressed Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

DR. DE VOL IN THE HOME-LAND.

DAMASCUS, OHIO, Tenth month 19, 1904.

It is with praise to our Heavenly Father that we are able to report to our dear friends a prosperous voyage and a safe arrival at home.

We started from Shanghai on the 7th of Ninth month, during the typhoon season, and from Yokohama were for five days in a very severe wind storm. Aside from this, the trip by sea was all that could be desired. There were a series of incidents which seemed to us indications of our Father's love in preparing all the way for His children.

In the first place, in passing through Shanghai we had the pleasure of meeting Charles H. Stalker and wife, who were on their way round the world, making an evangelistic tour. It was refreshing to meet them, and, being so recently with our dear friends in India, we should have been sorry to have missed them. We have reason to hope that their visit will be blessed to our work, even more than his visit three years ago.

At Nagasaki, where we stopped to coal, we were delighted to meet Abbie Dresser and daughter, two of our intimate friends from Nanking. They had come to Japan for a few weeks during the hot weather and were now on their way home. It is a great joy to meet friends in a foreign port, especially so when quite unexpected.

At Yokohama another treat awaited us. We had hoped to take a trip up to Tokyo any way to see our friends, but as soon as we came to anchor we were welcomed by Elizabeth Binford, who came out on the launch to meet us. She escorted us up to the Mission, where we were cordially received. The next day we were able to see very much that was of interest to us. We visited the Red Cross Hospital, where between three and four thousand Japanese sick and wounded soldiers were being cared for. A vivid testimony to us of the horrors of war. We were glad to see the new Mission Home and school buildings, a great improvement upon the former buildings which were burned. The work that is being done is splendid. God gave us a message for the young women at the chapel exercise, Kai Fu, our old Earlham College friend, kindly acting as interpreter. The day

following, Gilbert Bowles and Elizabeth Binford accompanied us to Yokohama and saw us off.

It seems like a fairy tale, almost too good to be true, but still other blessings were in store for us. Our steamer was already three days late, owing to the enormous cargo that she had been taking along the way; the steamship "Korea," on the other hand, was a day early from San Francisco, the result being that the two ships came into harbor at Honolulu the same morning. Knowing that Esther Butler had thought of sailing by the "Korea," we went aboard as soon as we were in to make inquiry. One may hardly imagine how thankful we were to find not only the superintendent, but Effie Murray and a number of other Nanking missionaries. We had from noon until five p. m. together, a sufficient time to talk over a number of important matters, which we could not have done by correspondence. It was a most enjoyable meeting and as profitable as it was unpremeditated.

Six days more brought us to San Francisco, where we were kindly met by Mary Wood, and as if to make perfect our eventful journey, we found Elizabeth Jenkins, from Mt. Pleasant, Ohio, who had gone West in company with Esther Butler, about to return home via St. Louis and Chicago. After a day or so of rest at the Sunshine Mission, meeting many dear friends who seemed deeply interested in our work in China, we set out for the East. The journey across the continent, which otherwise might have been somewhat irksome, after our long sea voyage, was made both pleasant and profitable by the company of our president. We reached home on the morning of the 13th in health, and rejoicing in the love and care of our Father.

It is blessed to know that we are in harmony with God's plan, and each manifestation of his care makes it easier to trust for the next.

In Christian love,

GEORGE F. DEVOL.

He who would meet the need of the church must know what it is.

At no epoch have the exterior conditions which man has made for himself by his industry or his knowledge, been able to exempt from care for the state of his inner life. The face of the world alters around us, its intellectual and material factors vary; and no one can arrest these changes, whose suddenness is sometimes not short of perilous. But the important thing is that at the center of shifting circumstance man should remain man, live his life, make toward his goal. And whatever be his road, to make toward his goal, the traveler must not lose himself in cross-ways, nor hamper his movements with useless burdens. Let him heed well his direction and forces, and keep good faith; and that he may the better devote himself to the essential—which is to progress—at whatever sacrifice, let him simplify his baggage.—Charles Wagner.

Correspondence.

Editor of THE AMERICAN FRIEND:

There appears to be some misunderstanding as to the relation Kansas Yearly Meeting bears to the work of the American Friends' Board of Foreign Missions in Cuba. I have received a printed statement issued by Indiana Yearly Meeting, which refers to the action of other Yearly Meetings, and as the question seems to be one in which all the Yearly Meetings are interested, I think it best to make a statement through THE AMERICAN FRIEND in regard to the matter.

Prior to the year 1901 the American Friends' Board of Foreign Missions was practically a voluntary association of members nominated by the various Yearly Meetings without any financial responsibility being attached to such nominations. When the proposition was made for the Board to undertake the work in Cuba, the members of the Board for Kansas Yearly Meeting, myself and Hannah E. Sleeper, since deceased, felt it our duty to notify the Executive Committee of the Board that we were not authorized by Kansas Yearly Meeting to take any action which would involve it in accepting any financial responsibility for the work in Cuba, as Kansas Yearly Meeting did not feel able to do more than carry on the work it was then doing in Alaska.

When the American Friends' Board of Foreign Missions was incorporated, we were requested to sign as incorporators, but did so still with the understanding that our Yearly Meeting was to assume no financial responsibility. When the Board met at Indianapolis during the time of the Five Years' Meeting, we hardly understood what our status was and did not act as members of the Board until we were assured that the Board desired us to counsel with them, although they understood that Kansas Yearly Meeting had not undertaken to bear any of the burden of the Cuban Mission.

In the circular from Indiana Yearly Meeting above referred to, the figures as given imply that Kansas Yearly Meeting is morally bound to pay a large proportion of the expenses of the Mission in Cuba, and it seems to be the decision of Indiana Yearly Meeting not to continue to contribute the amounts that it has been doing to that work, unless other Yearly Meetings contribute on the basis that is shown in the circular. This circular fails to mention Kansas Yearly Meeting among the list of those meetings, which are carrying on an independent work. Kansas Yearly Meeting has carried on an independent work in Alaska since 1887, and, as stated above, gave formal notice to the American Friends' Board of Foreign Missions that it could not become responsible for any portion of the work in Cuba.

The circular from Indiana states, "The principle of apportionment according to membership was used by the Five Years' Meeting as an equitable basis for division of expenses among the Yearly Meetings." It is possible that an apportionment according to membership is the only available basis for dividing the actual expenses of the Five Years' Meeting, but it does not seem to be a fair basis for the division of voluntary contributions. I am not in possession of information that would enable me to decide what would be a fair basis of apportionment, but it will surely be admitted by any fair-minded person that some meetings can afford to pay much more proportionally to their membership than others. The work of the associated Executive Committee on Indian Affairs has been carried on for years, and Kansas Yearly Meeting has paid very much less towards this work than other Yearly Meetings whose membership was much smaller than that of Kansas Yearly Meeting.

The amount that can be raised for charitable purposes does not depend solely on the question of wealth, but also on the habitual feeling in regard to the power to give. Kansas Yearly Meeting has been heavily taxed in recent years in taking care of the Friend's University, and so far as my knowledge of its membership and their financial condition extends, I regard its contributions to foreign missions as liberal under the circumstances.

Thine truly,

FRANCIS A. WRIGHT.

Kansas City, Mo., Tenth month 29th, 1904.

Things of Interest Among Ourselves.

Marion Reisinger and wife are holding meetings at Vera, I. T.

Dr. Edward C. Young's address is now Steubenville, Ohio, R. F. D., No. 2.

Walter S. Aldrich has been assisting James Renfrew in revival work at Monkton Ridge, Vt.

Mead A. Kelsey has entered upon his fourth year of service as pastor in Swansea Meeting, Somerset, Mass.

Mary Jane Weaver has been holding special evangelistic meetings at Perry City, N. Y., within the limits of Scipio Quarterly Meeting.

The Christian Endeavor Society, Paoli, Ind., has just purchased a missionary library, and under the direction of the pastor are now making a study of the Book of Genesis.

Blue River Quarterly Meeting was held at Paoli, Ind., the 29th and 30th ult. Clark Brown, of Plainfield, Ind., was acceptably present both days, and gave a missionary address Sabbath evening.

During the Seventh and Eighth months, while it was extremely hot, the average attendance in New York Twentieth Street Meeting was 35. This at first seems small, but the churches of other denominations in the vicinity were closed.

Friends of New England had a carriage built at Amesbury, Mass., for the use of their mission at Ramallah, Palestine. It was shipped from Boston, Tenth month 29th. This will be a very welcome addition to the equipment of the mission.

In the last paragraph of the summary of the pastoral situation in New York Yearly Meeting, we reported one minister "caring for two meetings, fifteen not yet recorded." This is incorrect. It should read one minister "caring for two meetings who is not yet remunerated."

At "The Oneida," in Glens Falls Quarter, N. Y., meetings have been well attended. A new platform in front of the meeting house, and repairs to the horse shed, with other improvements, show the renewal of interest at this point where in former years great work was wrought for God.

New York Quarterly Meeting, held the 26th and 27th ult., was a season of spiritual uplifting. Eight ministers were in attendance. "The Personality of the Gospel Message," "The Power of the Divine Life" and "The Presence of the Holy Spirit" were the leading thoughts engaging the meeting for worship.

About forty children attended Marlborough Monthly Meeting, which was held at Tillson, N. Y., Tenth month 29th. Several of them offered intelligent and deeply spiritual prayers during the first half hour. This feature was made possible by the faithful work among the Junior Endeavorers, who are carefully instructed. Dinner was served to more than one hundred.

"Old Wabash" Meeting has put in a new heating plant, improving materially the appearance of the audience room, making the meeting house a very pleasant and attractive place for worship. The large cemetery has been improved and is well kept. This meeting, having a membership of aggressive and prosperous farmers, is very inviting to those wishing to locate in a Friends' farming locality in Indiana.

Marion Reisinger and wife visited the mission at Hillside, Indian Territory, just after the close of Kansas Yearly Meeting. They held fifteen meetings, in which 13 professed conversion, and 1 claimed to be renewed. The school at Hillside is prosperous. The present enrollment being 81, 39 of which are Indians, mostly Cherokees. The interest and average attendance is better than last year. Annie M. Ray has returned to Hillside for another year's pastoral work.

Cornwall Quarterly Meeting was held at Clintondale, N. Y., Tenth month 20th. The perfect autumn weather, the large attendance and excellent program combined, under the blessing of God, in making it a memorable occasion. A. J. Weaver, of Glens Falls, gave four lectures and one inspiring sermon. David S. Taber, of New York, reviewed the "Early History of Friends." These church extension lectures were much appreciated, and courses of lectures may be arranged the coming winter.

At Butternuts Quarterly Meeting, held at West Branch, N. Y., there was a large attendance. Carolina M. Wood gave two lantern lectures, one upon Mexico and one upon Norway. Enthusiastic meetings were held in behalf of Temperance, Bible School, and Christian Endeavor. Meals, dinner and supper, were served in the "minister's home," to all who cared to partake. This important field is in need of a Friend minister. First-day evening the Methodist Episcopal preacher at Ava, N. Y., a few miles away, gave up his service, and came with a number of his congregation to worship with Friends.

A conference of workers was held at Woodland, Wayne County, N. C., Tenth month 21st and 22d, in connection with Contentnea Quarterly Meeting, in which Mary E. Cartland, Ada E. Lee and Jabez R. Mendenhall, of Greensboro Monthly Meeting, and Eli Reece, of High Point Monthly Meeting, rendered excellent service. They spoke on the development of the ministry, revival work, finance, Sabbath school work and foreign mission work and organization. The Quarterly Meeting was one of especial interest. The Committee of Ministry and Oversight that had been appointed at a previous meeting to consider the propriety of recording Whitford Edgerton, a minister of the Gospel, reported favorable. On Seventh-day the committees were appointed to carry forward the different lines of work during the year. George and Julia Moore were reappointed as clerks. On First-day, at 11 o'clock, Eli Reece preached a very practical sermon and Mary Cartland at night.

In a recent letter from San Francisco, Cal., Caleb J. Jenkins says: "It may interest thee to know that I have come to this city to labor among Friends as 'pastor,' being the first called to this service in this place. The meeting is small, having less than 50 members and only 25 resident in city and nearby, but the meetings for worship are refreshingly in the life and power of the Spirit and the mission work is a joy to the heart of any Christian whose thought favors an evangelistic movement. Friends are here conducting one of the 'livest' missions in the city, with meetings every night, preceded by an open air service of half an hour. The 'running fire' of testimony each evening is remarkable for its spontaneity and freshness. Usually, not less than a score of testimonies are heard and at times many more than that. Conversions are frequent, and in many cases the marks of regeneration are very clear. R. Esther Smith is the faithful superintendent of the mission. Any Friends from the East who may be traveling through California would do well to tarry in San Francisco long enough to observe this work. The Mission is located at the corner of Fourth and Howard streets, in the basement, and Sunshine Hall, where Friends worship, is at 930½ Harrison street, which is also the address of the superintendent.

BORN.

BUTLER.—To Josiah and Marie S. Butler, Barclay, Kan., Tenth month 15th, 1904, a son, John Austin.

DIED.

GARBUTT.—At her home, near Middleport, N. Y., Tenth month 16th, 1904, Eliza J. Garbutt, wife of James Garbutt, and daughter of Kendra and Ruth Robson (deceased), in the 57th year of her age. She was a lifelong Friend and member of Hartland Monthly Meeting. Earnest in Christian service, she died with the full assurance of a blessed immortality.

JESSUP.—At the home of her son, Indianapolis, Ind., Tenth month 5th, 1904, Malinda Kellum Jessup, widow of Jackson L. Jessup, and daughter of Jesse and Sarah Kellum, in her 78th year.

PRITCHARD.—At Kokomo, Ind., Tenth month 28th, 1904, Calvin Andrew Pritchard, infant son of Dr. William H. Pritchard.

SCHOONOVEN.—At the home of his parents, Stanfordville, N. Y., Ninth month 3d, after a brief illness, Henry Schoonoven, aged 21 years. He was a member of Stanford Monthly Meeting, and although employed away from home, always identified himself with Christian people. For several months he had spent his evenings in mission work with the "Volunteers of America," in the city of Brooklyn.

AN OBJECT LESSON.

IN A RESTAURANT.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from sixty to eighty years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating, you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food and not dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity, any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

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CENTRAL LOCATION

Events and Comments.

Evidences of a revival in business are afforded in the government's fiscal statement for Tenth month. Customs receipts were \$1,400,000 larger than for the month last year.

The government of the province of Shantung, China, has commissioned a scholarly mandarin, who is descended from Confucius, to write a book on Christianity, explaining what it is and what it is good for.

The state department at Washington received a cablegram from the American embassy at St. Petersburg last week which warrants it in the assumption that the Russian government will soon agree to recognize passports of American Jews traveling in Russia.

Cotton mills in New England employing about 10,000 operatives, which either were shut down or running on short time for several months, went on full-time schedule last week. The change was made possible by a weakening cotton market together with a more general inquiry for leading grades of goods.

The estimates of the war department for the fiscal year ending Sixth month 30, 1906, aggregate \$103,686,780. This is \$22,242,612 less than the estimates submitted a year ago, and \$3,832,388 less than the total appropriations made for the use of the war department for the current fiscal year ending Sixth month 30, 1905.

John Morley, the English Liberal leader, addressed the Carnegie Institute at Pittsburg, Pa., one day last week. After saying, "Whether Democracy will make for peace, we all have yet to see," he continued: "Bright signs shine on the horizons of our time. Strenuous efforts are being made to improve that body of accepted usages and regulations which we call international law. The progress of arbitration, though the impatient may find it slow, is very real, and considering the impediments it is extraordinary. The

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The Pennsylvania University Extension Society has announced a series of lectures for the coming season, at Fifteenth and Chestnut Streets, Philadelphia, of more than usual attractiveness. There will be nineteen evening lectures, beginning with a course by Walter

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Damrosch on "Musical Masterpieces." His six lectures will deal with Beethoven's Ninth Symphony, Brahms' C

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The Southern Railway announces the sale of round-trip Winter Excursion tickets, with stop-over privileges, to all the principal resorts of the South, beginning October 15th, 1904.

The winter resorts of North and South Carolina, Georgia and Florida are especially inviting to those in search of health or pleasure. In these States are such noted resorts as Pinehurst and Asheville, N. C. Camden, Aiken, Summerville and Charleston, S. C. Augusta, Savannah, Brunswick, Jekyll Island and Thomasville, Ga. Jacksonville, St. Augustine, Ormond, Daytona, Palm Beach, Rockledge, Miami and Tampa, Fla.; also the resorts of Porto Rico and Cuba are best reached via Southern Railway.

Tickets on sale up to and including April 30th, 1905, limited to return until May 31st, 1905.

Winter tourist tickets are also on sale to the noted resorts of the Gulf Coast, Mobile, New Orleans, Texas, Mexico, New Mexico, Arizona and California.

The Southern Railway now has greatly improved facilities, having completed a considerable portion of its double track road, and the completion of the new double track bridge over the Potomac River at Washington also expedites the movements of its trains.

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Minor Symphony, Tschaiakowsky's Pathetic Symphony, Wagner's Tristan and Isolde, Wagner's Meistersinger (Act I), Wagner's Meistersinger (Acts II and III). He gave his first number on the evening of the 31st ult.

After the holidays Edward Howard Griggs will deliver twelve Second-day evening lectures, beginning First month 2d, on "Shakespeare."

On Twelfth month 12th, Carlton Noyes, of Harvard, will deliver a single lecture on "Literature as the Interpretation of Daily Life."

On Third-day afternoon, First month 3d, Dr. Henry van Dyke, of Princeton, will deliver a single lecture on "The Moral Law in Art." This will be followed by a course of six Third-day afternoon lectures, beginning First month 10th, by John Cowper Powys, of Oxford University, on "Representative American Writers." The season will close with a course of six Third-day afternoon lectures, beginning Second month 21st, by Guy Carleton Lee, on "Spain and France in North America."

NOTICE.

Friends' Library, 142 N. Sixteenth Street, Philadelphia, open on weekdays from 9 a. m. to 1 p. m. and from 2 p. m. to 6 p. m.; also on evenings in which Friends' Institute Lyceum meetings are held from 7 to 7.45 p. m. Books as follows have been added to the library: Das, S. C., "Journey to Lhasa and Central Tibet." Fiske, John, "How the United States became a Nation." Hall, G. S., "Adolescence, its Psychology" (2 volumes). Kriebel, H. W., "Schwenkfelders in Pennsylvania." Lawless, Emily, "Maria Edgeworth." Morgan, G. C., "Life of the Christian." Reed, C. A., "North American Birds' Eggs." Stevenson, M. I., "From Saranac to the Marquesas." Sargent, D. A., "Health, Strength and Power." Story, A. T., "Story of Wireless Telegraphy."

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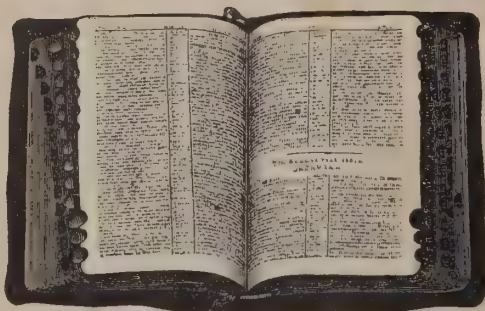
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The American Friend

Vol. XI

ELEVENTH MONTH 17, 1904

No. 46

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In “*Atonement and Personality*,” p. 294.

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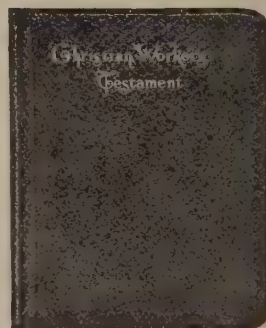
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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XI.

PHILADELPHIA, ELEVENTH MONTH 17, 1904.

No. 46.

THE CHASM OF SIN.*

LAST WEEK the fact of sin was treated and the cure of sin was indicated. But there is a deeper aspect to sin than was there touched upon. That it spoils the sinner's life we all recognize, that it leads to slavery is everywhere admitted, that there is no cure short of deliverance from it is a certainty. But there is more. That deeper aspect is this: Sin separates from God. It puts a chasm between the sinner and Him who is sinned against. It is the only thing which can separate us but *it* does. But the separation is caused not by God's withdrawal, but by our withdrawal from Him. To change the figure, it is like an eclipse of the moon. The moon's light is shining on through the whole eclipse, but we fail to see it, because the earth's shadow lies between us and the moon's light. So long as we look up through that shadow we miss the orb of light. The sinner who looks at God through the shadow of his own sin cannot see the true face, cannot cry "Abba, Father." The warmth and tenderness vanish. God seems far away and stern toward him.

The same thing happens in our relations with men. As soon as we have injured a person—treated him unfairly, hurt him in any way—a chasm at once opens between our lives. We dislike to meet him. We do all we can to avoid him. We read our injury into his entire attitude toward us. We feel sure that he hates us and means to get even with us. We lose our sense of comfort in his presence and a complete change comes over all our dealings with that man, simply because our injury to him lies there in between us. Whether *he* has really changed or not toward us, we are sadly conscious that things are wrong and we feel that our guilt has affected him and his feeling toward us.

This feeling is a universal human experience. Little children often present an illustration of it. Some child has disobeyed his father, perhaps for the first time, consciously and wilfully. When he begins to think of meeting his father he grows very uncom-

fortable. It is not punishment he is afraid of; he knows nothing about that yet. He is conscious of wrong-doing and it has made a chasm come between himself and his father. He reads his father's attitude toward him through the shadow of his own wrong act. He can no longer approach him with the old time joy and confidence. That deed has set them apart.

What does the little fellow do? He instinctively feels the need of some sacrifice. He acts out his sorrow in his own childlike way. He goes and breaks open his bank and comes to his father with his pennies. Or he brings in his hand some other precious thing and puts it down by his father, as a silent witness to his troubled inward condition. *He wants the gap closed and he feels that it will cost something to get it closed.*

That is human nature. That idea is rooted in man wherever he is found. He is conscious that sin separates and he feels that something—something costly and precious—is necessary before the harmony and free, sweet intercourse can be restored. Sacrifice is one of the deepest and most permanent facts of life. Its origin is far back of history. It is as old as smiling or weeping. Man cannot think of his sin, without thinking of this separation and changed attitude. Then he tries the child's method of giving up what is dear to him in order to win back the lost fellowship. Every tribe and nation has added a chapter to this story of man's efforts to square the account. Now the Gospel must be read in the light of this immemorial fact of sacrifice. Its marvelous truth shines out like a newly-risen sun. Everywhere else is the story of *man's* effort to bridge the chasm which his sin has made. *Here* we discover that the original movement to close the gap comes from God. It can be closed only by a love which reaches across and links both sides together again. God meets this long human groping, this universal sense of the need of sacrifice, of the cost of sin which is no fiction, no dream. He meets it and raises it to its fullest meaning. What man hoped to do, but could not, with his bleating lamb and timid dove, God Himself has done. He has reached across the chasm, at the cost of cross and blood, to say to the

* This is one in a series of editorial articles on the Atonement, which began in the issue of Tenth month 6th. There is one more to follow.

sinner that the only obstruction lies in *him*. He has swept away the shadow which eclipsed His face and He has shown that a bridge of love stretches from Divine heart to human heart.

THE ELECTION.

NOT SINCE 1872 has there been such a one-sided political contest as that which has resulted in the election of Theodore Roosevelt, President of the United States. His electoral majority will be 210, and his popular majority will probably reach 2,500,000, which is by far the greatest ever given to any man in this country.

There are very strong and admirable qualities in the man who has been chosen to be the head of this great nation. He has grown wiser as he has matured under heavy responsibilities. He has been slowly developing a larger view of the responsibility of America in the maintenance of the peace of the world. He has by his side in the State Department one of the wisest and solidest men in the cabinet of any country and we shall expect, now that the highest goal of the President's political ambition is reached, a four years' period of safe and solid statesmanship.

But while on general lines expressing our confidence in the future, we sincerely regret that the Republican victory is so overwhelming. There has never been a time in our history when an efficient and vigorous opposition party was more needed. The landslide of this successful party has swept some very dangerous men into office, and the lack of balance and the absence of any fear of defeat encourage the worst politicians to push to the front. Pennsylvania, where a Republican nomination generally means an election, is a standing illustration of the dangers of easy victories at the polls.

It is now impossible to foresee how an opposition party is to be organized on right lines to prove a weighty opponent to the party at present so easily victorious. The opposition in the present campaign failed to plant themselves so squarely on some vital issue as to strike the interest and attention and moral spirit of all sections of the country. There was no commanding call that appealed to the rank and file of the nation.

The country needs particularly the formation of a great opposition party centered about some living moral principle and headed by men of commanding wisdom and power. The Prohibition party has stood valiantly and persistently for a great moral issue, and in this campaign it rolled up nearly 400,000 votes. But during its thirty years of history it has

so far failed to draw to its ranks the great host of voters which would make it one of the deciding forces in all the political moves of the country. Its leaders still look forward with hope, and labor with patience, but other issues get the votes.

The time is certainly coming when serious men will arouse themselves to correct abuses and wrongs which are now safely entrenched in many a State and city, where easy political victory has removed all fear, and where civic ideals are well nigh dead. Sometime we shall go to the polls swept along by a great ground-swell of moral purpose. But when?

EDITORIAL NOTE.

WE HAVE received an attractive little book by Chauncey J. Hawkins, on "The Mind of Whittier." (Published by Thomas Whittaker, New York.) It deals with the fundamental religious ideas of Whittier—such ideas as the "Inner Light," his conception of Christ, his optimism, his love of humanity, and his attitude toward a future life. The spirit of the book is excellent, and it will be a helpful introduction to many who have not found their way already into the life and spirit and beauties of this great religious teacher. The present book has a somewhat too ambitious title. It only touches the edge of Whittier's mind and religion—the deeps lie beyond, but that makes it all the better for those who want an introduction. It is a serious mistake, however, to have omitted the titles of the many poems from which quotations are made.

FOR THE AMERICAN FRIEND.

AN IMAGE.

BY DELIA REES.

"Surely every man walketh in an image," wrote one of the old prophets of Israel, who had taken life seriously and found it altogether too much for his strength and wisdom. Its conflicts were bitter, its storms fierce and they had gotten the better of his highest hopes and noblest purposes time and again until he felt himself to be like an empty vessel tossed meaninglessly on a wild sea. His own hand could no longer steer its course; he had no strength against the mighty counter-currents of life. He was a mere toy played with and utterly baffled by forces stronger than himself. He tried to be good, and set himself to indulge no sin, but in his strenuous efforts he withheld himself from good; his peace was gone and his sorrow was stirred. He thought over it all, his hopes, his defeats, and what did life mean anyway until his heart grew hot within him. Still he mused and the fire burned, until slowly and surely there was evolved from the inner conflict this great heart-lesson.

Then he broke silence and spoke, but not to men, nor yet to his own heart, for wisdom was dawning. He prayed, Lord, make me to know mine end and the measure of my days what it is, that I may know how frail I am. His little work! What does it amount to now? And his days! Ah, how short they are as he thinks of God and His everlastingness. His own age ever seems as nothing in duration under this new light, and man at his best is an empty, vain thing. The prophet's thought sweeps out and on over the passing generations of earth with their empty occupations of time and self—what a vain thing to live if this were all! Still he prays, voicing to his God this dawning wisdom in his soul. "Surely every man walketh in an image." This life is a reflection of the *real*, wonderful ray of light, this falling across a black and troubled sea. And this gleam was no less real because for one brief moment only it lighted up the present and future and no less divine, because the prayer lapsed again into a pitiful cry that saw nothing beyond the dark night of death. How much of our light comes to us in just the same way—a gleam, a momentary ray lighting our darkness and revealing the real, the eternal. And we, too, pray and then lapse from the vision and grope our way in the darkness of material things and the interests that are of this world only.

Surely every man walketh in an image. Yes, and the pity of it all is that we do not know the image from the real. Blinded by the image we do not see the real. Our children go to the kindergarten and play with pretty bits of paper and colored threads, and bring their little designs home to us. They take sand and water and make little continents, and with sticks and twigs and rocks they build mountains and grow trees and build cities. They take cereals and buy and sell and play themselves into the world of life and business that comes a few years hence. They build themselves into the homes of the future by means of these little images of what we call the real. Only play, yes, but these little fellows are learning life in the play; and while they get tremendously interested in the play they do not long miss the lesson. They early learn that these are but images of the real life which they must meet later. While he plays, the boy is discovering his own tastes and mentally determining what he will do in the real as a man, and the little girl dreams chastely and fondly of her future home and family; while she holds her doll in arms the mind and purpose of the future mother is unfolding. Dolls for children, and goods-boxes for houses, and broken dishes and stools for furnishings, are all very interesting for now, but the child unconsciously lays hold of the future and real which the image represents. We are all children grown large in body only. We too, walk in an image—a reflection of the real, the eternal. We eat and drink and sleep and walk, we laugh and cry, are gay and sad, we buy and sell, we labor and carry burdens until our bodies are bent and we think all this is *reality*. We clothe our bodies and train our minds as if they would stay

here forever. We even build our meeting houses and go through with our forms of religion, and worship as if we were fixtures and God must needs be happy that we stop in our wonderful existence to recognize Him. We utterly forget what Paul learned so effectively, that the fashion of *this* world passeth away. This world, beautiful and interesting as it is, and life here with its lovely and fascinating possibilities, are but images of the real world in which God rules and of the character which is eternal. If there is any meaning at all in Christianity, Jesus Christ came to show us that earthly fathers at their best are but images of the Heavenly Father, who, though unseen, loves us all and asks for our confidence. That the flowers, the grass, the trees, the sun, the rain, the home, the mother-love, the everything lovely and good in this life are but images of that real life hidden with God in the great eternity that lies all about us and is yet unseen by us. Christ used the world as an image of the real—the seen was to Him always a suggestion of the unseen.

To Paul the visible world, the material was temporal. The fashion of this world passeth, the reality is eternal and is unseen to the material vision. When will we get this view of life and of reality? When character becomes more to us than religious forms or creeds or organizations. When the man is of greater worth than his possessions, when people are of greater value than things, when living means the finding out what one is here for and fulfilling that purpose; then shall we begin to *know* that we walk in an image and that our real life is a hidden one—hidden because spiritual, because its centre and source lies in the union of our wills with His will. Real life is always hidden in God.

New York City.

THE CONTINUITY OF SERVICE.

BY C. A. SALMOND.

"One soweth and another reapeth." This is a common law of human experience, which has sometimes a vexing side. One of the old prophets gives to it, indeed, a retributive application, when he says to the faithless and selfish in Israel, "Thou shalt sow, but thou shalt not reap" (Micah 6: 15). But the law holds almost as a necessity of our brief passing existence on earth, that much of the sowing men do is reaped by others and not by themselves. Now, rightly regarded, this may be an inspiring, rather than a depressing or paralysing consideration. It should quicken in us the sense alike of gratitude and of responsibility.

Let us observe, first, how the law has wrought for us, in those who have gone before us. They sowed much from which they were not permitted to reap. But the benefit is ours to-day. The present is in a real sense the heritage, the harvest of the past. Each generation owes a large indebtedness to the generations which have gone before it, and the debt grows larger, in many ways, as time goes on. The greatness of our obligation is certainly not limited by

the sense of it which we carry about with us from day to day.

The country we live in—who can estimate how much we owe, even in respect of the material comfort it affords, to unknown, unnamed laborers, who lived their day, and did their work, and passed away. As one of our latter-day prophets was never tired of reminding us, "It is all work and forgotten work, this peopled, clothed, articulate-speaking, high-towered, wide-acred world. . . . I tell thee, they had not a hammer to begin with, and yet Wren built St. Paul's." There have been many brains in sleep and many fingers at work between the time when our rude forefathers, in a half savage Caledonia, devised some coarse and clumsy crossing over a stream too wide for the log of a tree to compass, and the time when our great Firth of Forth was spanned by the giant structure, which for strength and symmetry and scientific adjustment is one of the engineering marvels of the age. But the same holds true of the most ordinary appliances that contribute to the sum of our outward comfort and happiness. In point of fact, we may find illustrated everywhere, in things common as well as rare, small as well as great, the principle of human progress by succession—which distinguishes us from the brute creation—one man or set of men laboring, and others entering upon their labors, to gather up their results and carry them onward, somewhat nearer, it is hoped, to the goal of perfectness.

In every department of national life—in commerce, in war, in science, in the world of philosophic thought—how much we owe to men of the past, many of whom had but mute recognition in their own day, and absolutely no reward. Columbus discovers America, but the new continent gets to be known by another man's name. John Watt experiments with his mother's tea-kettle, and by and by invents the steam engine; but it is others who make out of it colossal fortunes, counting themselves generous even to talk of erecting a monument somewhere to his memory. David Livingstone gives his life to the exploration of Dark Africa; and how many of the comfortable Britons now "interested in Africa" (financially) even think, I wonder, of David Livingstone? It often happens in this world that the victor does not himself enjoy the fruits of victory, that the discoverer has no personal recompense for his discovery, that the inventor leaves others to gather in the golden harvest from his invention. But what matters it, after all? Who with any sense for moral magnitudes would not rather be a Watt than a railway king, a Livingstone than a mine owner, even with the amplest supply of Chinese or any other labor at command? Such men "in their own generation served the counsel of God" (Acts 13: 36, R. V.), and in proportion as the after ages go on reaping benefit from them, they have that high reward of which they were most ambitious, and of which rapacity never can despoil them.

In the history of the church, the same principle has been manifestly operative. How much the pro-

phets owed under God to the patriarchs! What a debt the apostles owed to the prophets, and all succeeding ages of the church to the glorious company of the apostles and martyrs in their turn! And who can compute what any section of the church owes to the fathers who lived and wrought and suffered in faith, whether on the home or on the foreign field, and are now fallen asleep in Jesus? Nay, even narrowing the view to the limits of our own personal life and experience, what reason have we—in our homes, in our business position, in our congregational relationships, in the very church buildings we worship in—to be thankful to those whom it may no longer be within our power to thank. For what they sowed, it is now ours to reap.

Along with gratitude, however, such considerations should stir in us something else—namely, a sense of present, personal responsibility. We have inherited the past; but we too have our heirlooms to hand on to those who are coming after us. If the present is the harvest of the past, the future will be no less the harvest of the present; and to that harvest we are preparing some contribution. Let us not speak regretfully of the good old days, but seek to make these new days good—to make each successive new day granted to us as good as ever we can. We are not to cast wistful glances toward some far off field of opportunity which God has not intended for us, but to seek to do our duty here, as well as now, just in the place and time appointed for us by Him. Only thus shall we be worthy successors of those who have gone before us, as we continually recognize that, in new circumstances, which in a measure alter cases, we have entered into their labors, with a commission of our own, following upon theirs and kindred and essential to it, the right discharge of which will be our offering of service to the everlasting King.

Let us remind ourselves that much as those who went before us may have achieved, their work without ours is not complete; while, much as those who are coming on may be expected to accomplish, the labors and successes of the future will not be adequately prepared for, if we do not act worthily our part. We have our place to fill and function to perform as those who are privileged to live, in our own particular community, and at this precise epoch in the world's history. And if we are Christians—men and women looking to Christ, trusting in Christ, loving Christ, trying to serve Christ—we may draw constant inspiration from the remembrance that we are members of a glorious evangelical succession.

In one of the old Psalms, it is said, "Man goeth forth unto his work and to his labors until the evening." That was true of the Man Christ Jesus, the Son of the living God. In His youth, as a journeyman carpenter, He did His daily work for a living wage; and His brief day on earth was a day of labor until the early evening closed. Would that we might all live more in the spirit of the Master! "My meat and My drink," He said, "is to do the work of Him that sent Me, and to finish His work." What satisfaction this sense of vocation—of a high and

holy and heavenly calling—would bring to us in our daily life. "The will of Him that sent me" would guide and hallow and uplift all the humblest tasks and commonest employments of each succeeding day, and give them their own significance as the filling in of some needed though little part of a great God-directed plan.

We may be called to sow, as those who are not personally to reap. But it should be our main concern to live while we live, in duty to the dead, in duty to the living, in duty to those who yet shall live—in mindfulness, above all, of our duty to Him who is the Lord of all, and who has both a creative and a redemptive right to the yoking of our energies to the fulfilment of His great and gracious design. Then, even if we are not permitted to see much present and palpable fruit of our labor, or are called aside or away, mayhap, when we feel that our work is only half completed, we may trust Him to secure results from it that will fill the heart with humble gratitude, in the great harvest home, when every faithful laborer will come into his own, and when he that sowed and he that reaped will rejoice together.

Edinburgh.

The International Lesson.

FOURTH QUARTER.

ELEVENTH MONTH 27, 1904.

LESSON IX.

WORLD'S TEMPERANCE LESSON.

Isaiah 28: 1-13.

GOLDEN TEXT.—They also have erred through wine, and through strong drink are out of the way.—Isa. 28: 7.

DAILY READINGS.

Second-day, Eleventh mo. 21.—World's temperance lesson. Isa. 28: 1-13.

Third-day, Eleventh mo. 22.—The mocker. Prov. 20: 1-13.

Fourth-day, Eleventh mo. 23.—Good counsel. Prov. 23: 15-25.

Fifth-day, Eleventh mo. 24.—Woe to the drunkard. Isa. 5: 11-24.

Sixth-day, Eleventh mo. 25.—God's punishment. Nahum 1: 1-10.

Seventh-day, Eleventh mo. 26.—Danger of drink. Amos 6: 1-11.

First-day, Eleventh mo. 27.—Drunkards shut out. 1 Cor. 6: 1-11.

Time.—About 725 B. C.

Place.—Jerusalem, though the prophecy relates also to the northern kingdom.

Kings.—Hezekiah, king of Judah; Hoshea, king of Israel.

The third First-day in the Eleventh month has been set aside as "Temprance Sunday," and lessons have been chosen from which instruction may be given on the great theme of Temperance.

The twenty-eighth chapter of Isaiah is one of the most striking in the book—in beauty of style, strength of statement, analysis of character and stern truthfulness it can hardly be surpassed.

The truths which it sets forth are just as applicable to the people and conditions of to-day, as they were to the men of Isaiah's own age. The state of affairs in Jerusalem led the prophet to denounce in very strong language the gross sins of his countrymen. He begins with a description of the sins of the people in the neighboring kingdom, and states what the result will be there. He finds a similar condition in Judah, and he uses similar language.

1. "Woe." A warning of the coming woe. "Ephraim." Put for the whole kingdom, because Ephraim was the chief tribe. "And to the fading flower of his glorious beauty," R. V. "Crown of pride." Probably refers to Samaria which was on a hill. Samaria was celebrated for its beauty. Note the picture of the effects of drunkenness.

2. "The Lord hath." God makes use of human instruments to carry out His plans. In this case He was to use the king of Assyria to bring punishment upon the inhabitants of Israel. The invasion is pictured in a series of strong similes.

3. The capital city of the drunkards will be trodden under foot. As an historical fact Samaria was turned into a heap of ruins.

4. A continuation of the description of the coming doom. "Hasty fruit." Better as in the Revised Version, "the first ripe fig." The early figs were considered a great delicacy, and were picked as soon as ripe. As Samaria was taken by the Assyrians in 722 B. C., these words must have been spoken two or three years earlier, that is about 725.

5, 6. "In that day." Notwithstanding the destruction there will be "a residue," a remnant, "who can and do abide" even that storm, to whom the Lord Himself shall be for a crown, "and for a spirit of justice to him that sitteth for justice." "Turn back the battle at the gate," R. V. This seems to be the best rendering. The idea then is, that they will be able to turn back the enemy even if he has reached the gate of their city. No matter how discouraging the condition there is always a door of hope.

7, 8. "But these also," R. V. The inhabitants of Judah. The prophet has brought up the inhabitants of Ephraim as an object lesson, and now turns upon his fellow-citizens and says that they are as bad. He names six points: (1) Erring through wine; (2) the priest and prophet—the ones who above all others should have set a good example have erred; (3) "They are swallowed up of wine," wine is their master; (4) "They err in vision," cannot see things as they really are; (5) "They stumble in judgment;" (6) "Filthiness," a well-known result of drunkenness.

9, 10. These verses are the reply of the accused persons to Isaiah's arraignment. Note the ill-concealed insolence of the words. "Whom will he make to understand the message? them that are weaned," etc.? R. V. Are we infants just weaned. "For it is precept upon precept," etc. Are we children that he should use platitudes upon platitudes, repetition upon repetition? The Hebrew words are short and simple, almost equivalent to our "a b c's."

11. Here begins Isaiah's reply: "Nay, but by men of strange lips and with another tongue will he speak to this people. That is, by the Assyrians. You refuse to hear me and call me a stammerer, you shall hear another kind of stammering which you will have to understand.

12, 13. I said unto you "there is rest," and ye would not hear, "Therefore shall the word of the Lord be unto you," etc., R. V. "You have scorned

my instruction as monosyllables fit for children! By irritating monosyllables of gradual penalty shall God instruct you the second time."

The application of the whole lesson to the evils of drink is so direct and obvious as to need no comment.

PRACTICAL THOUGHTS.

1. "Preach the depravity of men, but never apart from the possibilities that remain in them." Compare Isaiah 1: 18.

2. If men are deaf to the voice of conscience, and neglect the plain, common-sense teachings that come from everyday surroundings, God will speak in other and unshirkable ways.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR ELEVENTH MONTH TWENTY-SEVENTH.

HOW INTEMPERANCE HINDERS MISSIONS.

Rom. 14: 13-21.

Second-day, Eleventh mo. 21.—As it did in Rome. Rom. 13: 11-14.

Third-day, Eleventh mo. 22.—A stumbling-block. Rom. 14: 19-23.

Fourth-day, Eleventh mo. 23.—In Corinth. 1 Cor. 5: 7-13.

Fifth-day, Eleventh mo. 24.—In Galatia. Gal. 5: 16-23.

Sixth-day, Eleventh mo. 25.—Peter's picture. 1 Pet. 4: 1-5.

Seventh-day, Eleventh mo. 26.—In Thessalonica. 1 Thess. 5: 5-8.

One cannot read the epistles of Paul without being impressed with the frequency and urgency of his warnings and exhortations against the indulgence by some of those early Christians in sins of the grossest character; and it is one of the encouraging signs of progress, notably as recently as the last one hundred years, that the intemperate or even the moderate use of intoxicants is in almost all churches felt to be a grave departure from the Gospel standard. But the church cannot rest with achievements within its own borders. The enemy is only driven from one fortress to another,—outside the camp, to be sure, but yet where Christ's work of saving the world is strongly and too often successfully opposed.

Greed and appetite keep men in our own land so engrossed and enslaved that many of them seem unable to hear the voice of truth; and so closely is the traffic in liquors connected with the advance of the Caucasian that intemperance is almost regarded as the white man's characteristic. As Archdeacon Farrar said of Madagascar a few years since, "Drunkenness is considered a European fashion."

The same ships that bring missionaries, carry also cargoes of the vilest and most violent intoxicants; and while the missionary arranges for his home and acquires the language, the poison that knows no bounds of speech or race, that needs no interpreter and has as its advocate the most unprincipled commercial adventurers, is already about its work of destruction.

Kama, a Bechuana chieftain, once said to a British official, "I fear Lo Benguela less than I fear your brandy. I fought with Lo Benguela when he had his father's great warriors from Natal, and drove him back and he never came again. But to fight

against drink is to fight against demons, and not against men. The assegais of the Matebele kill men's bodies and it is quickly over, but drink puts devils into men and destroys both their souls and bodies forever. Its wounds never heal."

Already agreements have been reached protecting from such destruction some of these helpless nations, but the work needs to be urged on and the evil, already sentenced by the fact that Christ came to destroy the works of the devil, brought to a speedy execution both at home and abroad.

Missionary Department.

[Communications for this department should be addressed Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

IN THE AFRICA INDUSTRIAL MISSION.

(Continued from Tenth month 20th.)

"The mission buildings are placed in the open, near the highest part; there is a rather bare hill higher, where we get a yet greater view. I alluded to mission 'buildings'—well, they are buildings in the sense that they were made by man for habitation and storage. They are all of thatch, except the main dwelling, which is of corrugated iron, freighted out from England in sections. It was given by British Friends, so they call it 'Devonshire House.' There is a sign-board over the front veranda lettered 'Devonshire House.' All is of iron, save the floor, which is of pounded dirt, smeared with cow dung to exterminate the vermin, then covered with native rush matting. These mats are not woven, only coarse reeds bound together. There are three rooms in the house, two large ones occupied by the Holes and Blackburns, respectively, and a small one occupied by Arthur Chilson. There is besides a small lean-to of thatch for a common dining-room. The others are either bee-hive huts without distinction of roof and walls, like a hollow haycock, in fact, or else rectangular structures of more size and stability with pitch roof. Such is the storehouse, where rations are distributed to the Kavirondo hands every evening. The tool house consists only of a roof. The dispensary is rather substantial, considering its material. The mission office is a tent with a thatch roof over it and extending beyond the rear of the tent enough to form shelter for the daily school, lasting about two hours after drumbeat at 2 p. m. The benches are logs. Adelaide Hole is teacher. There is an improvised blackboard, and the station women and children, the only attenders, have ample slates. They are learning to read and write, and arithmetic too, in Kiswahili. They are eager and quick at their lessons, usually. Our meeting house is but a low, unshapely thatched shelter, under which Friends sit while the blacks squat on the ground or on logs in front of us, often just at our feet. The Doctor's pride is the new brick kiln which he has just completed. Now he is superintending the erection of a roof under which to season the bricks after firing. I am occupying a new grass house, the largest on the premises,

two rooms in each half. The iron house is so crowded that Friends built this to relieve the crowding there. It isn't finished yet—only a shell. Although the Holes are working daily at the half they intend soon to occupy.

"They have had the ground wetted and pounded to make a reasonably solid and even floor. Then they have covered this with the rush matting. All the joists (rough poles, really) have been wrapped in burlap, etc., to prevent the wood borer dust from dropping down over the room, coating all with a fine whitish powder worse than earth dust. Then they have stretched unbleached cotton cloth under the rafters for a ceiling and to exclude the same borer dust. Finally, there are to be put home-made jambs and doors in the doorways, and window frames and sashes in the window openings. This will be a fussy job for Edgar Hole without suitable material or particular tools. But they hope to move in shortly.

"I live for the present in the other half. The partition between the Holes' part and mine is of mud. I sleep in the inner room and write in the outer one. The floor is of loose dirt, covered with matting where I sleep. There is a window opening by my bed (a folding cot). When too airy I fix a mat over it. The inner room is screened from the outer by mats, and I let down another mat over the entrance at night. The outer room is almost wholly exposed. There are two door and two window apertures, utterly open, and no matting over the dirt. In one corner, by a window opening, is a large, home-made table, at which I write and study. As thou reads these very words imagine me crowded by an assemblage of fragrant, gaping, jabbering negroes (it does entertain them so to watch me write), lizards and rats scuttling over walls and floor (insects, of course, don't count), and that pervasive, indefatigable borer dust incessantly settling down over all.

(To be continued.)

Things of Interest Among Ourselves.

Edgar Stranahan, of Wilmington, Ohio, is planning to spend the next academic year at Haverford.

Charles Wagner, the French pastor, is to lecture at Haverford College, on the evening of the 21st inst.

James Wood, of New York, and Alexander Wood, of New Jersey, were chosen presidential electors last week.

J. W. Elder, of Granite, Okla., is kept busy in evangelistic work. He feels the need of a companion evangelist, gifted in song.

Edgar Williams, who is located in the meeting at Greensboro, N. C., has been conducting a series of evening meetings at that place with very hopeful results.

William B. Petters, an International Y. M. C. A. secretary, recently gave a very helpful talk at Guilford College in behalf of the Student Volunteer missionary movement.

John M. Watson, who has been laboring for many weeks at Sandwich, Mass., is attending Baltimore Yearly Meeting, and will be in the limits of Baltimore about three weeks.

Joseph Bevan Braithwaite, Jr., of London, is making a short visit to this country, and was to be in Baltimore from Sixth-day of last week to Second-day of the present week.

By invitation of the Peace Committee of Baltimore Yearly Meeting, Joshua L. Bailly addressed the annual meeting in Friends' Meeting House, Baltimore, on Second-day even-

ing, the 14th inst. Subject, "Echoes of the Boston Peace Congress."

Esther Cook, on her way from Vanwert Quarterly Meeting, Ohio, to other fields of labor, visited Friends' Home Meeting, six miles west of Celina, Ohio, where Thomas W. Inman was engaged in a series of meetings. She spent two days with Friends there and preached each evening.

Ada E. Lee has been engaged in evangelistic work in the limits of Contentnea Quarterly Meeting in Wayne and Sampson Counties, N. C. The greater part of the time, since Ninth month 25th, God has wonderfully blest the work, a large number have been converted and renewed and Christians have been brought on to higher ground.

The New York *Herald* for Eleventh month 9th, 1904, says that Eunice Kelly Gidley, of Dartmouth, Mass., is the oldest member of the Society of Friends in New England and probably in the world (?). She was 100 years old the 20th of Eighth month. She was at Friends' School, in Providence, R. I., in the year 1823 and remembers Moses Brown.

Smithfield Quarterly Meeting was held at Woonsocket, R. I., the 10th inst. Alfred T. Ware, of Brunswick, Me., was present and preached an interesting sermon at the morning meeting. Seth K. Gifford, principal of Moses Brown School, Providence, addressed the Bible School Conference, on the evening of the 9th inst., on "The Life and Teachings of Paul."

Martilla Cox has undertaken the pastoral work in the Darlington Meeting for this year. Her address is Darlington, Ind. The Friends there have recently built a modern, commodious and comfortable house within the city limits. Their former place was just outside the town. The prospect is fair for an increase in numbers and a deepening in spiritual life.

A missionary party composed of Levi R. Lupton, William M. Smith, Charles and Kitty Ellis Kurtzhalz, Jefferson W. and Helen M. Ford and little Clara G. Ford, sailed from Montreal, the 12th inst., for Liverpool, Eng. Their destination is some point in the southern Soudan country in Africa. They expect to reach their field the latter part of Twelfth month or the first of the new year.

Philadelphia Monthly Meeting for the Western District (Twelfth Street) has concluded to establish (or more correctly to re-establish) a Monthly Meeting at Haverford. The Quarterly Meeting concurred in this action last week. For many years there was a monthly meeting held at Haverford, known as "Radnor Monthly Meeting." The new meeting will be named "Haverford Monthly Meeting."

Leanah Hobson has closed her labors as pastor in the meeting at Dunreith, Ind., and is now engaged in evangelistic work at La Porte, Ind. She expects to continue in this work for some months. Recently she held a series of meetings at Hazlewood, a country place about twenty miles west of Indianapolis. More than a score were converted, and several renewed. Eight have applied for membership with Friends.

Mary J. Weaver, of Batavia, N. Y., recently held a series of meetings at Perry City, N. Y. Considerable interest was manifested. The attendance of young people and children in the meeting is very encouraging, and gives much promise for the future. Nellie T. Roberts, the local minister, is doing faithful, conscientious work, not only in the meeting, but in the homes of the people. There is a good prospect of an increase in membership.

John S. Turner, a missionary from Mexico, who has been visiting in the States the past two months, spoke to Friends at Greensboro, N. C., in a recent First-day morning service, and at Guilford College in the evening. He reviewed the work of the Missionary Publishing House in Mexico City, Mexico, and dwelt upon the prospective fruits of Protestant Christian efforts in that country. He spoke in affectionate and grateful terms of the work of Samuel A. Purdie, Julia Ballinger and Nancy Lee, of North Carolina Yearly Meeting, in Mexico. He will return shortly via Havana, Cuba.

Vanwert Quarterly Meeting was held from the 4th to 7th inst., near Tama, Mercer County, Ohio. The committee appointed by Indiana Yearly Meeting to visit, for their encouragement of the Quarterly Meetings, shown to be deficient by their reports on spiritual condition, were all present except one and held a conference in connection with the Quarterly Meeting, which was helpful and greatly enjoyed by all. Some of the speakers were Allen Jay Elbert Russell,

Esther Cook and Eber S. Hobson. Many other ministering Friends were present and took part in the service, among whom was Ira C. Johnson, Yearly Meeting superintendent. All the sessions were well attended and the presence of all visiting Friends was highly appreciated.

Rhode Island Quarterly Meeting was held in Fall River, Mass., the 2d and 3d inst. The Meeting on Ministry and Oversight, on the Fourth-day, received reports from its subordinate meetings concerning the spiritual condition of their members. The outlook was encouraging, particularly so in two of the meetings. Two carefully prepared papers were read on the manner of conducting meetings for worship, one by Alice E. Stevens and the other by Henry C. Aydelott. These papers elicited interesting and profitable remarks from others in attendance. The meeting for worship on Fifth-day opened with a period of silence, followed by several fervent prayers, and singing with much feeling the hymn, "All Hail the Power of Jesus Name," by the congregation. Alfred T. Ware, the Yearly Meeting's Superintendent of Evangelistic Work, gave a clear, forceful and inspiring address from the text, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." In the business meeting which followed, the subject of special interest was the report of our Quarterly Meeting's Committee on Evangelistic Work, and the taking of a collection for its aid.

The following account of the recent meeting of the ministers of Western Yearly Meeting was sent in by Martilia Cox, secretary: At the recent Western Yearly Meeting there was a general feeling among the ministers that we might enjoy a closer fellowship and have the opportunity of exchanging ideas in order that we might be deepened in Christian life and made more efficient in our service for the Master and the church as pastors and evangelists. Pursuant to this idea a meeting was called for the first Third-day in Eleventh month, at First Friends' Church, Indianapolis. Quite a number gathered at that time from various points in the Yearly Meeting. Steps were taken to effect a permanent organization, and a regular time of meeting was considered. By an article of the Constitution it was decided to meet "the first Third-day in each odd month unless otherwise arranged." Another article states, "It shall be the object of this association to mutually benefit its membership: 1st, By encouraging a closer fellowship among our ministers, and 2d, By a free and open discussion of practical pastoral problems and difficulties and Bible doctrines. An able and valuable address was given by Morton C. Pearson, of First Church, Indianapolis. His subject was "Four of Our Great Needs." He designed them as (1st) A clearer vision of Christ; such a vision as will quicken and spiritualize our understanding and make our messages *prophetic*. A sermon should be a *burning* message, instead of one studied up in order to have something to say; a revelation from God rather than one evolved from the mind of the speaker. 2d, Times and conditions change, hence our manner of reaching the souls of men must change. God never changes. We must study people. Be students of church history; of the present age; of political and moral reform; of the signs of the times. 3d, We should follow a regular course of reading. Our education should be supplemented by this, and should make us *think* correctly that our messages may be *positive*. There is great need of uniformity of teaching on the essential doctrines of salvation, especially on "*Holiness*." 4th, The necessity of proper financial support in order to hold our young people in the ministry. We must prepare the way for the ministry of to-morrow by speaking uniformly on this subject. If the young people of college education are not entering the ministry as they should, we should find the reason and arrest this tendency. Another subject of importance was that of evangelistic work. A "round table," conducted by Dr. Sylvester Newlin, of Westfield. Many helpful suggestions were given. Winning souls is the business of the church. An evangelistic spirit should be maintained throughout the year by the church, rather than deferred to a ten days or two weeks meeting only. The members of the pastoral committee equally with the pastor should have the burden for souls upon them, and all should work together with Him for winning souls and the sanctifying of believers.

The following are the names and addresses of pastors in Western Yearly Meeting, and the meetings they serve: Bloomingdale Meeting, Alice A. Mendenhall, Bloomingdale, Ind.; Colonia Meeting, Cyrus Jones, Colonia, Ind.; Rush Creek, Tangier and Kingman Meetings, Noah A. Dixon,

Kingman, Ind., R. R.; Marshall Meeting, Sarah T. McKey, Marshall, Ind.; Blue River Meeting, J. Waldo Woody, Salem, Ind.; Paoli Meeting, George H. Moore, Paoli, Ind.; Lick Creek and Lost River Meetings, Bayless Fisher, Paoli, Ind.; Beech Grove, Isaac Morris, Paoli, Ind.; Fairfield Meeting, William Pigeon, Mooresville, Ind.; West Newton Meeting, Seth Mills, Valley Mills, Ind.; Center Meeting, Anna Mills, West Division, South Indianapolis, Ind.; Valley Mills Meeting, Orville Jones, Indianapolis, Ind.; Kokomo Meeting, Richard Hawarth, Kokomo, Ind.; Noblesville Meeting, Josiah Hawkins, Noblesville, Ind.; Poplar Ridge Meeting, Sarah J. King, Carmel, Ind.; East Branch Meeting, Flora Holaday, Carmel, Ind., R. R.; West Liberty Meeting, Thos. and Carrie Henderson, Noblesville, Ind.; Watseka, Meeting, J. Curtis Aye, Watseka, Ill.; Western Springs Meeting, Thomas Newlin, Chicago, Ill.; Danville Meeting, Zeno H. Doan, Danville, Ind.; Hadley Meeting, David Hadley, Danville, Ind.; Amo Meeting, John T. Hadley, Danville, Ind., R. R. No. 5; Walnut Chapel Meeting, J. Thomas Chapel, Carthage, Ind.; New London and Bethel Meetings, Jehu Reagan, New London, Ind.; Russiaville, Lynn and West Middleton Meetings, Frank Stafford, West Middleton, Ind.; Mount Lebanon Meeting, Josie Hackett, Kokomo, Ind.; Plainfield Meeting, Lewis E. Stout, Plainfield, Ind.; Indianapolis Meeting, Morton C. Pearson, Alabama and Thirteenth street, Indianapolis, Ind.; West Indianapolis Meeting, Mary A. Cox, West Indianapolis, Ind.; Haughville Meeting, J. Thomas Chapel, Carthage, Ind.; Bridgeport Meeting, Herbert W. Reynolds, Bridgeport, Ind.; Union Hill Meeting, Eliza C. Armstrong, Plainfield, Ind.; Westfield Meeting, Sylvester Newlin, Westfield, Ind.; Lapel Meeting, Anna M. Moore, Lapel, Ind.; Mooresville Meeting, Willis Bond, Mooresville, Ind.; West Union Meeting, Nereus M. Hodgins, Mooresville, Ind., R. R.; Bethel Meeting, Lydia T. Painter, Monrovia, Ind.; Fairview Meeting, J. J. Milhouse, Valley Mills, Ind.; Sand Creek and Azalia Meeting, C. Bray, Azalia, Ind.; Hopewell Meeting, A. Woodward, Butlerville, Ind.; Thorntown, Walnut Grove and Sugarplain Meetings, J. F. and E. G. Randolph, Thorntown, Ind.; Farmers' Institute Meeting, James R. Jones, Shadeland, Ind., R. R.; Darlington and Gravelly Run Meetings, Martilia Cox, Darlington, Ind.; Vermilion Meeting, Lewis C. McFarland, Vermilion Grove, Ill.; Georgetown Meeting, Frank Moorman, Georgetown, Ill.; Stanton Meeting, Edmund Hill, St. Joseph, Ill., R. R.; Hopewell Meeting, Charles R. Axton, Quaker, Ind.; Friends' Chapel Meeting, Emma Hawkins, Scotland, Ill., R. R.; Lindsey Chapel and Henderson Chapel Meetings, Charles Whitelock, Cayuga, Ind.; Mosier Chapel and Carroll Meetings, James D. Newlin, Vermilion Grove, Ill.

BORN.

THOMAS.—To Florence and A. S. Thomas, Amboy, Ind., Eleventh month 2d, 1904, a daughter.

DIED.

BALES.—At Stockton, Kan., Tenth month 6th, 1904, Delilah P. Cook, wife of Nathan Bales, in her 67th year. The deceased was reared a Friend, and lived a consistent Christian.

COMPTON.—Near New Burlington, Ohio, Tenth month 19th, 1904, Amos S., son of John and Rebecca Compton, aged 67 years. He was a birthright member of the Friends and was always a faithful attendant of the services for both worship and business, was appointed to many positions of trust and responsibility and for thirteen years occupied the station of elder.

HADLEY.—At his home, Horton, Brown County, Kan., Tenth month, 26th, 1904, William, son of David and Hannah Hadley (both deceased), aged over 59 years. The deceased was a birthright Friend, born at Sylvania, Parke County, Ind.

NICHOLS.—At Buffalo, Kan., Tenth month 28th 1904, Phebe A., wife of O. C. Nichols, in her 65th year. The deceased was a member of Buffalo Monthly Meeting for more than twenty years, and one of the stable Christian characters of the community.

PEEBLES.—At her home, Wabash, Ind., Ninth month 22d, 1904, Matilda Peebles, daughter of Richard and Hannah Jones, and wife of Stephen Peebles, in her 68th year. The deceased was a birthright and a faithful member of Friends during her life; she was a shut-in for years, but exceedingly patient.

Events and Comments.

A second Japanese loan of \$60,000,000, bearing 6 per cent. interest, has just been announced. Half of the loan is to be taken by American and half by English capitalists.

A report from St. Petersburg says: "An extraordinary accumulation of grain has been caused by the war, and the deadlock for lack of cars and engines is appalling. More than 1,000,000 tons are held in carts and vans at depots and sidings, and this quantity would load 525 steamships and sailing vessels."

As the result of a scientific experimental balloon ascension made last week from the aeronautic concourse on the World's Fair grounds, St. Louis, the practicability and accuracy with which wireless messages could be re-

TILL NOON.

THE SIMPLE DISH THAT KEEPS ONE VIGOROUS AND WELL FED.

When the doctor takes his own medicine and the grocer eats the food he recommends some confidence comes to the observer.

A grocer, of Ossian, Ind., had a practical experience with food worth anyone's attention.

He says: "Six years ago I became so weak from stomach and bowel trouble that I was finally compelled to give up all work in my store, and in fact all sorts of work, for about four years. The last year I was confined to the bed nearly all of the time, and much of the time unable to retain food of any sort on my stomach. My bowels were badly constipated continually and I lost in weight from 165 pounds down to 88 pounds.

"When at the bottom of the ladder I changed treatment entirely and started in on Grape-Nuts and cream for nourishment. I used absolutely nothing but this for about three months. I slowly improved until I got out of bed and began to move about

"I have been improving regularly and now in the past two years have been working about fifteen hours a day in the store and never felt better in my life.

"During these two years I have never missed a breakfast of Grape-Nuts and cream, and often have it two meals a day, but the entire breakfast is always made of Grape-Nuts and cream alone.

"Since commencing the use of Grape-Nuts I have never used anything to stimulate the action of the bowels, a thing I had to do for years, but this food keeps me regular and in fine shape, and I am growing stronger and heavier every day.

"My customers, naturally, have been interested and I am compelled to answer a great many questions about Grape-Nuts.

"Some people would think that a simple dish of Grape-Nuts and cream would not carry one through to the noonday meal, but it will and in the most vigorous fashion."

Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

ceived, both as to altitude and distance, were satisfactorily tested. More than twenty messages were transmitted from the World's Fair wireless tower.

Lake Shore Railroad officials have placed an order for 7,000 steel ties to be used as an experiment, probably near the eastern terminus of the road at Buffalo. Part of the order will be given to the New York Central for use on that road, and if the results are satisfactory it is expected that a more general use of the steel ties will be made along the entire system of the Vanderbilt roads.

Independent voters, after all, are every year more numerous in this country. In Massachusetts and Rhode Island there were some 50,000 men who, after voting for a Republican candidate for President, were capable of voting for a Democratic candidate for Governor. In Minnesota there were at least 50,000 more. It is discrimination of this sort that will make the republic live forever, if anything will.

The Supreme Court of the United States has affirmed the decision of the Supreme Court of the State of Wisconsin in the newspaper boycott case arising from the alleged business combination of the *Sentinel*, the *News* and the *Evening Wisconsin*, all published at Milwaukee, against the *Journal* of that city, affecting advertising rates. The opinion was delivered by Justice Holmes, and upheld the validity of the Wisconsin anti-trust law so far as it applied to this case.

Commissioner Garfield, of the Department of Commerce and Labor, has nearly completed his report on the operations of the Beef Trust. The report will be placed in the hands of the President within a very short time. It will then be submitted to Congress, and if anything appears which will give the government cause for action against any conspirators working in opposition to the Sherman act, the Department of Justice will be called to attend to the matter in exemplary fashion.

The reform organizations which are striving for the betterment of the municipal government of Philadelphia seem to be undismayed by the large Republican majority of last week. They are now arranging to concentrate their efforts in an attempt to elect better Councilmen at the spring election. A movement that is expected to take on the importance of the old Committee of One Hundred is a conference of the Municipal League members and prominent citizens to consider the most effective steps to promote good government of the city.

The election of Joseph W. Folk as Governor of Missouri by a plurality verging on 40,000, in the face of the hurricane of votes which swept Missouri from her long established Democratic position with a plurality for Roosevelt exceeding 15,000, is one of the startling yet inspiring features of the recent election. The success of Folk is infinitely more important than a partisan triumph. As District Attorney he displayed an undaunted courage in the prosecution of bribers and bootleggers and it was this which appeals to the admiration of honest men.

A MATTER OF HEALTH



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"And what did you say," asked the caller, "when he told you that your pie wasn't like the pie his mother used to make?"

"Well," replied the hostess, with a toss of her head, "I made a few remarks like my mother used to make."
—*Syracuse Herald*.

GAME LAWS EXPLAINED.

The Southern Railway has just issued for the season of 1904-05, a beautifully illustrated book, entitled "Hunting and Fishing in the South," which is descriptive of the best localities in the South for various kinds of game and fish, and outlines the game laws of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Mississippi and Kentucky, the States penetrated by the Southern Railway.

Copies of the book can be obtained from Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa.

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WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

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OKLAHOMA LANDS FOR SALE.—In the wheat, alfalfa, and corn belt, mild climate, Stella Friends' Academy, Territorial Normal, temperance town's small or large tracts to sell. Write me for further information. J. D. Setzer (Friend), Ingersoll, Woods Co., Okla.

A secular vocation is as truly a call to integrity as the ministry is to sacredness. In secular duties there need not be the secular spirit. The religion of the family altar should be the religion of the salesroom. He who will not carry his religion into his business has little to carry anywhere.—*United Presbyterian.*

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Any ill-feeling that may have existed between Panama and the United States on account of differences over canal zone affairs seems to be disappearing. Panamans are preparing to celebrate the arrival there of Secretary of War Taft and his friends. President Amador has appointed two commissions, one for the reception of Secretary Taft, and the other to make, in conjunction with Secretary Guardia, a thorough study of the canal treaty and to draft a memorandum preparing in the most practicable manner for a definite and conciliatory settlement of the rights of the contracting parties.

Negotiations have been initiated for a treaty of arbitration between Germany and the United States. Several days ago President Roosevelt suggested to Baron von Speck-Sternburg, the German Ambassador, that a treaty of arbitration between the United States and Germany would, in his judgment, be very desirable. The Ambassador, after conferring with his government, has informed President Roosevelt that Germany had expressed itself as entirely agreeable to the proposition, and that he had been directed to open formal negotiations for such a treaty. These negotiations will be conducted by Baron von Speck-Sternburg on the part of Germany and Secretary Hay on the part of the United States.

Reports are current to the effect that Russia has refused to entertain overtures made by Japan to end the war in the Far East. Unofficially it is stated that the Japanese Government made a direct proposition, in tentative terms. Though a failure, the effort has given rise to a widespread belief that a way has thus been opened for intervention. The United States, Great Britain and France are expected to take the step. While Russia has refused to accept a direct proposal from Japan, it is thought that representations made by these Powers might succeed. Russia then could, with good grace, yield to a wish expressed by this trio of the world's greatest nations, each with much at stake in the Orient, and be free from the necessity of admitting to a victorious opponent that she had wearied of the war.

The winter session of the Cuban Congress opened last week. In sharp contrast to the rows and disinclination to legislate which characterized the summer session every one was composed and hopeful. Nationalist leaders declare that it is not their intention to pursue their former obstructive tactics. There were less than half a dozen absentees in each house, and the proceedings were characterized by friendliness. President Palma submitted the budget of expenses for next year, amounting to \$19,000,000, of which he proposed to devote \$2,500,000 for the construction of new roads and bridges. The message stated that if the customs revenues continue as heavy as at present the Executive will ask \$20,000,000 for 1906. He congratulated the Congress upon the country's tranquility, and compliments the military establishment and the various government departments. The number of schools has reached 3,600, with 120,000 pupils, an increase for the year of 10,000.

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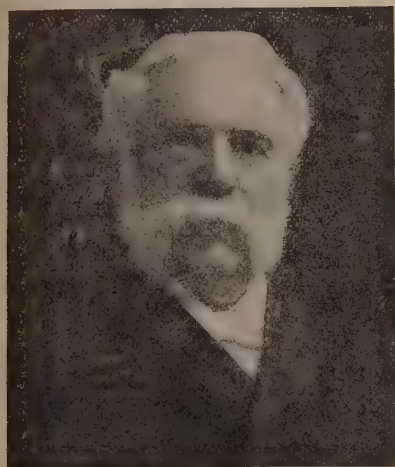
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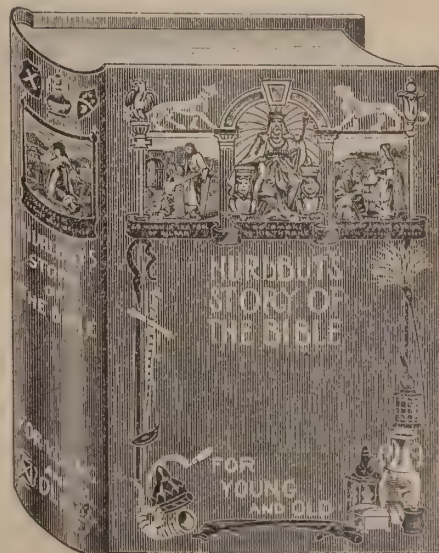
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The American Friend

Vol. XI

ELEVENTH MONTH 24, 1904

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THE SHADOW ON THE BLIND.

*Last night I walked among the lamps that gleamed,
And saw a shadow on a window blind,
A moving shadow, and the picture seemed
To call some scene to mind.*

*I looked again; a dark form to and fro
Swayed softly as to music full of rest,
Bent low, bent lower—still I did not know,
And then, at last, I guessed.*

*And through the night came all old memories flock-
ing,*

*White memories like the snowflakes round me
whirled,*

*"All's well!" I said; "the mothers still sit rocking
The cradle of the world!"*

Will H. Ogilvie.

The London Outlook.

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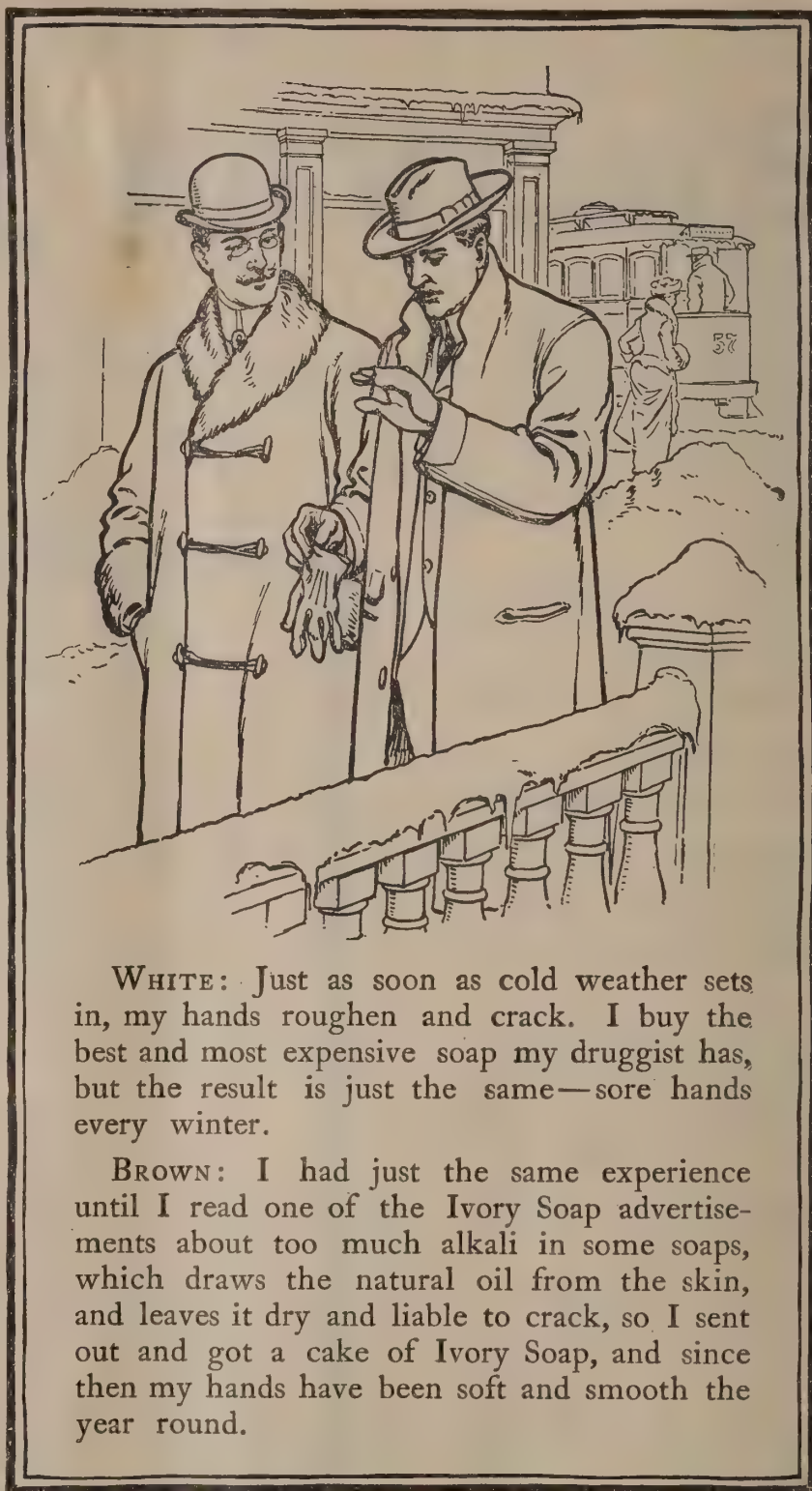
THE History of Pennsylvania from its founding by William Penn in 1682 to the Revolution shows Quakerism as tested in the practical direction of affairs. This period has been much misrepresented by critics of the Society. They have treated it as a proof of the impracticability of Quaker principles. The only authoritative statement of the other side in this controversy is this book by President Sharpless. In its present shape it contains not only the early volume issued under the title, "A Quaker Experiment in Government," taking the history up to the year 1756, but also the later volume, "The Quakers in the Revolution," the still later chapter written for the Haverford Edition, on Friends in Public Life since the Revolution, and the Preface to the Haverford Edition replying to the critics of the earlier editions and of Quaker principles in general. Added to all this it has all the illustrations collected at great expense for the Haverford Edition, covering the persons and places connected with the early history of Pennsylvania.

There is nothing of the apologetic tone in President Sharpless's view of this period. He treats Quaker principles in practice not as something to defend but as a glorious record, the epic of Quakerism. Failure there was in a sense—the failure to reach an ideal. Judged by this standard all governments have failed. But there was a glorious success and an enduring light to mankind in the Quaker influence on Pennsylvania. Let all Friends of this generation glory in and honor it.

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"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XI.

PHILADELPHIA, ELEVENTH MONTH 24, 1904.

No. 47.

GOD AND MAN AT ONE.

THERE ARE in all countries some men to be found who care more about the price of railroad bonds and copper stocks than they do for a white, clean heart; and there are women who are more concerned over what some leader of society thinks of them than they are over what God thinks of them. But, nevertheless, there is deep down in most of us an unstilled desire for a right relation with God. Man as man wants God and longs for peace in his heart toward God. No other question has ever so deeply busied man's thought as this question: How are man and God made at one? What is atonement?

The true answer to this momentous question must spring out of the actual facts of Divine and human life and not rest on the dry bones of an intellectual theory. These facts, which have been slowly coming out in a series of articles, may now be briefly summed up.

1. The first clear human fact is my own sin and its stain upon my life. With this stain of sin comes a deeper trouble—the dominion of sin within my life, the enslaving nature of sin, so that I can no more deliver myself than I can physically lift myself. It spoils my life like a disease.

2. The second fact, which is as clear as consciousness, is the estranging nature of sin. It casts its dark shadow upon God's face. It opens a chasm between the sinner and the Person sinned against. The long story of sacrifice tells how deeply this sense of separation, of estrangement, of darkening has been rooted in the very nature of sin. It tells, too, of man's hopeless attempts to span the chasm from this edge of it. These are no fictions, no constructions of theology. They are palpitating facts of human experience.

3. The third fact has both a human and a Divine side to it, namely, life is through and through vicarious. Wherever there is love there is suffering. My sin will make all who love me suffer—suffer though they are pure and innocent and if, on the other hand, I am pure, and try to make bad men good, or sinful persons holy, I must suffer. I can raise no man a single cubit toward goodness until I share myself with him and enter into his struggle. Goodness comes

only through tremendous cost. Only he can raise the spiritual level of life who will put his heart's blood into the veins of his fellows. This great human fact that our lives are bound up together, that life is organic, is also a Divine fact. God *must* suffer where there is sin and He must suffer to redeem from sin, because being God, being a Father, He must feel our sins and He must undertake to make us like Himself. THAT COSTS.

The Atonement is the great warm, living truth which springs out of these primary facts of life. Sin is infinitely more than a debt. To treat it only as a debt is to reduce life to a system of arithmetic. The dreadful thing about sin is not punishment either. Neither the balancing of accounts nor the removal of punishment could help us. The supreme trouble about sin is that it makes *me* what I am. There is no help unless *I* can be changed. To tell me that the account is squared, the punishment cancelled, is to still leave me my old nature in which all my trouble lies. *I* must be changed—I must learn to hate what I now love, and to love what I now hate. Until *that* comes, there is a wide gap between God and myself which no juggle of logic can hide. Man's real question then is what will change the old nature and set it Godward with passion and glowing joy? What will compel us to crucify the old man and to live henceforth unto God in unbroken union? This is the heart of the problem.

The Gospel is the answer to this world-old question, the solution of this immemorial problem. God in Christ has revealed: (1) What man might be if he were only sinless; (2) How sin makes God suffer; (3) What it costs to enter into our lives of sin and failure, to share them with us; (4) What it costs to lift imperfect men up into purity and perfection; (5) How the love of God reaches through the shadow of sin, across the chasm of sin and grasps man even in his sin to draw him home. In a word, He gave Himself on our behalf. He shed His blood that we might be saved. In the cross there is love. There is vicarious suffering. There is sacrifice. And there is, too, in a deep and wonderful way, a substitution, God takes our place. He shares with us the awful load. He does it not to square some account. He does

it to reach us and change our nature, so that henceforth we shall live unto Him who loved us and gave Himself for us, that, as He died for us, we should die unto sin and rise with Him into new life—more than conquerors through Him that loved us. By cross and blood; by love and sacrifice; by forgiveness and grace, the appeal comes to thy heart—"Thou needs must love Me."

EDITORIAL NOTES.

DURING THE same week that the International Peace Conference was being held in Boston there was sitting in the same city a National Council of the Episcopal Church. The Bishops issued at that time a Pastoral Letter to the churches in America. This letter closes with these interesting words:

It would be impossible to conclude this letter without recognizing a coincidence in our assembling in the city of Boston, when there was sitting elsewhere in the same city, the International Peace Congress. There are those among us, who can remember when peace societies were left mainly to the advocacy of our brethren of the Society of Friends; and when many of us regarded their annual assemblages with good-natured contempt. Nothing is more inspiring in the whole history of our common Christianity than the tremendous revulsion of feeling which, in this regard, has come to pass.

The creation of The Hague Tribunal and the recognition, if not the formal, of international courts of arbitration, by some of the foremost empires of Europe, have indicated the recognition of an altered sentiment in regard to the arbitrament of war, of the most profound significance. Late and slowly the civilized world surrenders those notes of barbarism which it has inherited from Pagan times. Late and slowly it seems to dawn upon the minds of statesmen and scholars alike, that the argument of brute force is but a brute's argument after all. But all the while, from its first dawn in the cradle of Bethlehem, when to the shepherds on Judean hillsides the angels sang, "Glory to God, and peace, good-will to men!" down and on, through all the blood-stained ages that have followed, there has run the thread of a Divine purpose, beating down the barriers that divide man from man, and race from race, and hastening the time when the Fatherhood of God shall mean no less the brotherhood of all His children.

WE ARE giving herewith a few interesting passages from a letter which has just come from an important mission field in Southern China. The writer of the letter is Fannie Sinclair Woods. She is a graduate of Bryn Mawr College. Her sister, also a Bryn Mawr graduate, fell a martyr during the awful Boxer riots. "All over this southern part of China," she writes, "boys and girls are crying for an education. Various schools, most of them very poor, are trying to meet the demands of the boys; but so far the girls have almost nothing to satisfy their craving for more knowledge.

"Anyone who has felt the stimulation to better living and to greater longings for truth that comes to one while studying at Bryn Mawr, cannot help longing to give these girls at least some of the first steps toward such a broadened life. It was this that urged me and two of my friends to start a class for these girls, which I hope to see develop into a thoroughly organized school."

This is particularly valuable, for it shows the genuine spirit of the true Christian life which longs to share what it has with those who have not, and it shows that advanced education does not take away the true evangelical spirit, it only trains it for wider service. She closes her letter with this testimony: "I cannot express how thankful I feel for all that Bryn Mawr has meant to me. In everything I do, big and little, I feel the influence of its teaching strong upon me."

THE MOST encouraging movement that has appeared in a quarter of a century for the reform of the government of the city of Philadelphia is now under way. The events of the recent election proved the last straw on the back of the long patient camel. Public sentiment is actually aroused, and the true citizens of the city are girding for something serious. The first step in the campaign for a new citizenship, for a city no longer owned by a machine, was a strong public meeting in the Bourse last week, and the organization of a new independent movement. It has received splendid backing from leading citizens, from the city journals, and from religious leaders, and, best of all, it has already frightened the politicians. It is a matter for some satisfaction that the chairman of this meeting in the Bourse was a Friend, and that he was chosen to plan the new organization.

WITH BALTIMORE yearly meeting the series of annual gatherings, of which there are in all in America fourteen, comes to an end for this year. There have been few issues of a new and striking sort before Friends during 1904. Not much, perhaps, for the historian to record. But on the other hand, there have been some clear signs of slow, steady progress all along the line. Each year indicates that we are getting the actual work of the Church better in hand, and there is some ground for the faith that the spirit and power of service are on the increase. There is, let us hope, more to follow.

FOR THE AMERICAN FRIEND.

SWEETENING THE BITTER THINGS.

BY THEODORE L. CUYLER.

What a fine series of life lessons for the Christian is presented in the journeyings of the children of Israel from Egypt to the promised land! Almost every scene illustrates some practical truth or spiritual experience. For example, the Israelites, soon after leaving the Red Sea, and after a weary march over torrid sands, come upon a fountain in the desert. They rush forward eagerly for a refreshing draft. But alas! the first taste is a taste of disappointment; for the waters are so bitter that neither man nor beast can drink them. At once the murmuring multitude give to the unpalatable waters the name of "Marah," which signifies the water of bitterness. There is a still more terrible bitterness of disappointment in their hearts. They forget all about their deliverance from the land of bondage and the waves of the Red Sea, and think only of their present troubles. With a mixture of ingratitude and despair they crowd about their leader and cry out, "What shall we drink?"

Now, this exciting scene beside the fountain of Marah finds a parallel in many a chapter of our life experience; and we read of such in the lives of others. Abraham Lincoln was keenly disappointed because he did not win a certain office under President Taylor, and afterward that he was not elected to the United States Senate; but then he might have missed the most exalted station that any American has won in this century. Young Frederick W. Robertson was disappointed because he did not get a commission in the British army; but God had a better place for him in the army of Jesus Christ as the most brilliant preacher in the Church of England. In our humble experiences we have had some tastes of the waters of Marah. We had set our hearts on some favorite plan or project. Perhaps we were going on a long-coveted tour, and had made all our arrangements. But the day for our departure finds us on a bed of severe sickness, and the medicines we swallow are not as bitter as the disappointment. Selfishness murmurs and chafes under the trial; but presently we begin to discover that the sick bed lay right on the direct road toward Canaan. We begin to talk with our own hearts, and to think over our past lives. We make a fresh covenant with God that if He will restore us to health we will use it for Him and be more fruitful Christians. We take up one precious promise after another and drop it into the fountain of trial, and lo! the bitter waters begin to taste sweeter to us. Prayer becomes sweeter, and Christ's presence sweeter, and something whispers to us, "After all, is not this better for me than the journey to Europe or to California? Is it not good for me that I have been shut in here with my Saviour?"

Now this was just what happened to disappointed and murmuring Israel. The Lord showed to Moses a certain tree which, when he had cast it into the fountain, the waters were made sweet, and the whole

multitude drank of them with delight. We do not read that God created the tree by a miracle; He simply "showed" it to Moses. So our Heavenly Father does not create a Bible, or an atonement, or a mercy-seat, or the promises or supplies of grace expressly for us. His Spirit opens our eyes to see them, and our hearts to enjoy them. He reveals to us the tree of healing which turns a draught of bitterness into a draught of holy joy. And so it is that

"Trials make the promise sweet,
Trials give new life to prayer,
Bring us to the Saviour's feet,
Lay us low, and keep us there."

I do not pretend to be a superior scholar in the school of Providence, but many of the best lessons in life have been taught me by disappointment. One lesson we have all learned is that this world was not made and is not managed only for us. If it were, then the sun would shine just when we wanted a fair day, and the rain would fall when our garden needed to be watered. But we have found that God goes right on and orders things as pleaseth Him, without consulting us; and when our plans were thwarted, and a little Marah began to bubble up in our hearts, that stern schoolmaster, Disappointment, said to us, "Don't be selfish. This world was not made for you alone. Your loss is another's gain. The rain that spoiled your new-mown hay made your neighbor's corn grow; the fall in grain or in dry-goods that reduced your profits will help yonder poor widow to feed and clothe her children more easily." Wherefore we were reconciled to our losses, and the little Marah began to taste sweeter.

There is not a single person who reads these lines who has not had some bitter cups pressed to his lips. No journey to the heavenly Canaan is trodden without some Marahs on the road. The power and the glory of Christ's grace is in sweetening the draughts. I have often sat down beside a child of God who had in her hand a bitter cup of trial, but the sweet breath of Jesus has turned the bitterness into such a blessing that she tastes the love of Jesus in every drop. Grand old Richard Baxter, after a life of constant suffering, exclaimed, "O my God, I thank Thee for a bodily discipline of eight and fifty years!" That noble and consecrated layman, Harlan Page, of New York, during his last illness uttered these triumphant words: "A bed of pain is a precious place when we have the presence of Christ. God does not send one unnecessary affliction. Lord, I thank Thee for suffering. I deserve it; let me not complain or dictate. I commit myself to Thee, O Saviour, and to Thy infinite love. I stop my mouth and lie low beside Thee." So did victorious grace build up that blood-redeemed soul faster than disease was pulling down the frail tenement in which it dwelt; and through the rents which coming death was making, heaven's glory shone in with a rapturous radiance. These were splendid testimonies. I earnestly hope that in many chambers of sickness and houses of sorrow they may be like the boughs from that tree which Moses plucked

and cast into Marah, making the waters of bitterness sweet to the thirsty drinkers. God knows best.

"All the lessons He shall send
Are the sweetest
And His training in the end
Is completest."

Brooklyn, New York.

WAR PASSING OUT.

To the Editor of the New York "Sun"—Sir: The agreement of Great Britain and Russia to refer to the arbitration of The Hague Tribunal the questions of fact and all the points in dispute between them concerning the tragic incident in the North Sea is a hopeful evidence of the advancement of civilization in enlightened reasonableness.

It may be said, of course, and truly, that both of these great Powers are peculiarly averse to a warlike conflict at the present time. Russia has found that in Japan alone she has an enemy against whom she must marshal all her possible military resources if she is to be successful, or even to save herself from the humiliation of complete and disastrous defeat. France, her ally, had no wish and probably no intention of coming to her aid if war between Russia and England had resulted from the North Sea incident. Germany has manifested sympathy with the Czar in the existing conflict, but all her interests forbid her embroilment in such a contest. The same may be said of Europe and of civilization generally. Nowhere is the possibility of war looked forward to without the gravest apprehension. Even Russia would not have entered into the present war with Japan if she had not grossly miscalculated Japan's military strength and her determination to fight against Russian pretensions in the Far East. It is a conflict which in all respects is a calamity for civilization.

Great Britain, moreover, has had enough of war for this generation in South Africa, a war in which she won no glory and probably planted the seeds of future African troubles for her. The general business condition of England at the present time dictates the necessity of a long period of assured peace. All the financial and commercial exchanges of Europe and this country want peace, and are allied in making powerful efforts to prevent hereafter the settlement of questions in dispute between nations by a resort to arms, so dangerous to the interests of the whole civilized world, now knit together so closely and so intimately.

Another cause tending to the ultimate and perhaps speedy abolition of war among the great nations is the lesson which the Japanese-Russian conflict has taught and is still teaching. When an insular Oriental Power, only recently entered into the ranks of civilized States, demonstrates her superiority in the use of modern and scientific military methods, the Western soldier must necessarily feel a degree of humiliation. Those best informed as to our Occidental military and naval potency must incline to the unwelcome judgment that the fate which has met the

Russian army and fleet at the hands of Japan might, and probably would, have been encountered by any Western army and navy in conflict with her, at least to some degree. Military and naval methods under dispute at the West, as to which a large part of professional opinion was in grave doubt, even if it was not absolutely prejudiced against them, were adopted and carried out to their fullest efficiency by Japan without question. That country, only now on the threshold of civilization, has no traditions on the subject to overcome. With us all military tradition is, or at least was, against them or sceptical of them.

The consequence is that the willingness to fight is disappearing from our Western civilization. The Japanese war has reduced all war to something like an absurdity in the heart of the Western soldier—has turned us all against it. The glory of war has departed. The battleship has become a machine under the practical command of the engineer. Fighting on land is a matter of cold science, as prosaic as the digging of our subways. A general's headquarters are now the centre of telephonic and telegraphic systems like the headquarters of a railroad, and he has become a man of affairs, like the superintendent of a great business enterprise employing many thousands of men engaged in many departments of related activities.

That is, the pomp and circumstance of war are gone, and they will never be restored. The great battles in which civilization now engages are peaceful struggles to conquer natural obstacles by mechanical and scientific means and push forward commerce and industry. Peace has become the watchword of civilization. The Hague Tribunal expresses modern enlightenment.

A VETERAN OF WAR.

New York, Tenth month 29th.

BALTIMORE YEARLY MEETING.

One could almost describe Baltimore Yearly Meeting of 1904 in a phrase—the familiar direction to Joshua: "Moses my servant is dead; now, therefore, arise." If asked to name the four persons most useful in their particular spheres one year ago, four who have died since, then would probably have been selected by most. And it was very significant, and indicative of God's way of dealing that what took strongest hold of the meeting and met the fullest response was the call of the Evangelistic and Church Extension Committee to a forward movement. The chairman of the committee very plainly laid upon the meeting the responsibility for the work, asked for an increased appropriation and full liberty to use the funds as the committee thought best. Every request was granted, and the meeting seemed to feel the importance of every one doing his best. What the outcome will be only time can tell, but there was a quiet, undemonstrative air of determination which was impressive.

Possibly because of the quieting effect of the recent severe loss the meeting had met with in the

death of Dr. Richard H. Thomas, there was an atmosphere of courtesy and consideration for others remarkable even for Baltimore Yearly Meeting, and the business was transacted smoothly and with expedition. Visitors from other Yearly Meetings often remark upon the number of members who participate in our deliberations, and this was even more notable this year than usual.

The session at which the memorial of Dr. Thomas was read was a very solemn occasion. His gift for personal helpfulness was so great that many desired to testify to the help he had given them aside from his public service; and opportunity was very properly taken to refer to others who had been taken away during the year, notably Francis White, Joseph Harrison and Augusta L. Watkins.

The chairman of the Foreign Mission Committee called attention to the fact that the time when \$400 a year seemed a great deal for the Yearly Meeting to raise for missions did not seem so very long ago, and yet \$1600 had been given the past year, an increase of \$500 over the previous year, being nearly one dollar and a half per member. The only change made in appropriations was to transfer funds formerly given for the Scripture Union work in Japan to the hospital in Tokio, under the care of Dr. Willis N. Whitney, who is a member of Baltimore Yearly Meeting. Zenas L. Martin addressed the public meeting on Seventh-day evening, giving a very clear account of the work in Cuba, for which the Baltimore committee makes an appropriation.

The Home Mission and the Temperance committees reported active work, but nothing very notable. The Educational committee is a very useful one, and keeps a close watch on the children of the meeting to see that they are properly educated. Allen C. Thomas was chosen delegate, and Miles White, Jr., alternate, to the proposed conference at Earlham College next summer. The meeting was reminded that the first Educational Conference of Friends was held in Baltimore. In the discussion of the Bible School report, which showed an increase in enrolment, some amusement was created by the earnest protest of the country school against being burdened with machinery which might be helpful in the city.

The question which is being considered quite generally in the Yearly Meetings now, as to how to avoid making the epistles a burden and to retain their value was considered in a limited way. In Baltimore three to five epistles from other Yearly Meetings are read at a time, making three or four groups.

This avoids a long sitting devoted entirely to epistles and preserves the life and interest. If short epistles were sent and handled in this way, probably no change would be needed. And Baltimore set a good example this year by writing a very short epistle.

The Washington meeting house, only recently finished, has been taken by the government, together with the rest of the square in which it is located,

for an office building for the Senate. Friends are not required to surrender possession at once, and the amount allowed for the property by the Commission will, it is hoped, be sufficient to locate Friends elsewhere, but the new location is not yet selected.

Very few ministers from other Yearly Meetings were present, only four with minutes: John M. Watson, of Kansas Yearly Meeting; Hiram S. Wollam, of Ohio; Anna B. Crawford, of Philadelphia; and Minnie Bassett, of Western. Joseph B. Braithwaite, Jr., of London, spent three days from a business trip with us very helpfully, and Zenas Martin was present on Foreign Mission affairs. The devotional meetings were held in the morning, as usual, and were well attended and productive of good. The heavy snow-storm on First-day, a very unusual event in Baltimore early in November, interfered with the First-day afternoon Christian Endeavor meeting, and with the evening meeting.

A very pleasant feature of the gathering was the housing of about forty-five Friends in a large house near by, fitted up for the occasion with cots and other furniture. Meals were also served in the house, dinners and teas for all. A reception room for social purposes and a writing room occupied the front of the house, and the arrangement added much to the comfort and profit of the gathering.

The International Lesson.

FOURTH QUARTER.

LESSON X.

TWELFTH MONTH 4, 1904.

HEZEKIAH REOPENS THE TEMPLE.

2 Chronicles 29: 18-31.

GOLDEN TEXT.—Them that honor me I will honor.—1 Sam. 2: 30.

DAILY READINGS.

Second-day, Eleventh mo. 28.—Reforms inaugurated. 2 Chron. 29: 1-17.
Third-day, Eleventh mo. 29.—Hezekiah reopens temple. 2 Chron. 29: 18-30.
Fourth-day, Eleventh mo. 30.—Many offerings. 2 Chron. 29: 31-36.
Fifth-day, Twelfth mo. 1.—Hezekiah's character. 2 Kings 18: 1-8.
Sixth-day, Twelfth mo. 2.—A great Passover. 2 Chron. 30: 1-10.
Seventh-day, Twelfth mo. 3.—The Feast. 2 Chron. 30: 14-27.
First-day, Twelfth mo. 4.—Prosperity. 2 Chron. 31: 1-10.

Time.—Somewhere between 726 and 721 B. C.

Place.—Jerusalem and the kingdom of Judah.

Kings.—Hezekiah, king of Judah (727-695 B. C.); Hoshea, the last king of Israel (734-722 B. C.).

Prophets.—Isaiah and Micah.

Under Uziah, as we have seen (Lesson VIII), there was great prosperity in Judah for about forty years. Then came a change and there was a great declension, especially in morals. This took place during the latter part of the reign of Uziah, and during the reigns of his son, Joham, and his grandson, Ahaz, particularly the latter. Ahaz introduced the worship of Moloch, one of the worst of the heathen cults. (Compare 2 King 16: 3; 2 Chron. 28: 3, etc.), and shut up the doors of the temple (2 Chron. 28: 24; 29: 5, 16). The effect upon the people can easily be imagined.

That Hezekiah should have grown up to be a good man amid all those evil surroundings of his youth

is remarkable. The fact seems to have been due probably to a good mother, Abijah, and to a good wife, Hephzibah (2 Kings 21: 1). Hezekiah is classed alone with David, and Josiah as being a perfect or nearly perfect king (2 Kings 18: 5). He stands out as one of the noblest kings in Biblical history. He came to the throne when he was twenty-five years old and reigned twenty-nine years. As soon as he came to the throne he at once set about a reformation, and began it by reopening the doors of the Temple, and setting the priests and Levites at work cleansing the building. The accumulations of years was carried to the brook Kidron. The whole work apparently took sixteen days, eight days for the Temple and eight days for the courts. See 2 Chron. 29: 1-17. At this time the lesson begins.

18. The workers now reported to the king the completion of their task. "Altar of burnt offering" (2 Chron. 4: 1). "Shewbread table." "Table of shewbread," R. V. Literally, "Bread of presence." The loaves were "the standing expression of the nation's gratitude to the Giver of all for the bounties of His providence." It was doubtless unleavened.

19. "Did cast away or cut up." See 2 Chron. 28: 24, also 2 Kings 16: 14, 17.

20. "Rulers." "Princes," R. V. These were the most influential men and doubtless in the days of Ahaz were his supporters. Now they were to make an atonement for their transgressions.

21. "Sin offering." According to the law a sin offering might be a bullock, a he-goat or a lamb. (Lev. 4: 3, 23, 32.) On this occasion the sacrifice was for the people and seven of four kinds of animals were taken. Seven is the perfect number.

22. The blood was considered to be the life, and to shed the blood was to give the life. To place the blood on the altar was a symbol of the sacrificers laying their own lives upon God's altar. The blood appears to have been received in a basin and thrown or dashed from the basin upon the altar.

23. "They laid their hands upon them." "They," the representatives of the people. In putting the hands upon the animal they recognized the animal as their representative, and by the touch their sin was transferred and the animal became the typical substitute.

24. "Made reconciliation." Better as in R. V. "Made a sin-offering." "All Israel." Not Judah only but the northern kingdom as well.

25. So far the ceremonies seem to have been performed in silence, but now there was to be rejoicing expressed by music. "Cymbals." These were similar to modern ones. "Psalteries." Psalterion was a general name for several kinds of stringed instruments which were played with both hands, so "harp" comes nearest to the Hebrew word. "David," 1 Chron. 23: 5; "Gad," 2 Sam. 24: 11; "Nathan." When and where we are not told. "For so was the commandments," etc. Better, "For the commandment was by the Lord, even by His prophets." Compare 1 Chron. 15: 24.

27. The song of the Lord began also, and the trum-

pets, together with the instruments of David." R. V., or more literally, "even according to the guidance of the instruments of David." That is, just as an organ is followed in church singing. Note the difference between the peace offerings of verse 31, and this burnt offering, which were wholly consumed.

28. It was a universal and whole-souled exercise.

29. "Bowed and worshipped." Absolute prostration followed the bended head.

30. "Sing praises." It is not at all unlikely that "praises" should be translated "Psalms."

31. "Answered and said." That is, to the thoughts or expectation of the people. They had consecrated themselves to the Lord; now said Hezekiah, show your real heart by giving something to the Lord. "As many as were of a willing heart." R. V.

PRACTICAL THOUGHTS.

1. Almost all revivals are started by some one earnest man.

2. Rom. 12: 1.

3. Not only congregations, but also individuals should seek individual forgiveness, and offer thanksgiving for special blessings.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TWELFTH MONTH FOURTH.

HOW TO WORSHIP IN SPIRIT AND IN TRUTH.

Ps. 100: 1-5; John 4: 19-24.

Second-day, Eleventh mo. 28.—Hearing the word. Deut. 31: 11.

Third-day, Eleventh mo. 29.—Singing praise. 2 Chron. 5: 13, 14.

Fourth-day, Eleventh mo. 30.—Prayer. 2 Chron. 7: 1, 15, 16.

Fifth-day, Twelfth mo. 1.—Offerings. Ps. 96: 1-8.

Sixth-day, Twelfth mo. 2.—Confession. Joel 2: 15-17.

Seventh-day, Twelfth mo. 3.—In the Spirit. Acts 2: 1-4.

Worship ranges all the way from a groveling fear to an approach with demands, and threats, if the demands made are not granted. But the worshiper of God, the Creator of all, can make no threats of loss, for all things belong to Him, and our withholding is the occasion of our own impoverishment rather than of His. Nor can we come in servile fear since the teaching by Christ of the greatness of God's love. Yet we cannot forget that we owe Him a reverence and a fear to disobey that will keep us clear from offending with the assumption of easy familiarity that marks the attitude of some.

Since worship is in spirit we have not done enough in joining ourselves to those who are making outward demonstration, nor even in repeating the words appropriate to worship, for we read of those who called upon God with their lips while their hearts were far from Him.

When Jesus said that because God is a spirit, they that worship must worship in spirit, he made it clear that an understanding of the nature of God is necessary to worship. To know Him is eternal life. We talk of cultivating the acquaintance of those whom we are led to admire, yet how often we leave

our acquaintanceship with God to the words of others about Him and a formal attitude toward Him instead of seeking earnestly for ourselves the ready source of a better knowledge than any human intermediary can give.

Such seeking is in itself worship, for it involves the elements of appreciation and reverence and draws us to Him with a desire that lifts us into the realm of His own excellences; and thus springs up the highest form of worship,—the developing of a likeness, the patterning of our lives after God manifested in the flesh. It is worship to love as Jesus loves, to be beneficent and just, to be merciful and hopeful of good as He is. Couple with this our heartfelt praise and thankfulness that He has given us a knowledge of Himself and enabled us to be assured of His favor, and assuredly we shall be accepted in the Beloved.

The assembling of those of like desires and common purposes favors the strengthening of those desires and the accomplishment of those purposes in accordance with the social law which is divinely implanted in the nature of man by Him of whom it is said that He "loves the gates of Zion more than all the dwellings of Jacob." It is worship too to serve Him in the daily round of duty, to live truly and honestly and helpfully, and to maintain the mind and demeanor of Christ in the stress of trial in the midst of the multitude and in the hidden quiet of our own private lives, known only to Him and ourselves.

He who is true to the best he knows to-day will know a better best to-morrow.—*Charles Gordon Ames.*

Correspondence.

A CORRECTION.

Editor of THE AMERICAN FRIEND:

In the list of committees on page 166 of Indiana Yearly Meeting's printed Minutes, the officers of the Temperance Committee are correctly given; but the names of the former committee are given instead of those of the revised committee as appointed on page 105, and which are the following: Cyrus W. Hodgins, Hannah L. Smith, Frank C. Stanley, Sarah B. Woodard, Emma Hedges, Clarkson H. Parker, Margaret Hosier, Calvin Hutchins, Arthur Wildman and F. H. Tormohlen.

TIMOTHY NICHOLSON.

Editor of THE AMERICAN FRIEND:

I most heartily endorse the article by Gilbert Bowles, in a recent number of THE AMERICAN FRIEND, in regard to Friends' Academies. I wish that every Friend who is lukewarm on the subject of education would not only read it, but re-read it, getting the thoughts well in mind, letting it so energize their hearts and pocketbooks that they would seek to make possible the realization of the good conditions named in the article.

I am very sure I voice the sentiment of hundreds of academic graduates and students when I say the good influence of Friends' Academies is beyond all human estimate. Then why ever let one of them die? My own beloved Alma Mater is dead. With proper effort her life could have been saved. This academy was a beacon light in the community. Her graduates are almost without exception filling positions

of usefulness in the world. Some of them are across the sea spreading the savor of His Name among those who sit in darkness and the shadow of death.

A large per cent. of the ex-students of that institution are highly respected men and women. Many of them found Jesus as their Saviour during their student days; and some have gone to live in the mansions above.

Friends can ill-afford to be indifferent to that all important educational institution—the Friends' Academy. The disposition on the part of some to reach forward in assisting Friends' colleges to the neglect of the academies is a backward step. The academy is not a luxury, but a necessity for the highest and best cultivation of the young people. Therefore, for the sake of the heart culture so essentially prominent in Friends' schools, as well as for the intellectual and physical, I plead for the academies now struggling for existence.

"Master, forgive and inspire us anew;
Banish our worldliness, help us to ever
Live with eternity's values in view."

EVA M. CARTER.

Tonganoxie, Kan., Eleventh month 12th, 1904.

Things of Interest Among Ourselves.

Lemuel and Rachel W. Middleton have transferred their membership from Kokomo, Ind., to Friendswood Monthly Meeting, Texas.

Daisy Barr has just closed a successful ten days' revival at Onaway, Mich. There were about forty conversions and renewals, while many more were deeply moved.

The Friends at Earlham, Iowa, observed the 6th inst. as "Jamaica Day." After the sermon two hundred and twenty-five dollars were raised for the mission work in Jamaica.

William and Susan T. Thompson have left North Dartmouth, Mass., and are at New Bedford, Mass., for the winter. Their address will be 26 Seventh street, New Bedford, Mass.

Rufus M. Jones delivered a lecture on "Psychology," at Friends' Meeting House, on Twentieth street, New York, on the evening of the 19th. He also attended meeting in the same house the day following.

Lydia N. Blair, wife of Franklin S. Blair, of North Carolina, a member of the Guilford College faculty, passed from service to reward on Second-day, the 14th inst. We hope to publish a more extended account later.

Edward Mott has removed from Tecumseh, Mich., to Cleveland, Ohio. Edgar A. Wollam, who has assisted in the pastoral work at Tecumseh for several months, has accepted the invitation to serve the meeting as pastor the ensuing year.

On the evening of the 13th inst., at the First Friends' Meeting House, Indianapolis, Ind., Wilson S. Doan delivered a masterly address on "John Bright and His Message." The lecture was replete with excellent thoughts and thoroughly delighted the audience.

The thirty-eighth anniversary of the founding of the Universal Peace Union of Philadelphia, will be celebrated in the Young Friends' Association Building, Fifteenth and Cherry streets, the afternoon and evening of Twelfth month 6th. Judge Ashman will preside.

Professor Koenig, of France, who is companion to Charles Wagner, and one of the leading preachers and scholars in the Protestant Church of France, attended Twelfth Street Meeting, on Fourth-day, the 15th inst. The preceding day he gave two valuable lectures at Haverford College—one in English and one in French.

Bear Creek Quarterly Meeting was held the 13th and 14th inst., at Stuart, Iowa. Clark Brown preached an excellent sermon on Seventh-day morning. The evening was occupied by the Christian Endeavorers who gave a very interesting program. Sabbath morning Charles White, of Earlham, preached, and Goldie Thomson conducted the evening service.

The Young Friends and the Young Friends' Societies in England have changed the name of their monthly periodical, *Fellowship*, to a quarterly journal, with the title, *The Young Friends' Review*. The first issue just before us is most

encouraging. It contains a lot of "live matter." The introductory article by John Wilhem Rowntree, on "God in Christ," is a powerful study of the atonement—a presentation of the vital view.

A meeting will be held by the Friends' Educational Association at 140 North Sixteenth street, Philadelphia, on Seventh-day, Twelfth month 3d, at 2.30 p. m., which all interested are invited to attend. Program—"The Training of Children in the Duties and Obligations of Citizenship," Joshua L. Baily and Francis R. Cope, Jr. Discussion by Isaac Sharpless, Ruth S. Goodwin, Hannah W. Cadbury, Thomas K. Brown and others. Theresa Wildman, secretary.

Adrian Quarterly Meeting was held at Tecumseh, Mich., the 5th and 6th inst. J. Walter Malone and Lida G. Romick were present and preached the Gospel with power, both Seventh- and First-days. Evangelistic services were held three evenings in which souls were blest. The missionary meeting, First-day afternoon, was addressed by Edgar J. Sanders and wife, who are expecting to go as missionaries to India. The next Quarterly Meeting will be held in Adrian City, Mich.

The statistical report of the American Friends' Board of Foreign Missions for 1903-1904 has just reached us. It shows a total of 87 missionaries, 30 men and 57 women. The contributions aggregate \$80,485, of which \$3,756 went to the Africa Industrial Mission, \$6,095 to the Cuban work and \$70,634 to the several fields of work under the supervision of the various Yearly Meeting Boards. Copies of this report can be secured from Mahalah Jay, secretary of the Board, Richmond, Ind.

The annual conference of the Spiceland and Walnut Ridge Quarterly Meetings was held at Carthage, Ind., on Third-day, the 15th inst. About two hundred persons were present. During the morning session, the theme discussed was, the development and exercise of Spiritual Gifts. An excellent dinner was served to all visitors. In the afternoon, the subjects discussed were, the Christian's family worship and daily conduct. Valuable information was given. Two missionaries from India were present, giving interesting items of their labors in that country.

The sad news has just reached us that Caroline Y. Baily, oldest daughter of Hezekiah and Elizabeth Baily, of Covington, Ky., has been called away from her earthly labor and service. Her death will seem to many of us almost a calamity. She was still in the strength and vigor of early womanhood. She was well equipped for valuable service. She had a high degree of genuine consecration and she had found her place in the Christian activities of Cincinnati. She will be missed by a large circle of friends; she will leave a great void in her own meeting and an unspeakable sense of loss in the vacant home.

Walnut Creek Quarterly Meeting, Kan., was held Eleventh month 11th, 12th and 13th. Allison R. Wall, of Haviland Quarterly Meeting, was in attendance throughout the meeting. H. H. Townsend addressed the doctrinal conference Sixth-day, on the subject of "The Dispensation of the Holy Ghost." The meeting for worship, Seventh-day morning and evening, were addressed by George McGraw, of Elwood Monthly Meeting, Neb. On account of a storm on Fifth-day several representatives were unable to be present. The different sessions were well attended, especially Seventh- and First-days. An unusually interesting Bible school conference was held First-day afternoon.

Purchase Quarterly Meeting was held at Chappaqua, N. Y. On Sixth-day evening, the 11th inst., L. Hollingsworth Wood gave his stereopticon lecture upon "Japan." The interested audience showed its appreciation by contributing well for foreign mission work. On Seventh-day there was a meeting for worship and business. After lunch a conference was held. "Friends Views of Worship" was presented by Alfred Busselle; "The Ministry," by Robert L. Simkin; "Baptism," by Alice Griffith, and "The Lord's Supper," by Richard F. Carr. It was an occasion of much profit. The Friends at Chappaqua are putting the meeting house in first-class order. A new roof and paint inside and outside make things becoming.

Friends of the West Side Meeting, Chicago, have just entered on the occupancy of a very pleasant and commodious church property at 191-193 Oakley Boulevard. The building is one which has been outgrown by another denomination, and Friends have obtained a favorable lease. The rooms are being put in first-class condition, and the members are

inspired with new courage and hope. Three new active members are joining the Endeavor Society and a number of applications for church membership will come before an early Monthly Meeting. Friends locating or visiting in the western part of the city are always most welcome. Any wishing to communicate by letter, can address William M. Du Bois, 686 West Madison street, Chicago.

Pleasant View Quarterly Meeting of Friends was held at Mill Creek, near Haworth, Kan., the 4th to 6th inst. At the business meeting on Fifth-day and throughout the different sessions of the meeting, a general spirit of sympathy and Christian fellowship was felt. A sum of over eleven dollars was raised in the face of the meeting to be applied on delinquent Yearly Meeting stock. A letter, concerning the mission work and workers in Alaska, was read and the sum of thirty-four dollars and twenty-five cents was raised by pledge and collection, to be used for that work. A number from the various Monthly Meetings in the quarter were in attendance, also Frances Lifer, a minister, formerly of Missouri, but now pastor in Dale Monthly Meeting, who is also filling appointments at Washington, Kan. The meeting was a strength and encouragement to those who attended.

A communication from Marshalltown, Iowa, says: "The attendance and collections in our Sabbath School are continually growing. Our Union Street Mission Sabbath School has an average attendance of sixty-five children; most of them do not attend elsewhere. The meeting has pledged \$116 for missions this year. The workers are covering a great deal of territory. Some are in the Pentecostal Mission, some at the Soldiers' Home, while others attend the jail service and Union Street Mission, besides doing our own work in the meeting. Souls are continually being saved in the prayer meeting and uniting with us. Hepsy Hoag attended Yearly Meeting with a minute and reports a good time. The pastor, William Pilot, is president of the Marshalltown Ministerial Association, and has been actively engaged in the political campaign this fall."

Nine Partners Quarterly Meeting was held at Clinton Corners, N. Y., the 10th and 11th inst. The first evening Zenas L. Martin interested all present in the work in Cuba. The next day he preached a sermon of unusual power upon the "Blessing of Joseph." Thirteen ministers were present, including W. H. Cummins and William Thomas Willis, from Cornwall Quarterly Meeting. A collection of \$38 was taken for local evangelistic work. Delegates H. H. Swift, Mary H. Swift and E. D. Gildersleeve gave glowing reports of the Peace Conference recently held in Boston. Willard O. Trueblood gave a "World-wide View" of missions, illustrated by map and blackboard. David S. Taber, of New York, held the large audience in the evening by his masterly presentation of "The Sufferings of Early Friends." Simon N. Hester, of Vermillion Grove, Ill., was also present.

Des Moines Friends observed Rally Day in their Sabbath School, the 13th inst. It was one of those perfect autumn days in which all nature seemed in harmony with the happy spirit of the people. Neat programs were prepared and given out the week before. The meeting house was decorated with autumn leaves, bright berries and flowers. The morning service and Sabbath School were combined. After the opening exercises ten minutes was given to the study of the lesson, when all reassembled in the main room. The Ten Commandments and several Scripture lessons were recited by the younger children. Alice G. Lewis gave a review of the lesson, dwelling largely upon the thought of *giving* for the repair and continuance of the Lord's work, but above all to keep our bodies in repair spiritually—"for know ye not ye are the temples of the living God." Margaret Burt, who is superintendent of the Primary department, gave the report for the Cradle Roll; she spoke of the sacredness of life and especially of the human soul and of the little ones entrusted to our care. Thirteen new names have been added to the roll during the past year, twelve of these are associate members of the meeting. Appropriate remarks were made by others on the object and thought of Rally Day. Good music added interest throughout.

DIED.

NEWBY.—At Rosedale, Oregon, Tenth month 1st, 1904, Martha C., wife of Samuel Newby, and daughter of Jesse and Ruth Pemberton, in her 60th year. She was a faithful Friend and served as elder for twenty years.

BOOK REVIEW

Studies in the Life of Christ. By William L. Pearson, Ph. D., published by the author, Oskaloosa, Iowa. Price, 35 cents. Many Bible readers fail to grasp the life of Christ in a clear intelligible way. They lack the historical setting and the logical sequence of events. They desire a better understanding of the "Immortal Theme," but do not know just how to approach it. Extensive works are beyond their means and time. Dr. Pearson has cleverly come to the aid of just such people with this little handbook. It guides the reader through the gospel narratives and supplements them with references to Andrews' "Life of Our Lord," and Stalker's "Life of Christ." A Bible dictionary and a Biblical geography will be found helpful for those who can afford them. The outline is neatly printed on alternate pages, leaving space for personal notes. The booklet was originally designed for the author's class work, but it is admirably suited for private study. The outline and reference books are within the reach of all.

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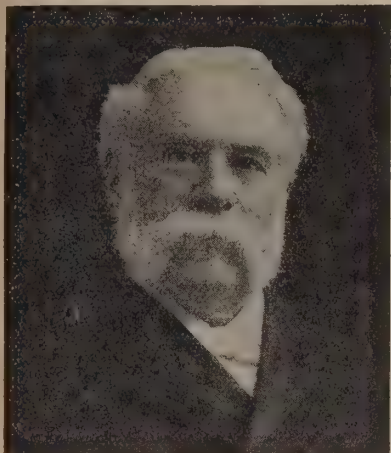
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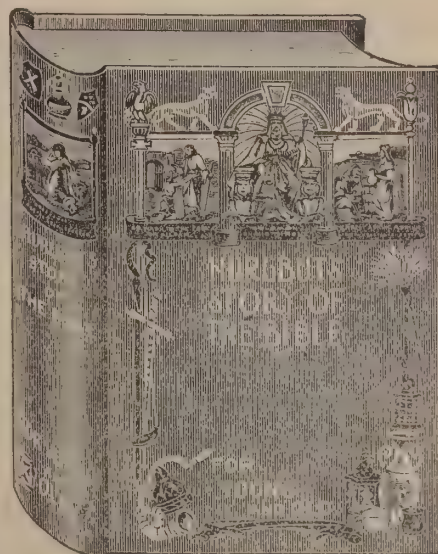
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Events and Comments.

Emperor William, who has been threatened with another attack of his throat trouble, is reported better.

That every member of both branches of the Michigan Legislature chosen this election should have been a Republican is an extraordinary happening.

It may interest some of our readers to know that the Marquise des Monstiers Merinville, who founded the Catholic University at Washington some years ago, has entirely repudiated her former creed.

The total deposits in all the savings banks of the world, according to latest official information, amounts to over ten and a half billion dollars, contributed by 82,640,000 depositors. Of this total the United States shows aggregate deposits of \$3,060,179,000, credited to 7,305,000 depositors.

People will not be compelled to consume the usual amount of wheat at the very high prices now prevailing. The corn crop is next to the largest ever grown and the agricultural department estimates a potato yield of no less than 332,856,000 bushels, compared with 247,127,880 bushels last year.

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	Gals.	Gals.	Gals.	Gals.	Gals.	Gals.
United Kingdom ...	1.38	35.42	0.39			
France	2.51	7.48	34.73			
Germany	2.11	30.77	1.93			
Italy .....	.34	.20	31.86			
Russia	1.29	1.13				
Belgium	1.42	56.59	1.28			
Sweden	2.13	8.83	.18			
United States (1903)	1.33	18.04	.48			

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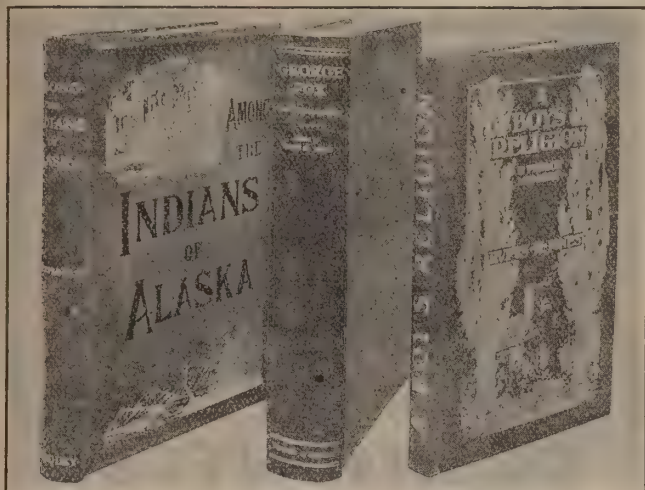
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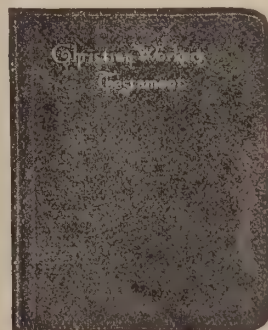
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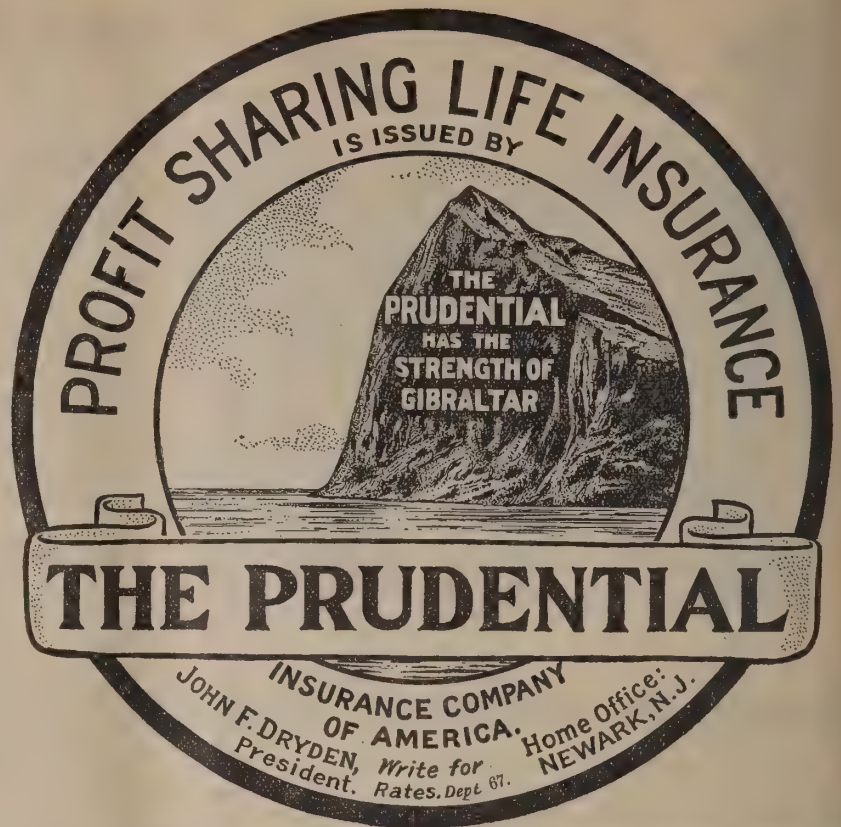
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The American Friend

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THE CALL OF THE CHRISTIAN.

*Oh, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human-kind;
If, brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own;*

*Though heralded with naught of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet form above,
Noiseless as dew-fall, heed it well,—
Thy Father's call of love!*

—John Greenleaf Whittier.

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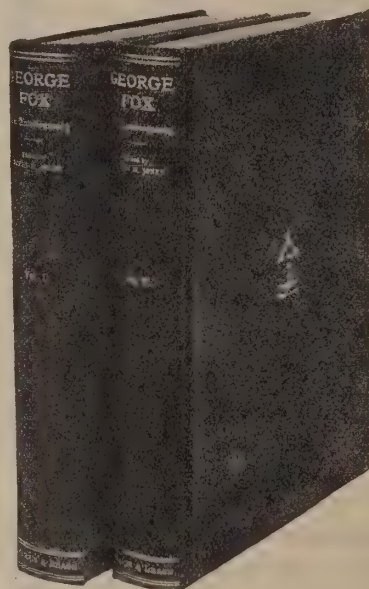
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The American Friend

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"That they all may be one."

VOL. XI.

PHILADELPHIA, TWELFTH MONTH 1, 1904.

No. 48.

SHALL WE HAVE PRIESTS?

MOST RELIGIONS have a special class of men called "priests," who have a monopoly of the immediate privileges of religion. Whatever Divine grace is bestowed comes through them. Whoever wishes to hold intercourse with the higher powers must make use of them. The way between heaven and earth is confined to set channels and "priests" are the channels. The colored preacher hit the truth of this view pretty well, when he said, "The water of salvation is free, but you have to pay for the hydrant, and I am the hydrant."

This is a very ancient idea and it has played an enormous part in human history. In one way or another, in a crude way or a refined way, in an open way or in a hidden way, this idea is still revealed in the religious practices of multitudes of people—the mass of people on the globe probably. Religion, like everything else, calls for "specialists" and these specialists who are set apart to "do the religion" for the rest of the world, are what we mean by "priests."

Now it is worth while noticing that this idea and this practice run counter to the entire message of primitive Christianity. In fact a "priest" of the sort described tends to defeat the very idea of Christianity. Grace comes like dew upon the hearts of men, not down some definite channel. One might as well try to make mother-love flow through some third person between the child and the mother as to try to make the reception of divine grace depend on some priestly channel. Such a system *denies* the reality of the Holy Spirit—except as confined to the lives of a privileged few.

But it is still true that the New Testament is full of the idea of priesthood. Instead of being destroyed by Christianity, its full meaning for the first time appears. Instead of being abolished it is glorified. The Gospel always *levels up*. The apostolic ideal is not a society without priests, but a society of priests—"a royal priesthood," "a kingdom of priests."

Two things prevent the realization of this beautiful apostolic ideal. First, there are too many persons who find it for their interest to preserve the privileged priesthood—the idea of religion by "specialists." It is too much to expect of human nature that a man

should not hold on vigorously to such a "privilege" as that of supplying grace if he once succeeds in securing it. And then busy mortals are glad if they can find some one who will "do their religion" for them and leave them free for the things of life here. This is one reason why the "priest" creeps in sooner or later into almost every form and type of religion.

But there is another reason, a second reason. Those of us who believe in the apostolic priesthood, a religion in which every believer is actually a priest, never carry the idea out in any practical way: We just hold it as a pretty theory. It is strong enough to make us oppose everything which looks like sacerdotalism, but it is too weak to convince humanity that we are a kingdom of priests. We are ready enough to denounce the "privileged priest," to cry against the trade in holy things. But we forget that the way to abolish the low type of priesthood is to exhibit the high type. We do not want no priests—we want all priests. *We must level up.* Every Christian is a debtor. Every Christian is called to be a co-laborer with God. Every Christian bears the keys, "looses and binds." Every Christian is responsible for the state of society. Every Christian is a hydrant of the waters of salvation. This is the apostolic ideal. How much easier to leave such heavy burdens to priest or pastor or overseers and slip out from under the cross!

THE SIMPLE LIFE.

FEW FOREIGN visitors in recent years have attracted so much attention as our busy nation has bestowed upon Charles Wagner, generally known as the apostle of the simple life. The publishers of his book have sold a hundred thousand copies of it while he has been in the country. Beside this sale of the regular edition, it has been printed in full in the Sunday issue of many leading newspapers, and it has been sold on the streets of all our large cities in a cheap edition in uncounted numbers.

The President of the United States has entertained him and publicly introduced him. John Wanamaker and other men of equal fame in the commercial world have delighted to honor him. He has filled the largest churches and halls wherever he has gone and has

found everywhere eager listeners. The period of his sojourn in America was filled with engagements to lecture at two hundred dollars a night, and he has left while the enthusiasm was still high. All this *seems* to mean that our people are eager for the simple life. Charles Wagner himself is not an extraordinary man. The amount of "thought" in his lectures and in his books is not large. He is not possessed of creative genius. There is no new interpretation of the world, or of life in his work or his words. He has one thing to say, "Be simple, true, sincere toward God and toward men." This is the one idea which it is his mission to express, and the exhibition of enthusiasm indicates that the time is ripe for such a message. Now the humiliating thing is this. Friends have been for more than two centuries and a half the exponents of the simple life. There is more about it in George Fox's Journal than in Pastor Wagner's book. His whole life was consecrated to the idea of simple life in all its phases.

Quakerism might almost be defined as the simple life. Simplicity in the home, in business, in religion, in language, in dress, in the whole round of life. To exhibit this has been our mission. But alas, how feebly we have done it. How low and weak has been our call to the world. This visitor, speaking in broken English, has impressed the idea more in three months than we have in a half century. Friends have sought after him and have been as eager to hear him as though he brought some new truth to light. They have seemed unconscious of the fact that he was doing what God called them to do, that he was flashing out a truth which had been hidden, lo, these many years under Quaker bushels.

We have no word of regret over his splendid success. It is all to the good. We only feel like wearing ashes on our head that *we* come so near failing in our real mission, which is to give the world the message of simple religion and simple life—a mission laid upon us as a heavenly commission.

Give us this day our daily bread, we pray,
 And give us likewise, Lord, our daily thought,
 That our poor souls may strengthen as they ought
 And starve not on the husks of yesterday,
 Living a life that men shall love to know
 Has once been lived on this degenerate earth,
 And sing it like some tale of long ago
 In ballad sweetness round their household hearth.

Phillips Brooks.

Let us have faith that right makes might; and in that faith let us, to the end, dare to do our duty as we understand it.—*Abraham Lincoln.*

HEALTH FOR ALL.

BY JAMES E. C. SAWYER.

The sources of spiritual health and strength are open to all. There is no necessity for anyone to lead a thin, impoverished and powerless religious life. The Word of God may be read and studied by all, all may hold communion with God, all may be filled with the Holy Spirit, if they will. God is very patient with those who are only partially consecrated; but He desires the whole heart, the whole life. He is ever ready to respond to the longings of those who really hunger and thirst after righteousness. Completeness of consecration, accompanied by faith in the Divine promises, will secure abundant spiritual life and power. None should be willingly weak, when God desires to make them strong. No one would be physically a cripple, if at any moment he could be made perfectly whole; but there are many who go limping along the way of God's commandments who might run in it if they would let Him fill their heart. Many are fearful who might be blessed with full assurance of faith; many are restless who might enjoy serene depths of spiritual peace; many are seeking recreation in doubtful amusements who might be satisfied with the very joy of Christ if they would open all the windows of their being to the sunshine of His love; many have a name to live who are dead, though all the while a glorious fulness of life has been provided for them. God is as ready to bless our souls as the sunshine is to quicken and gladden and beautify the flowers. It is passing strange that so many of the children of God love Him so little and serve Him so poorly. They have not come to the full realization of their filial privileges; with the relation of sons, they are living as slaves.

The greatest need of our time is spiritual life. We are not pessimistic. God has many loving and happy children on the earth to-day, multitudes who love Him with all their hearts; but they are a minority among those who have professed His name. Let the majority of church members be entirely consecrated, and the tide of worldiness that seems invading the church would be rolled back, the spiritual destitution of the crowded districts of our cities would be provided for, the working people would throng the sanctuaries of Christian worship, the rich and the poor would not be socially estranged, glorious revivals would everywhere prevail, and the altars of every church would be crowded with penitents. There is no victory that is not possible to an army of entirely consecrated Christian believers.

Fulness of spiritual life is fulness of Christ-like love. It is strength for service. It is attended with enjoyment, but it is for use. Spiritual purity is at the antipodes from spiritual pride. Holiness is always helpfulness. Perfect love is characterized by humility, patience and self-sacrifice. Those who are entirely the Lord's give themselves without reserve to His cause; their business talent, their money, their social influence, their prayers, their spiritual powers are devoted to the spread of His Kingdom and the

salvation of souls. The heart that is full of Christ-like love shirks no toil, shuns no sacrifice. Christ saves men and women by the agency of men and women filled with His Spirit, clothed with His beauty, strengthened with His might, following in His footsteps, doing His will by seeking and saving His redeemed.

Let us not consent to be spiritually diseased, when Christ is willing to make us whole. Whatever others may do, let us give ourselves completely up to His saving power. Let us be wholly His. Let there be no reserve in our consecration, no reluctance in our allegiance, no compromise in our loyalty. If our consecration is now but partial, He will enable us to make it complete, and then He will bless us with fulness of personal salvation, and endow us with power to save others. Oh, that our love for Him might from this moment be a pure flame of joyous and victorious self-sacrifice. The endowment of power is for all who will have it. Let us be content with nothing less than spiritual health, spiritual strength, spiritual joy. Let us be filled with the Spirit. "He shall fulfill the desire of them that fear Him; He also will hear their cry, and will save them." "Wilt thou be made whole?"

Williamstown, Mass.

JESUS LOVES ME.

BY ALIX.

The subject in Miss Morton's Sabbath School class had been Paul and Silas in prison, and the conversion of the jailer, and with much tenderness and earnestness she had pressed home the lesson of faith that the simple little narrative teaches. When she paused at last, Lillie Lyman said in a dissatisfied tone:

"I cannot understand how just believing can save us. Of course, as it is in the Bible, it must be true; but we all believe, in this class, and yet we are not all Christians. I am sure that I do, yet I cannot feel that I am converted."

"What do you believe, Lillie?" asked Miss Morton, gently.

"Why the Bible, and all that it says about Jesus being the Son of God, and coming into the world to save sinners."

"Do you believe that he saves you, Lillie?"

"No, that is just the point; but even if I did, we are told in another place, 'The devils also believe and tremble.'"

"Do you think that the devils believe that he saves them, Lillie?"

"No," she answered, "they cannot because they are lost spirits."

"For many years I struggled with the same doubts that are puzzling you,—I believed with my mind, just as many of you do to-day. If anyone had asked me, I would have said, 'Of course I believe the Bible, I believe every word in it.' Of course, I be-

lieved in Jesus, and yet I knew that I was not a Christian, and that that kind of believing did not help me, for I did not love to read the Bible, and did not care to hear about the Saviour. That text, too, about 'the devil's believing,' often troubled me, until one evening, in a Bible class I was attending, the question was brought up, and one, whom I knew to be a Christian, said: 'Yes, the devils believe,—but what do they believe?' They believe,—they know, that Christ is the king of heaven and earth, into whose hand all power is given; but they know, also, that He is not their Saviour,—that they are lost,—and so they tremble. But we, when we believe, realize that He is our Saviour, who left heaven, and came to earth to save sinners, and since we are sinners, that He came to save us.' Then at once I felt, I am a sinner, so Jesus came to earth to save me. He is my Saviour. My heart took hold of the thought, and all the way home that night I kept whispering to myself, 'He is my Saviour, He is my Saviour,' and I have believed it ever since."

"But surely, Miss Morton," cried Lillie, impetuously, "that cannot be all. We must love Jesus, we must be sorry for our sins, we must work for Him."

"So we must, but we cannot be really sorry, or truly love Him, until we come to Him believing, and realize how much our sins have cost Him, and how great His love is toward us. I will endeavor to illustrate to you what I mean. Suppose you had been born blind, deaf and dumb. Your mother would not have put you away from her. She would have taken care of you, loved you, watched over you, even more than she did her other children, although you would not have known her, or cared for her at all. Suppose that when you grew to be a large girl, all at once you had been made perfectly well, and your eyes had been opened so that you could see her, and your ears unstopped so that you could hear her gentle voice, and you had understood, at last, who it was that had cared for you, comforted you, helped you, clothed you, fed you, do you think you would have found it very hard to have learned to love that mother?"

"Do you not think that you would naturally have felt 'Let me do all I can to help her who cared for me when I was such a poor, miserable object?' Do you not think you would have felt very sorry when you did anything to grieve her? Well, that is just the way she who accepts Jesus as her Saviour feels when she realizes that whilst she was blind, not seeing Him; deaf, not hearing Him; dumb and not having one word to speak in His honor, His ever-watchful love was guiding and guarding her, and the language of her heart is 'What can I render unto God for all His benefits?'"

"Now children, believe to-day, not that Jesus is the Saviour; that is believing as the devils believe, but that Jesus is my Saviour."

"That is the belief that saves, and forms the foundation of a healthy, useful, Christian life."

Some Views on Present Day Topics.

THE MINISTERS ON THE STAGE.

BY MEAD A. KELSEY.

The ministers met in the opera house, in fact they were on the stage—five of them, representatives of the leading churches in the city. But they were not there to play, theirs was serious business. A union revival was in progress and it was evident that a larger place was needed to accommodate the people. Should they get the opera house? That was the question that brought them together at that time and place.

As they sat there the conversation turned upon the preaching of the evangelist. Something had been said about a Pentecostal blessing and the ministers talked seriously about it. Finally the pastor of the largest church in the city said, "I suppose that if a fellow is to get this experience he must give up all worldly societies." The other ministers understood his remark, for he was known to belong to all the leading lodges in the city. So the conversation turned again. Another minister, the pastor of a popular church, spoke, "There's — (naming a well-known young man), once he showed considerable interest in religion and we believed he would soon confess Christ and join the church. Then he joined the lodge and all of his religious interest vanished. I spoke to one of my members about it, one who belonged to the same lodge young — had joined, and said, 'What do you do up in that lodge any way? Since — has joined we can't touch him with a ten-foot pole.' The member dropped his head as he replied, 'I'm sorry to confess it, but that lodge is no place for a young man.'" "Well," said the lodge minister, who had introduced the subject, "there's Mr. L. of my church (a leading business man), he says that if he had his life to live over again he would never join the lodge."

It was an honest hour, and the ministers standing close to each other and to Christ saw things alike. Yes, and they hired the opera house. The revival grew in interest and there were many conversions. Fifty or more joined the largest church. The next we heard of the pastor he had joined another lodge. This was nine or ten years ago. The last we heard of him, his lodge influence had failed to prevent the conviction of his son for burglary and a consequent prison sentence. Possibly if the father had forsaken all, and found his Pentecost, his influence might have been more effectual, only in another way.

The foregoing was brought to the mind of the writer recently by the remarks of a Christian business man, who said, "If I had my life to live over again I wouldn't join any lodge, but I would give all my time and support to the church."

Will not our young men who are allured by the lodges, "think on these things," and at least look twice before they jump!

Somerset, Mass.

The International Lesson.

FOURTH QUARTER.

LESSON XI.

TWELFTH MONTH 11, 1904.

CAPTIVITY OF THE TEN TRIBES.

2 Kings 17: 6-18.

GOLDEN TEXT.—The face of the Lord is against them that do evil.—1 Pet. 3: 12.

DAILY READINGS.

Second-day, Twelfth mo. 5.—Hoshea king. 2 Kings 17: 1-5.
Third-day, Twelfth mo. 6.—Captivity of the ten tribes. 2 Kings 17: 6-18.
Fourth-day, Twelfth mo. 7.—Rejected by God. 2 Kings 17: 19-29.
Fifth-day, Twelfth mo. 8.—Prophecy of captivity. Hosea 10: 1-8.
Sixth-day, Twelfth mo. 9.—Punishment of pride. Isa. 9: 8-17.
Seventh-day, Twelfth mo. 10.—Sin of rejection. Matt. 21: 33-43.
First-day, Twelfth mo. 11.—Consequences of sin. Prov. 1: 24-33.

Time.—About 722 or 721 B. C., about six years after the last lesson. The period now studied is contemporary with the early authentic history of Greece and Rome; the latter having been founded in 753 B. C.

Place.—The city of Samaria, the capital of the kingdom of Israel.

Rulers.—Hoshea, king of Israel; Hezekiah, king of Judah; Sargon, king of Assyria.

Prophets.—In Judah, Isaiah and Micah; in Israel, Hosea, up to a short time before the captivity.

The war against Israel was urged by Shalmaneser IV; he laid waste a good part of the country, and besieged the city of Samaria for three years. Before the city surrendered he died, and his successor, Sargon, reaped the fruits of the warfare. This war and its success are recorded upon a tablet found in Nineveh. After reciting the number of prisoners and chariots that were taken, etc., the tablet goes on, "In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I require from Assyrians."

Isaiah, as we saw in Lesson IX (Isa. 28), seems almost to exult over the fall of Israel in pointing out the moral of her fall. Indeed there seems to have been little sorrow in Judah over the catastrophe. "Israel had begun in hostility to Judah and perished by it at last." We are so accustomed to look upon Judah as preserving the Hebrew nation that we are apt to overlook how much we are indebted to northern Israel. In it flourished Samuel, Abijah, Elijah, Elisha, Micaiah, Amos and Nahum, while much of the earlier historic literature came from northern sources. From the time of this calamity the northern kingdom "and its tribes melt away amid the surrounding nations, and sink into a mixed and semi-heathen race without any further nationality or distinctive history."

6. "Ninth year of Hoshea." 722. "Halah," on a branch of the river Euphrates. "In the cities of the Medes." This was eastward of Assyria, nearly modern Persia. Such a course of deportation was not unusual in antiquity. In this case only a portion was carried off.

7. "And it was so because," etc., R. V. The writer now gives a résumé of the whole history of Israel from the time of the exodus from Egypt. "Had feared other Gods." That is, had given them the place which belonged to Jehovah. "Feared" means here "worshipped."

8. "The statutes." The heathen customs, etc., such as those introduced by Jezebel.

9. "Did secretly." There is some doubt how the Hebrew should be translated. Possibly it means they covered up their idolatrous practices. "High places." Where idols were worshipped, and evil rites performed. "Tower of the watchman." Not of the cities, but of the men who were set to guard the flocks and crops in lonely places. The idea is that in the loneliest as well as in the most populous places idolatry flourished.

10. "Images." Better, "Pillars;" "Groves," better, "Asherim," wooden pillars.

11. "Burnt incense." Equivalent to "sacrificed." The heathen rites were often immoral in the extreme.

12. All this was done contrary to the express command of the Lord.

13. "By the hand of every prophet and of every seer," R. V. Every prophet bore the same message. Strictly speaking, a prophet is one through whom the Lord speaks, while a seer is one who sees visions revealed by God. The books of Amos, and of Hosea are full of warnings, bearing the message indicated in this verse. This was expressed in terms of love, of pleading, of judgment.

14. "Notwithstanding," etc. In spite of all, the people would not alter their course. The metaphor express the acme of obstinacy. "Did not believe in the Lord." Did not trust Him enough to become obedient to Him. "Their fathers." Compare Acts 7: 51.

15. "Statutes." Commands. "Covenant." The law, Deut. 29: 1, 9, 13. "Testimonies." Possibly, the Decalogue, or the solemn declarations against disobedience of God's commands. "Should not do like them." It was one of the great temptations of the Israelites to become and to do like their neighbors, the Gentiles.

16. "Even two calves." Probably referring to those Jeroboam had set up. See 1 Kings 12: 28-30. "A grove." "An Asherah," R. V. "Host of heaven." Included in the worship of Baal the sun god. As under Ahab.

17. "To pass through the fire." "Dedicated their children by fire." That is sacrificed, burnt their children to death in this heathen sacrifice. See 2 Chron. 28: 3; 2 Kings 16: 3; Jer. 7: 30-32.

18. "Therefore." Because of all the above disobedience, and sin. "Very angry." Full of indignation—righteous indignation, and hatred of the sin. "There was none left but the tribe of Judah only." Jerusalem was in the tribe of Benjamin, but it, with a small part, went with Judah, the rest of the tribe went with the northern kingdom. The part was so small that it was not considered worth mentioning.

PRACTICAL THOUGHTS.

1. "Whatsoever a man soweth, that shall he also reap."

2. "The mills of God grind slowly, but they grind exceedingly small."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TWELFTH MONTH ELEVENTH.

HOW TO BREAK BAD HABITS AND CULTIVATE GOOD ONES.

Rom. 8: 1-15.

Second-day, Twelfth mo. 5.—The formative years. Eccl. 9: 10.
Third-day, Twelfth mo. 6.—Training. Prov. 22: 1-6.
Fourth-day, Twelfth mo. 7.—Sabbath-keeping. Luke 4: 14-16.
Fifth-day, Twelfth mo. 8.—Unselfishness. Acts 9: 36-39.
Sixth-day, Twelfth mo. 9.—Decision. Acts 24: 24-27.
Seventh-day, Twelfth mo. 10.—Piety. 2 Tim. 3: 14-17.

Isaiah summarized our topic in his terse words, "Cease to do evil; learn to do well." The two things go hand in hand. The outcast spirit of evil had but to return to an undisputed possession of the house that was swept and garnished but unoccupied.

The better way to cease is to refrain from the wrong before the habit is formed, for all experience and research demonstrate how persistent are the once formed modes of expression and activity, whether of body, mind or spirit. It is safe to say that on every day of health for forty years an acquaintance of mine has put his hat on at a certain rakish angle because his mother tilted his little caps just so when he was growing out of babyhood.

This is the day of the "auto," the self-motor; but automatism has been illustrated since fish learned to swim and birds to fly without conscious balance or effort. As a principle of life it is of the utmost value, and we need not be afraid of mechanical goodness any more than of mechanical walking. The only precaution needed is that our automatic movements are in the right direction.

The musician reads his score at sight and his fingers move spontaneously to the proper keys, leaving the mind to be employed in the higher spheres of interpretation and expression. Habitual grammatical correctness of speech is an adjunct and not a hindrance to the highest eloquence; and moral and spiritual fitness ought to be no less controlling in our speech, and no less natural in our daily lives.

Professor James gives some practical hints as to the formation of habits:

"Resolve strongly. Launch yourself toward your resolve with as strong an initiative as possible.

"Envelope your resolution with every aid you know.

"Seize the very first possible opportunity to act on your resolution."

This is good advice for the beginning of the Christian life and for each new step of progress in it. It is as far removed as possible from the "tapering off" process that some people talk about—and fail in.

The disdainful one who scorns to protect and defend his resolution will find it sorely bruised and broken, while he who heeds the warning may well look to see the seed strike root downward and bear fruit upward.

The little boy's whistle that "did itself" was the consequence of repeating the act at every opportunity, and, without commending the particular result, we can be sure that he was using correct methods.

Missionary Department.

[Communications for this department should be addressed Herman. Newman, 1010 Arch Street, Philadelphia, Pa.]

THE FOREIGN MISSIONARY ASSOCIATION OF FRIENDS OF PHILADELPHIA.

Letters and reports coming from Japan tell of the growing efficiency of the Friends' Girls' School under our care. The number of pupils has also increased, and here is an expression of loyalty to the work which rejoices us. The shadow of the war is over them, and M. P. Bowles speaks in a recent letter of the dread with which they know only too truly that among the slain will be some one dearest those under their care. The horror and wickedness of war seem to be taking hold of many minds. The present, and even more emphatically the future, is ripe for Friends' teaching concerning the kingdom of Christ.

We are full of hope that the Friends who have an interest in the Japan work and many of whom are its liberal supporters will continue this liberality.

Our own country is enjoying peace and unusual material prosperity. Shall we share our abundance with those who are looking to us for help and sympathy? They are suffering and need some light in all this darkness. We want to help them, and to tell them of Him whose perfect service is in the paths of peace.

The association asks for \$600 before the end of the year. Our balance on hand is \$1.43.

We make these conditions known that all Friends may have the blessed opportunity of sharing in the giving.

Our treasurer is Ellen W. Longstreth, Bryn Mawr, Pa.

R. W. C.

A WHITE HARVEST FIELD.

Box 28, C. VICTORIA, TAMPS., MEXICO.

Eleventh month.3d, 1903.

Dear Friend: School opened Ninth month 5th and we very soon had so many children enrolled, we did not know where to put them. At the close of the second week we began to refuse to enroll any more in the first year, for we already had over 60. Now we don't want to enroll any more in any department. We have over 140 on the list and might have had 200, I am sure, if we had not refused to receive them. It is hard to refuse them, some of the parents plead so hard for us to receive their children, but we could not accommodate more.

We have 22 boarders and expect one more in a few days. About a dozen others applied for places as boarders, but we had no room in the bed-room or dining-room for them. In fact four of the little girls have to put their cots in the school-room at night and take them out of mornings. Some of those we refused to receive, live in places where there are no schools worthy of the name and maybe they will never have an opportunity to go to school if we can't take them. I think we could do a great deal more good if we

could have more boarders and less day pupils, for the latter never seem to be influenced much by our religious teaching, and so it seems as if a great deal of our work with them doesn't produce much fruit.

We have twelve girls in the Normal department, but five of them are day pupils and have been very irregular in attendance. Five of them hope to complete the course of study this year and will probably want to teach next year and do some special studying to prepare for the examination which the State gives before it recognizes them as full-fledged teachers. So we are living in the hope that another year we will have plenty of teachers for the primary and intermediate work at least.

The attendance at our Bible school and meetings is larger than ever before. We have nine classes in the Bible school. George C. Levering is superintendent, Miss Lee teaches the women, and I have a class composed mostly of the Normal girls who don't have classes.

Modesto Gonzalez is teaching vocal music to one class, and two of his students have begun to teach other classes, so we hope some day to have better singing than we have had.

W. Irving Kelsey has a Bible class an hour Sabbath p. m. for the most advanced pupils in the boys' school and our Normal girls and teachers. He makes it very interesting, and I hope we will all derive much benefit from it.

The Christian Endeavor Society seems to be growing in interest, and we have received three new active members and three associate members. We are planning to make it a source of great good to all who attend. I hope you will remember us in the Christian Endeavor Societies and pray that God will pour out His Spirit upon us and help us to gather many more into His fold.

Our garden has been quite pretty most of the summer. There are over a dozen nice rose bushes that have grown very rapidly and are almost always blooming. Beside we have had several varieties of cannas, geraniums, hibiscus, cosmos, etc. I don't have very great success with annuals here. It is too hot for them to prosper, and they require too much attention. An old tree trunk with balsam-apples and bitter sweet planted at its base has been very beautiful. Vines grow luxuriantly if they have plenty of water.

Thy friend,
MARY PICKETT.

Congregations must justify their existence. If they only bring people together to be "very much pleased," the lecture bureaus will contract for all that. "Did you worship? Were you edified? Did the Lord speak to you? Did you speak to Him? Do you mean seriously to be pure, honest, upright, generous, manly, holy from what you did and heard to-day?" These are the questions which the best part of mankind feel to be proper, and to which we must have affirmative replies.—*John Hall.*

THE MYSTERY.

We sow the glebe, we reap the corn,
 We build the house where we may rest,
 And then, at moments suddenly,
 We look up to the great wide sky,
 Inquiring wherefore we were born—
 For earnest, or for jest?

The senses folding thick and dark
 About the stifed soul within,
 We guess diviner things beyond,
 And yearn to them with yearning fond;
 We strike out boldly to a mark
 Believed in, but not seen.

And sometimes horror chills our blood
 To be so near such mystic things
 And we wrap round us, for defense,
 Our purple manners, moods of sense—
 As angels, from the face of God,
 Stand hidden in their wings.

Elizabeth Barrett Browning.

Livery counts for nothing: we must see the heart. No class has the prerogative of simplicity; no dress, however humble in appearance, is its unfailing badge. Its dwelling need not be a garret, a hut, the cell of the ascetic nor the lowliest fisherman's bark. Under all the forms in which life vests itself, in all social positions, at the top as at the bottom of the ladder, there are people who live simply, and others who do not. We do not mean by this that simplicity betrays itself in no visible signs, has not its own habits, its distinguishing tastes and ways; but this outward show, which may now and then be counterfeited, must not be confounded with its essence and its deep and wholly inward source. *Simplicity is a state of mind.* It dwells in the main intention of our lives. A man is simple when his chief care is the wish to be what he ought to be, that is, honestly and naturally human. —*Charles Wagner.*

Do right! and thou hast naught to fear;
 Right hath a power that makes thee strong.
 The night is dark, but light is near;
 The grief is short, the joy is long.

Upham.

Correspondence.

Editor of THE AMERICAN FRIEND:

Having moved with our family to this State, perhaps a few lines would be of interest to the readers of THE AMERICAN FRIEND. During Fifth and Sixth months last the way having opened, I came to Everett, and held some meetings in a tent in the town which resulted in the organization of a small meeting of forty members, who were received in membership by Muncie Monthly in Indiana. But in looking over this great State we found many families who were once Friends or who are yet Friends, but isolated from any meeting at all. Our hearts were much concerned for these, and we made many inquiries, which resulted in finding representatives of many well-known families of Friends in many different States. There being no meetings of Friends in the State, we felt called to take up the work so far as our ability would permit. With the encouragement of the Evangelistic and Church Extension Committee of Indiana Yearly Meeting and the help of the little church here, we are striving to locate and establish meetings of Friends wherever the way may open. And to do this it would considerably help us, if any Friends who have the address of Friends or others interested in such a work, would send them to us, so that we may open correspondence with them look-

ing to the possibility of a meeting. Our city is about twenty-five miles north of Seattle, on the shore of the sound, and is the end of the Great Northern Railroad, with a possible population of 25,000 people. With all the Oriental and Pacific connections we have a thriving town. Its chief industry is the timber market. It has been only a few weeks since, by the permission and unity of Muncie Monthly Meeting and Winchester Quarterly Meeting, that we attended the opening of a Monthly Meeting here, known as the Everett Monthly Meeting, and have just closed a three weeks' special meeting, with many conversions and renewals. There are about thirty applications for membership which will be considered at next Monthly Meeting, the first Second-day, next month, at 7.30 p. m. Any Friends who may be interested we should be glad to hear from.

Our address is 2219 Rockefeller avenue, Everett, Wash.

CHARLES AND MAY REPLOGLE.

Editor of THE AMERICAN FRIEND:

Thinking, perhaps, some echoes from the Baltimore Yearly Meeting might be of interest to the readers of THE AMERICAN FRIEND, at large, I send a brief summary of items collected here and there. While the meeting came together under a solemn sense of the loss of several very valuable members, who had passed into the Life Beyond since our last assembly, yet a feeling of uplifting, quiet energy pervaded the atmosphere, touching on every side a determination apparently on the part of many to measure up to every opportunity for service whether great or small.

It was not so much what was done, or caring whether it was seen or unseen of men, but the spirit in which each act was performed "as unto the Lord." Every detail, in a material way conducive to the comfort of Friends, was looked after, although the Hospitality Committee came face to face with new problems and conditions.

The devotional services were largely attended, and characterized by an earnestness seldom equaled. The presence of an unusually large number of young people was most gratifying, and the close attention they paid to the business of the meeting gave promise of future usefulness as they come forward "to the help of the Lord against the mighty."

The memorial to our dear friend, Richard H. Thomas, while expressing, perhaps, all that could be put into words, seemed but a skeleton when we remembered the rich nature of the life it commemorated. The compassion and unutterable tenderness of one of the sweetest spirits that ever "took flesh," the self-abnegation of this faithful follower of the cross of Christ, were lovingly brought out in the many touching testimonies which followed the reading. Words seem so empty in such hours as this, and yet hearts were moved with the desire to pay some small tribute to the rare beautiful nature, whose presence seemed to be in our midst these blessed communion days, sanctifying, even through tears.

May the spirit of the last Yearly Meeting of nineteen hundred and four abide with, and bring forth fruitage fit for the Master's use in the lives of those who had the privilege of attending it.

HANNAH M. POPE.

Baltimore, Md., Eleventh month 19th, 1904.

Things of Interest Among Ourselves.

Marion and Mary Reisinger commenced a series of meetings at Ramona, I. T., the 16th ult.

Susie M. Wagner, formerly of Mooreland, Ind., is now located in the meeting at Anderson, Ind.

Professor A. F. Mitchell is serving as principal of Bloomington (Ind.) Academy. Sixty-six pupils are enrolled.

Daisy Barr held meetings in Traverse City, Mich., Indiana Yearly Meeting, in the interests of Christian Endeavor during Tenth month.

John T. Hadley will do pastoral work in the meeting at Danville, Ind. He was assisted in his labors during the past year by P. W. Raidabaugh.

Joseph J. Mills is now settled with his family in Toronto, where his labors will be concentrated for the coming year. His address is 38 Carlton street, Toronto, Canada.

Thomas Newlin preached the Union Thanksgiving sermon at Western Springs, Ill., last week. The Congregationalists, Baptists and Friends united in holding this union service.

Estella Hammond, of Traverse City, Mich., who has served the Friends at Caven, Kan., as pastor the past six months, has been chosen to fill that place the coming year.

The meeting at Mooresville, Ind., is growing in interest in every department. A series of meetings are now in progress, conducted by Willis Bond, assisted by Zeno Doan and wife.

White Lick Quarterly Meeting, held the 12th and 13th ult., at Mooresville, Ind., was well attended. Thomas C. Brown, Yearly Meeting Superintendent of Evangelistic Work, was present.

Northern District Monthly Meeting, Philadelphia, has concluded to grant the use of their meeting house at Sixth and Noble streets, to a committee which will endeavor to give religious instruction to the children of the neighborhood.

Joseph Bevan Braithwaite, of London, attended German-town Meeting on the 20th inst. and held an appointed meeting in the afternoon at Twelfth Street Meeting House, Philadelphia, at which he gave an instructive address on "Adult Schools."

Western Work says: "Des Moines Meeting claims the honor of increasing their associate membership more than any other meeting belonging to the Yearly Meeting. They had ten new babies in a year, two pairs of twins gave them some advantage."

Thomas W. Inman closed a very successful series of meetings, First-day evening the 20th inst., at Friends' Home, six miles west of Celina, Ohio. The meeting continued two weeks and a number were definitely blessed. Eight have applied for membership.

William T. and Lizzie Morris Gooden, from Whittier, Cal., have been engaged in gospel work in the limits of Willow Springs Monthly Meeting, Mo., since Fifth month last. Many have been revived to more active work and some have been converted and renewed.

Friends at Los Angeles, Cal., have asked Levi D. Barr to remain with them for another year. Under his leadership the Friends of that city have leased Elks Hall for six months for services to reach the public in general. This is a very encouraging movement.

Alfred Johnson, who has just been deprived by death of his life companion, Anna M. Johnson, has left Richmond, Ind., and has gone to spend the winter with his son at Pueblo, Colo. The memory of this faithful woman, who has been called home, is precious to our aged Friend and to the five children who owe a vast debt to her.

Charles Wagner, Professor Koenig, John Wanamaker and Isaac Clothier attended Twelfth Street Meeting, Philadelphia, on Fourth-day of last week. They were all invited to sit on the "High Seat." The boys from the William Penn Charter School were present and Charles Wagner gave a stirring message, mainly directed to the "boys of Philadelphia."

The series of meetings recently held in Greensboro., N. C., by the pastor, J. Edgar Williams; was a time of blessing and spiritual uplift to the membership, and four young people were converted. So far there have been seven applications for membership with the meeting. The series lasted nine days. This meeting now numbers about two hundred and fifty.

Henry T. Coates & Co. have sold to The John C. Winston Company, publishers, their entire wholesale publishing business. The sale includes the plates and copyrights of the entire Coates line, embracing over one thousand volumes of standard works. The magazine, *House and Garden*, is also included in the transfer. Henry T. Coates is a graduate of Haverford College, and well known among Friends. His long experience and literary taste will be much appreciated by the Winston Company.

President Edmund Stanley, of Friends University, Wichita, Kan., has been commissioned by the University Board of Directors to make an extended trip through some of the eastern Yearly Meetings, in behalf of the interests of an endowment fund. Kansas Friends, having founded this school on a broad and solid basis, keeping it clear of

any incumbrance, and in addition having raised near \$60,000 cash endowment out of their own means, now look to other philanthropic Friends to join with them to make possible the realization of a Quaker university in the West. To accomplish this there appears only the need of a generous endowment. President Stanley's object will be to acquaint Friends with the real status and possibilities of this school, and to receive gifts for endowment or other general college purposes. He will begin his trip the first of Twelfth month.

Marion and Mary Reisinger closed a series of meetings at Vera, I. T., the 13th ult. Twenty-five sessions were held. Twenty-two made profession of definite blessing. Five have applied for membership with Friends. The meetings were held in a school house located one-half mile from the town limits, which was too small for the attendance. The opening for Friends at Vera is good, and they are the first to take any definite step towards building a meeting house there. It is very much needed. Material is on the ground for the frame and work on the foundation has been begun. The Friends are in limited circumstances financially, and need help to build. It is hoped that those blessed with means may be led to contribute to this work. Any one desiring to do so should direct to Eli Carr, Vera, I. T., Treasurer of Building Committee. Any amount will be thankfully received and very much appreciated.

Bloomington Quarterly Meeting, Western Yearly Meeting, comprising Coloma, Rush Creek, Marshall, Providence and Bloomington Monthly Meeting, has a membership of about twelve hundred. The recent Quarterly Meeting, held the 19th and 20th ult., at Bloomington, was well attended, especially on the Sabbath. The Friends were favored with the able ministry of Thomas Newlin, dean of Guilford College, N. C., now a student in Chicago University; Peter W. Raidabaugh, president of Friends' Publishing Association, Plainfield, Ind. and Gurney H. Dix, of Fairmont, Ind. Thomas Newlin delivered a lecture on Seventh-day night before the Alumni Association of Friends' Bloomington Academy, on "Social Conditions." It was very much appreciated. Peter W. Raidabaugh delivered a very impressive and instructive address before the Bible School Conference, Sabbath morning, on "Bible Study" and the importance of bringing all classes and especially the young people under its teaching and into the church.

BORN.

WHITE.—To Elmer E. and Winifred E. Pratt White, Tenth month 26th, 1904, a daughter, Frederika.

DIED.

BLAIR.—At Greensboro, N. C., Eleventh month 14th, 1904, Lydia Bowerman Blair, wife of F. S. Blair, of Guilford College, in the 54th year of her age. Her life was full of faith and good works.

BROWNELL.—At the home of his daughter, R. J. Stroud, Salem, Ore., Eleventh month 6th, 1904, Sands Brownell, aged 93 years. He was a life-long Friend, was converted when a boy, and has ever been mindful of suffering humanity. He has been a faithful member of Rosedale Monthly Meeting, Ore., for some years.

JOHNSON.—Anna M. Johnson, wife of Alfred Johnson, of Richmond, Ind., and daughter of John and Elizabeth Thorne, died Eleventh month 15th, 1904, in the 77th year of her age. She was a woman of true spiritual life and she was ready for the great change which has removed her from sight.

HAINES.—Near Lumberton, Ohio, Eleventh month 6th, 1904, Samuel, son of Zimri and Elizabeth Compton Haines, aged 86 years. He united with Friends when a young man; was a faithful attendant of the services for both worship and business; was an elder of Centre Monthly Meeting for a number of years; a member of New Hope Local Meeting, and one of the stable Christian characters of the community.

HADLEY.—At his home in Sterling, Mo., Tenth month 21st, 1904, David W., son of George and Rachel Hadley (both deceased), aged 64 years. In 1888 he, with his family, moved from Bear Creek, Iowa, to Sterling, Mo., where they assisted in organizing the first Friends' Meeting.

WOOD.—At Boulder, Colo., Eleventh month 19th, 1904, Gail, only daughter of Alden and Flora Wood, aged a little less than 2 years.

Publisher's Department.

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Events and Comments.

The St. Louis Fair has shown that
the inventions and discoveries which
are now doing the most to change
things are radium, the submarine boat,
wireless telegraphy, the aeroplane and
automobile.

Secretary Hay has received from the
German government a cordial note ac-
cepting in principle President Roose-
velt's suggestion for another conference
at The Hague. Replies have been re-
ceived from many Powers assuring Sec-
retary Hay of the hearty reception of
the President's invitation. When all
the acceptances are in steps will be
taken to fix a date for the court to
meet.

It is reported that Japan will prob-
ably soon adopt the "English" (prop-
erly the Latin) alphabet, and that a
Japanese commission is now investigat-
ing the subject. The advance which
such a change would insure is hardly
to be computed. Not only would it
facilitate all commercial relations, but
it would also make far easier, and
therefore more general, a just appre-
ciation and understanding of Japan
and the Japanese.

The statistics of the Provincial Gov-
ernment of Quebec, Canada, ought to
be studied and discussed by those who
are waging war on "race suicide." Fif-
teen years ago, when the late Count
Mercier was Prime Minister of the
province, the Legislature passed a law
which provided that the head or father
of a family which contained twelve or
more living children should be entitled
to a free grant of one hundred acres of
State land. Since that time grants
have actually been given to 3,437
fathers who have proved that they are
the possessors of the needful twelve.

The decision by the lord chief justice
of England that "passive resisters" are
disfranchised by their refusal to pay
the school tax, strikes a hard blow at
the "passive resistance" movement, but
it is one that, after all, is likely to
make the movement the more formid-
able in the end. When a man, for
conscience's sake, as he believes, has
refused to pay taxes and has had some
of his household goods sold at auction
by the State as punishment, he has

Royal Baking-Powder-Risen

foods—light, delicate hot-biscuit, hot rolls,
doughnuts, puddings and crusts—are not
only anti-dyspeptic in themselves, but aid
the digestion of other foods with which
they assimilate in the stomach—the joint,
the game, the entree—important parts of
every meal.

Royal Baking Powder makes the food
finer flavored, more tasty, more healthful.

ROYAL BAKING POWDER CO., NEW YORK.

reached the point where disfranchise-
ment only seems to augment his mar-
tyrdom. He will fight to the end.

THROUGH PULLMAN SLEEPING CAR

TO PORT TAMPA, FLA., VIA SOUTHERN
RAILWAY.

Commencing November 27th, Pull-
man Drawing-room Sleeping car line
will be inaugurated between Eastern
Cities and Port Tampa, Fla., via Jack-
sonville, over the Southern Railway,
leaving Philadelphia on the New York
and Florida Express at 5.55 p. m.,
daily.

Charles L. Hopkins, District Pas-
senger Agent, 828 Chestnut street,
Philadelphia, Pa., will furnish all in-
formation.

PENNSYLVANIA RAILROAD COM- PANY WILL ISSUE CLERICAL ORDERS FOR 1905.

Pursuant to its usual custom, the
Pennsylvania Railroad Company will
issue clerical orders for the year 1905
to ordained clergymen having regular
charge as settled pastors of churches
located on or near its lines. Clergy-
men desiring such orders should make
individual application for same on
blanks furnished by the Company and
which can now be obtained from the
ticket agents. Applications should be
sent to the General Office of the Com-
pany as soon as possible, in no case
later than December 15th, so that or-
ders may be mailed by December 30th,
to all clergymen entitled to receive them.

NEW ARCHDALE ST. JAMES PLACE ATLANTIC CITY, N. J.

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conveniences. Thoroughly heated. Sun
parlor. Open all the year. Very desir-
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Edited for the Friends' Historical Society
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the last seven or eight years." The
peasantry of Connemara, Ireland, are
suffering on account of the failure of
the potato crop, while sickness, hunger
and starvation is the lot of the Sassun
population in the Mush district of Ar-
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their lives. Nearly every house in the
region has been ransacked and burned.
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fright, exposure, exhaustion and insuf-
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demic, especially among the children.

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in St. Petersburg, a petition was for-
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in history as the "Magna Charta" of
Russia. It was carefully revised and
signed by all the Zemstvos except one
before it was sent to the Emperor. It
reads as follows: "In view of the im-
portance and difficulty of the internal
and external situation through which
Russia is passing this informal con-
ference expresses the hope that it is
the wish of the sovereign to summon
freely elected representatives of the
nation in order with their co-operation
to obtain for the fatherland an evo-
lution of the State in the direction of
establishing a new basis of law for
mutual co-operation between the im-
perial authority and the people." Prince
Mirsky is leading the movement
and the reform party entertains high
hopes of its success.

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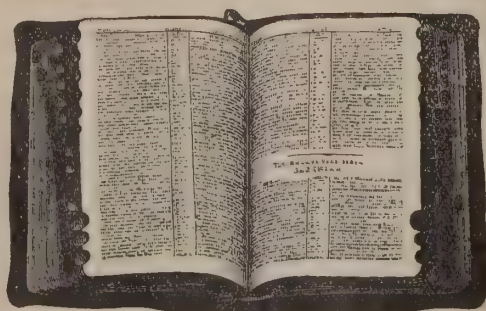
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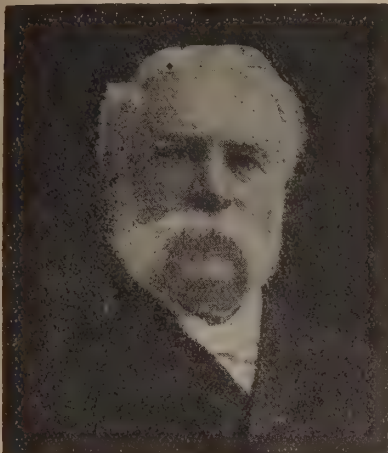
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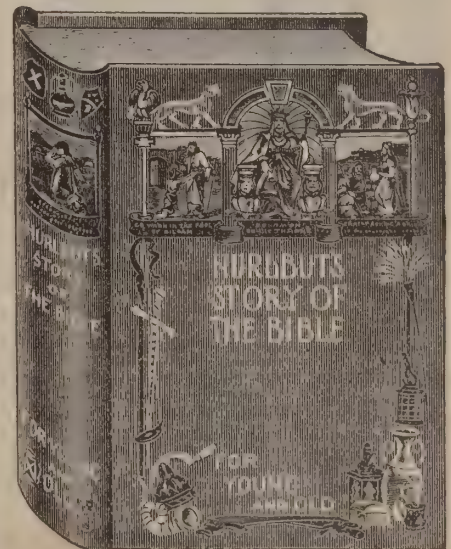
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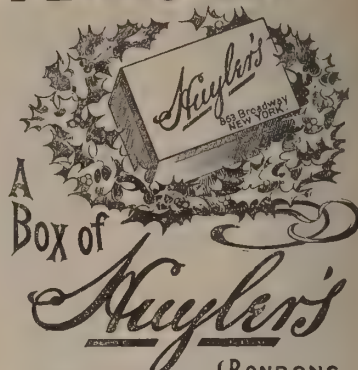
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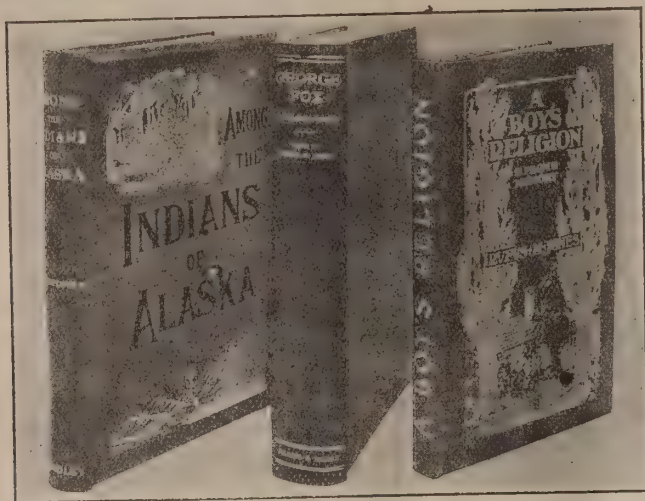
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Vol. XI

TWELFTH MONTH 8, 1904

No. 49

PAGE

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W. C. T. U. in Convention.—Editorial Note 803-804

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MARRIED.—DIED 814

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WITNESSES TO THE LIFE DIVINE.

*Not their own, ah! not from earth was
flowing*

*That high strain to which their souls
were tuned;*

*Year by year we saw them plainly growing
Liker Him with whom their hearts
communed.*

*Then to Him they passed; but still un-
broken,*

*Age to age, lasts on that goodly line,
Whose pure lives are, more than all
words spoken,*

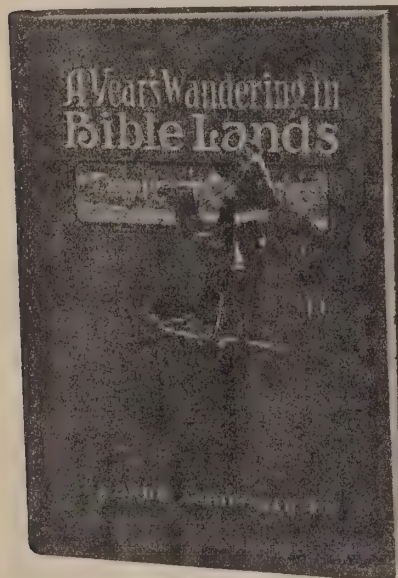
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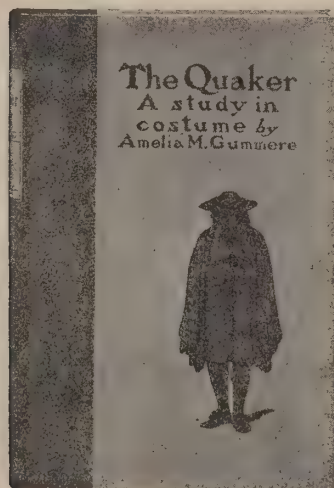
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*"Truth is the highest thing a man may keep."
"That they all may be one."*

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"PURE RELIGION."

WHAT IS "pure religion," or what we to-day call "simple religion," *i. e.*, religion stripped of all its trimmings and frills? What is the "sign and mark" of genuine religion? "The proper performance of sacred ritual," says one. "Obedience to a light within," says another. "Sound belief in the faith once delivered to the saints," says a third. "It is a connection with God," says a fourth. "It is living so as to get to heaven," says a fifth. "It is a spirit of devotion," adds a sixth. And so on.

The apostle James says that simple religion, undefiled by any addition of human ingenuity, is just purity of heart and practical goodness. (See James 1: 27.) His great forerunner, the prophet Micah, had said almost the same thing. The sum and substance of religion is not in burnt offerings and rivers of oil, but it is this: to deal justly, love mercy and walk humbly before God, *i. e.*, to have a pure spirit and to show practical goodness. (See Micah 6: 8.)

Both of these men were tired of vain performances. They had heard too often the hollow ring of "profession" and "head doctrine" with no *practice* to go with them. They wanted something real—something that would work here and now. And so they cut off all the fringes and reduced religion to a state of heart and a manner of life. Of course this is right as far as it goes. James at a stroke breaks into fragments the theory that religion consists in believing a lot of truths—why, he says, "the devils believe," but that does not make them religious. They have emotions, too. They are scared and tremble, but that does not make them religious. Religion does not begin, according to him, until you practice your faith. You show your faith *by your works*, you exhibit your inner condition, your heart, by the way you act toward men. He is not afraid of "creaturely activity." He is rather afraid of empty creed and hollow profession.

But do we not all feel that this foregoing account makes religion something less, something smaller than it really is? A pure heart and practical goodness are splendid assets. Blessed is the man, blessed is the woman, blessed is the child who are unspotted by the world and who practise goodness wherever

they go. The religion which bears visible fruit is a good kind to graft from. But is that *all* of religion? Is that the beginning, the middle and the end? No, it is not. To understand your Alpine stream you must go farther than the top of the mountain down which it runs. You must go back to the ocean, which is the source of every rill, brook or river.

Religion, pure and simple, cannot be defined with God left out. It is possible to give all one's goods to feed the poor, without being religious. It is possible to give one's body to be burned for some good "cause," without having any "pure religion." Religion begins with faith in God. It is born when the soul discovers Him, has confidence in Him and goes to living in this confidence or trust in Him. All "right belief" must spring out of this primal trust in the living God, or it does not belong to religion. All practical goodness which deserves to be called religious must flow out of this union of soul with God. The purity of heart which counts for religion is the purity which comes from "seeing God."

Simple religion, then, is the life of God in the life of man. It is neither "belief," nor "good works." It is both, and it is more than both. It is a life of purity and practical goodness flowing from contact with God and simple trust in Him, as Christ has said, "He that believeth in me, out of him shall flow rivers of living water." That is religion, pure and simple.

THE W. C. T. U. IN CONVENTION.

THE PASSING of years and the loss of famous leaders do not seem to have dampened the zeal and earnestness of the greatest association of women, united for the destruction of the saloon, the world has ever seen. The formation of an organization of women to guard the home and to purify life was a happy idea and it has borne fruit far beyond the dreams of the first founders.

At first the "union" embodied one main idea, the destruction of the saloon, but of necessity the scope of its work widened as its numbers grew and now it deals with almost everything in modern civilization that is "jarring, harsh and out of tune." If there is a plague spot anywhere, this "union" of women is

against it. If vice organizes to protect itself, it soon discovers that this "union" has a "department" organized against it, and public speakers all over the country, very likely all over the world, will be attacking it. In city and backwoods, in villages and at cross-roads, members of this "union" are watching and working and praying in behalf of good morals and healthy social life. They deserve a hearty "God speed."

This week they are assembled in convention in the city of Philadelphia. Delegates are present from every State in our Republic. The sessions of the convention opened with more than a thousand women wearing the emblematic white ribbon present. The president, Lillian M. N. Stevens, presented a strong address which decidedly moved all who listened to it. It was a review of the past gains and a call to future service. She outlined the following program of work for the immediate future:

The fact that prohibition is so much a part of the warp and woof of the Women's Christian Temperance Union makes it needless to urge unceasing effort in every locality for securing prohibitory laws against the liquor traffic, and their maintenance and enforcement where they exist.

I recommend that we continue to make a vigorous effort for the enactment by Congress of the Hepburn-Dolliver bill to control the interstate traffic in intoxicating liquors.

For the passage of the McCumber bill, forbidding liquor selling in government buildings; this bill seeks to suppress liquor selling at the National Soldiers' Homes.

The bill to prohibit the traffic in opium, except for medicinal purposes, in the entire jurisdiction of the United States, and for the provision of government treatment for the habitual victims of this drug.

For the exclusion of Senator Smoot from the United States Senate and an antipolygamy amendment to the Constitution of the United States.

I recommend to send from this convention an appeal to President Roosevelt begging that the sale of liquor for beverage purposes be prohibited in the Panama district now under control of the United States.

For the states not having a prohibitory law to endeavor to secure the enactment of a law prohibiting the sale of intoxicating liquor within a radius of three miles from all army posts or government reservations.

That the various states shall work for a law prohibiting the manufacture and sale of cigarettes; also for a law prohibiting the sale to minors of tobacco in any form.

We must continue to protest against the union of Indian Territory and Oklahoma Territory as one state unless the sale of intoxicants is prohibited.

EDITORIAL NOTE.

THE LORD CHIEF JUSTICE of England has rendered a decision to the effect that all dissenters who refuse to pay the school tax rate under the new educational system are thereby disfranchised. Our readers will remember that many Friends have felt compelled by their consciences to make a "passive resistance" to that law and have refused to pay the tax rate. By the construction of a statute more than three hundred years old all these "passive resisters" will now be deprived of their right to vote at parliamentary elections.

THE PERSONAL ELEMENT IN THE VOCAL MINISTRY.

BY JOHN WILHELM ROWNTREE.

I think we shall all recognize that the question of the vocal ministry cannot be adequately considered in a water-tight compartment, for it must be the expression of the man in his entirety;—of his attitude towards God and his fellows, of all he knows of God in the universe, and of the human heart, of sin and death, of love and life.

Imperfections of character, flaws in the thousand relations between the soul and its environment, mar or limit the message, however true and fitting the spoken words.

Accepting this view let us consider certain points affecting the personal element in the minister's vocation.

First of these I would place *Vision*.

We must ride with Paul to Damascus. We must see and know God in Christ, and life as He interprets it for us. We may have been of the strictest sect of the Pharisees and yet have kicked for years against the goad. The vision will reveal this secret of the heart, and teach us our need of a renewal, that all creation must have a new smell, and the harmony of love overcome the dissonance of selfhood.

Second, *Consecration*.

The heavenly vision calls for obedience. We have encountered a great light which has interpreted to us at once our true self, and the love and passion of the Cross. This is our summons, and our answer must be service.

But many mistake the meaning of consecration. They think that as consecration is the offering of our faculties to God, so all the responsibility for using them is His. This is the fallacy which has so often lurked in the teaching of the Inner Light. Consecration means the concentration of the energies of mind and soul upon their improvement for service. It is a frank recognition that God's work of redemption is a *co-operative* work, demanding the agency of man for its completion. To be spiritual is not to be slipshod. Consecration therefore includes the disciplined training of the mind, the right apportionment of time, the careful selection of our reading towards a definite end. It means what the permanent settlement at Woodbrooke means, the combined potency of prayer and of thought.

Third, *Sympathy*.

We must sit where the people sit. Here I am afraid we often fail. We are most of us bundles of prejudice, theological, social, political. And yet sympathy, spiritual and intellectual, is all important. We must try fairly to understand the social condition, and the intellectual atmosphere, of the persons we would help. We must know something of the current thoughts of the day, not polemically but sympathetically. The man who tilts his theological lance, tipped with the venom of controversy, at modern thought, or the higher critics, or the revival preacher,

is not helping but retarding the coming of God's kingdom.

And perhaps the best training-school in which sympathy may be learned as a lesson is the Pastoral. One great weakness of Quaker ministry is its frequent dissociation from pastoral work and care. Remember that the magnetism of a messenger lies in his *sympathy*, and sympathy is born of knowledge.

Fourth, *Humility*.

Pride in a gift is its destruction. The office of minister is one not of supremacy but of service. No thought of self should deflect the inward eye from the end and purpose of God,—the redemption of man.

"Did I speak well?" "What do people say of me?" "Were people pleased?" These may be the thoughts of personal vanity, and go not seldom with that resentment of criticism which is the testimony to spiritual unfitness. The most victorious quality of the minister of God is his humility.

Fifth, *Courage*.

These days of invertebrate thinking and luxurious pleasures demand courageous speaking. It is a long time since Sydney Smith startled his congregation of judges and lawyers in York Minister, by declaiming, "Woe unto you lawyers!" The frank condemnation of social sins and intellectual errors, uttered in scorn of opinion but in the spirit of love, is too rare in the Christian ministry.

There is no more frequent taunt flung at the preacher than the taunt of cowardice and evasion, and in measure I fear it is just. We are too frightened of uttering our true thoughts. In chapel and meeting house a mischievous tradition of religious phraseology has grown up, which destroys the freshness and directness of the preaching, and which it requires some courage to disregard. As Sir Edward Fry, in his essay on sermons, has remarked, "the ordinary preacher is afraid to call a spade a spade; he would rather describe it as 'that instrument of agriculture with which our first father labored when, by the providence of God, he was called on to till the garden of Eden.'" We need, I think, to imitate John Woolman, who combined the sweetness of true humility with an unconquerable courage.

Sixth, *Variety*.

It is a bad symptom when, after the first few words of a sermon, the congregation remarks to itself mentally, "Oh, I know what's coming now!" And yet how often this is true. The prepared or unprepared sermon falls alike under this condemnation. Indeed, the prepared sermon, when it is machine-made, is often the most at fault.

We want the imagination which springs from sympathy, and the freshness which springs from thought. We must bring all things into the treasury. It is often said, "Oh, the simple gospel is all we need," but that depends upon what is meant. To deal in the obvious, because thinking is too much trouble, is to offer unconsecrated ministry. We want rather that variety of presentation which does not obscure

or replace the Gospel, but which saves us from the dead monotony of repetition.

I know a minister who keeps a pocket-book. If a thought strikes him, whether reading or in a reverie, if he notices a telling sentence, passage or illustration, he makes a note or copy of it. When the pocket-book is full the contents are transferred to a commonplace-book properly indexed according to subjects, and are constantly available for reference. This is surely an excellent example of that proper discipline which should govern the life of the preacher, and a wise recognition of the efficacy of human forethought, which nowise destroys the liberty of the Spirit.

Seventh, *Diligence and Patience*.

Diligence in the face of apparent unresponsiveness, and in labor that seems fruitless,—patience that means sustained interest even if utterance be infrequent.

We cannot serve any cause haphazard. It is the belief of some that, because the Spirit bloweth where it listeth, a succession of evanescent "concerns" for the meeting and the society must be more spiritual than a continuous exercise of heart and mind. But God does not work spasmodically. He works continuously. There are indeed times when the Divine power is more richly manifest than at others, but there is no real pause in the work of God. We need more consecrated, sustained and penetrating thought, directed not only to the vocal ministry, but to all Christian service, and it will be out of such patience that the most enduring work will grow.

Eighth, *Sacrifice*.

Our considerations, and many others which we have not space to consider, must receive the endorsement of sacrifice. Without this none are valid. No scheme can evade the necessity, none offer a substitute for this vital quality of all true labor. But self-sacrifice must take a definite and practical form, it must take cognizance of the needs and conditions of service. In the past, Quakerism has leaned upon an inadequate conception of the Inner Light. It has unduly depressed the exercise and diminished the place of the reasoning faculties. It has forgotten that the direct revelation of God's will is not fully effective apart from the fitness of the instrument to receive or act upon it,—or rather it has regarded such fitness in too narrow a sense, and shunned, whether from mistaken interpretation or fleshly weakness, that needful discipline of the mind which supports, directs and renders more efficacious the no less needful labor of the soul.

While Quakerism, with its just emphasis upon the inwardness of religion, has been fruitful of saints and rich in the practical mercy of its wide philanthropy, it has been singularly weak in its constructive thought. The brief promise of its early days has been disappointed, and the ministry which swept England, from end to end, so far from conquering the world, has proved impotent to save even the Quaker fellowship from decay.

We are willing now to face the facts, and refuse any longer to be lulled by the siren praises of those

who admire the Quakers for what they once were. We must live in the present and think of the future. The call is coming to us again as it came to Fox, as urgent, as exacting, as loud.

All is *not* well with the world. The belief in force, the love of ease, the lust for sensationalism, the superficiality of emotional or formal religion, the parasitism even of the religious, these are with us in their modern dress, even as they were with Fox in the garb of seventeenth century thought and practice.

The question of the ministry is in part a question of equipment, but it is still more a question of spiritual temper. What is our attitude towards life? Do we see things as they really are, or as our contemporaries would have us believe? Do we pierce to the inward motive, the inward fact? Do we refuse to be swayed by prejudice, by the social environment in which we have been reared; do we dare to cut ourselves loose from convention and speak out the unpalatable truth?

Without vision we shall perish, without sacrifice the vision will glow and fade, an unavailing dream.

There is one aspect of the question before us upon which I can only touch. It has been asked, Can laymen, especially those faithful to the manifold duties of citizenship, under the necessity of working for their living, meet, in any adequate measure, the exacting demands of the ministry of the Word?

Let it be acknowledged that the problem of the Free Ministry is not only a spiritual, but also a practical problem. We have it yet to solve. There are needs of the human heart which are not met by prophecy and exhortation, but by teaching, and the ministry of teaching demands a trained and ordered mind. We must tackle this difficulty honestly and bravely, and so long as we compromise nothing of our message and testimony we must not shrink from properly safe-guarded measures, which will grant to those who feel the call the means of fulfilling their service. Nor must we in any case hesitate to recognize the diversity of gifts, and the place and function of the vocal ministry in the economy of the Church.

But again nothing can avail without sacrifice, neither silence nor ministry, organization nor equipment.

The message of the Inner Life, which is the message of Quakerism, is strenuous, and embraces the whole energies of the soul. But we cannot call men back to the verities of the Spirit unless we ourselves have won them and possess them.

These must be won in worship. The strength of a Quaker meeting lies in its truth of spiritual apprehension, and in the reality and earnestness of individual exercise. Let all ministry be to this end, seeking as its definite aim the conversion of men from the love of self to the love of God in Christ, from the torpor of indulgence to the passion and the glory of service.—*The British Friend.*

"It is better to live a good life from the start than to be able to tell some wonderful story of conversion in old age."

FOR THE AMERICAN FRIEND.

EACH HIS OWN LAMP.

BY J. R. MILLER.

One of the most serious thoughts about life is its individuality. Paul puts it in a sentence when he says, "Each man shall bear his own burden." We are in danger of forgetting this truth. We think so much of our lives in their mutual relations that unless we are careful, we lose sight of our individual responsibility. The duty of helping each other is so impressed upon us that we sometimes forget that in the deepest experiences of life we cannot help each other, nor can we receive help from others. Each one has to stand for himself. Each one should think of himself as an individual, standing alone before God, having no companionship in the most vital affairs of life, and should seek to realize the responsibility of this position.

When we think of it, the truth readily becomes apparent. No one can choose for us; each one must make his own decisions. We must take our own place before God and meet our own responsibilities. No one can believe on Christ for us. Others may intercede for us when we have sinned, but until we ourselves, in penitence and contrition, repent, confess and seek forgiveness, forgiveness will not come to us. Four men carried a paralytic to Jesus, and we are told that when Jesus saw their faith He forgave the man's sins and then healed him. But we know well that the sins were not forgiven because of the faith of the four friends who carried the man. There must have been in his own heart a sense of unworthiness, a confession of sin, a cry of forgiveness, or Jesus would not have said to him, "Thy sin are forgiven thee." No one but ourselves can consecrate our life to God. No one can obey the commandments for us. No one can do our duty. All about us may be those who are busy and active in God's service, keeping His commandments and doing His work, but this avails nothing for us; we must do God's will for ourselves.

Each one of us must get the love and mercy of God into his own heart by a personal faith in Christ. Each of us must have a lamp of his own and must have it filled and burning. No one can walk in the light of another's torch. No matter how holy a wife is, how earnest she is in her prayers, how full of God's love her heart is, her husband cannot stand in the light of her lamp; he must have his own lamp or walk in darkness. In our Lord's parable, five of the ten virgins had a reserve of oil and their torches blazed out brightly on the midnight darkness. Why could not the other five have paired with these, two walking beneath each torch? But each one must have her own light or be left outside the shut door. In the parable, the foolish virgins, in their hour of need, cried to the wise, "Give us of your oil; for our lamps are going out." But we know the answer, "Peradventure there will not be enough for us and you." Perhaps it seems to us that the wise ought to have given part of their oil to the poor foolish ones.

There is said to be in a private gallery in Boston a fine representation of this scene in marble. A wise virgin is kneeling, trimming her lamp. A foolish virgin, with a most pathetic expression, is begging oil from her sister. The wise, however, with inexpressible sadness, lifts up her hand as if saying, "Not so." It is related that a great literary man, standing before this group, said: "She ought to have given her the oil." Perhaps many of us have felt as we have read the parable, that the wise virgins ought to have shared their supply. Does this refusal seem ungenerous? Our blessed Lord everywhere in His Gospel teaches us that we should give to every one that asketh of us, that the strong should bear the burdens of the weak. Why does he represent the wise virgins as seeming so unpitiful?

A deep moral truth lies in this part of the parable. The grace of God is something which cannot be given by one to another. There are points in life at which no one can help his friend. For example, two young men pass through their school-life together. One is diligent, faithful, industrious, improves every opportunity, and stands at length on the threshold of active life, well equipped for its duties. The other loiters and trifles, is not diligent, wastes his time, does not improve his privileges and opportunities, and faces his lifework at last without any adequate preparation for it. The one takes up his burden and bears it nobly. He has prepared himself for it. But the other staggers under the load and cannot carry it. In his despair, he appeals to his friend for help. Gladly would the other help him, but it is impossible. He cannot give him his trained powers, wisdom, discipline of mind, skill of hand, that alone would fit him for his duty.

The same is true still more positively in moral and spiritual life. Character is personal and cannot be given by one to another. The woman who has, through years of heart culture, acquired control of her temper, cannot impart her sweetness of spirit to her sister who needs the same gentleness for a great emergency, and who has not acquired it for herself. The brave soldier cannot share his courage with the pale, trembling recruit who falls in the battle by his side. If one is in great temptation and lacks strength, and his friend beside him is strong and victorious, the friend cannot give him of his strength to help him to overcome. If one is in sorrow, and un comforted, another beside him who has learned the lesson of divine comfort, cannot give his friend of his peace to calm and quiet his perturbed spirit.

Then, in the darkest hour of all, when one comes to die, he cannot get grace from the friends who stand about him. Gladly would the godly and the saved give of their peace, their patience, their faith and hope, to their friends who are perishing in death's waters. But they cannot do it. The most gentle, loving mother cannot give of her preparation for death to her child dying without hope on her bosom. Sometimes we read that one with fulness of life permits his veins to be opened and a portion of his warm, healthy life-blood drawn out and poured

into the empty veins of a friend, to save him from death. But there can be no such transfusion in moral and spiritual life. You can refill your expiring lamp from no other one's vessel. The spirit of God must be in your heart. You must have Christ for yourself. You must see the Lamb of God with your own eyes. You must have your own oil for your lamp or it will go out in the darkness.

Philadelphia Pa.

ADDRESS OF JOSHUA L. BAILY AT THE W. C. T. U. CONVENTION.

[Joshua L. Baily was introduced as ex-president of the National Temperance Society.]

You have already heard from a *live* president of the National Temperance Society, and one who is only a "has-been" has small claim upon your consideration. I am, therefore, the more deeply sensible of the cordiality of your greeting.

As I look over this great assembly of Christian temperance women, memory carries me back to the little company of women with whom I and a few other gentlemen were privileged to meet in the basement of a church which then stood on the site now occupied by the Betz Building. It was a little more than thirty years ago. The intelligence had just reached us of the very remarkable work of the women crusaders in Ohio, and a common sympathy had drawn us together. That little meeting in the church basement was the birthplace of the Women's Christian Temperance Union of Philadelphia. If there are any ladies here who were members of that small company, I want to unite with them in reverent thankfulness that their little work of faith and devotion has been blessed so abundantly. In the early years of your history your motto was "For God and Home and Native Land," but under the influence of a broader Christianity you have changed the phraseology to read "For God and Home and *Every* Land," and spreading out like a great tree your branches have covered the earth and millions have found shelter under its beneficent shadow.

I did not have the privilege of being here yesterday, but I read with profound interest the newspaper reports of the admirable address made by your president, Mrs. Stevens, in which she set forth what had been accomplished by you in the recent years, and mapped out for you what was calling for your service in the various departments of your work for the near future. Although it is two years since I resigned my official connection with the National Temperance Society, my interest in the work of that organization has in no wise abated, and at the same time I have followed with great satisfaction and admiration your splendid achievements, and I am glad to have this privilege of referring to some of them. It was largely, if not chiefly, through your strenuous efforts that the House of Representatives at Washington was purged of one who lived in defiance of the laws of God and man, and I want to express the hope that your further persistent efforts will in like manner purge the Senate; I am

glad also to know that you have a further step in view in the introduction into Congress of a constitutional amendment which, if adopted, will forever prohibit polygamy wherever the flag of the Union floats. You have not succeeded in banishing drunkenness from the army, but you have shut the door of the canteen—that baleful source of temptation that confronted the young soldiers in the barracks—but I think you have occasion to bear in mind that it is one thing to win the field and quite another thing to hold it, for the enemy is watching his opportunity to retake what he has lost should he find that you are not on guard.

Will you permit me to commend to your continued care the “National Homes for Disabled Volunteer Soldiers”? In all of these, excepting the one at Marion, Ind., there are “beer halls,” as they are mildly called—veritable saloons, however, for the sale of beer—kept open from morn to eve, excepting at the noon hour, and where beer is sold with such little restriction that many of the men are kept in a continual state of stupidity. I have been much interested in these homes for a number of years; have visited all but the one in California several times, and as late as September last visited all of those this side of the Mississippi River. The soldiers are well fed, well clothed and comfortably housed, and I have no hesitation in saying that the respective governors of these homes are sincerely desirous of promoting the welfare of their wards and to minimize the evils from which they suffer; but these governors do not make the laws by which the homes are governed, and there are many regulations and circumstances which are beyond their control. Some of these homes (many of you who have visited them know all about it) have in the immediate vicinity groups of little houses, and in some instances directly fronting the gateway, chiefly drinking saloons and places of the vilest immoral resort. These places are supported chiefly by the old soldiers of the homes. That it is possible for these dens of vice and immorality to exist in the immediate proximity of the homes is a national disgrace. At two of the homes, by state law, saloons are prohibited within a circuit of one mile, but at the others there is no such restriction. The governor of the home at Milwaukee, where there are about twenty-six hundred soldiers, told me a few weeks ago that he had petitioned the Legislature of Wisconsin for the passage of a law prohibiting the sale of intoxicants within the radius of a mile, but that the influence of the Milwaukee beer interest had defeated the measure. It seems altogether unlikely that any effective relief can be secured by invoking further state legislation. I think that there was suggested here yesterday a most effective remedy; that is, by appealing to Congress for a law prohibiting the sale of all intoxicants within the radius of three miles of every United States military post and reservation, to include also the soldiers’ homes, applicable to all alike; and I trust that vigorous efforts will be made not only by your Union, but by all other temperance organizations to secure this important law.

And no efforts should be relaxed to secure the

passage of the Hepburn-Dolliver Bill to vest control of interstate traffic in the police power of the respective states. We should also endeavor to secure effective—I emphasize the word effective—prohibition for the Isthmus of Panama, and we should oppose with all our might the admission of Oklahoma and Indian Territory as a state unless the prohibition of the traffic in intoxicants is made a *sine qua non*. There are other objects of legislation which may demand our aid, but time will not permit me to enumerate them; but there is a matter to which I would call your very earnest attention, and as to which no legislation is needed. I refer to the drinking customs of society. There has no doubt been a great abatement of the drinking customs in some localities and among some classes, but I think that you cannot have failed to note that drinking is on the increase among fashionable people and among what is called the higher social set, especially in some of our large cities and where the example is most harmful. It is a fact profoundly to be deplored that many young people, the most gifted and promising, not only among the young men, but too oft among the young women also, are being enslaved by the fascination of the wine cup. There is great need for a revival crusade against our drinking customs.

Like the Japanese at Port Arthur, you have taken some of the outposts of the enemy and silenced many of his guns, but the most formidable stronghold of all—the drinking customs—still confronts you. Unlike these indomitable Japs you do not depend on carnal weapons, but in the kindness and meekness and peaceable spirit which you Christian ladies know how to command, much is possible in the way of prevention and rescue.

It has seemed to me, ladies, that there is great need in our day to bring the doctrine and practice of total abstinence more to the front. Let me not be misunderstood; I do not hold that total abstinence is the only virtue or that it is “a cure-all” for all the diseases of the body politic, but I do believe that only in proportion as it becomes the common practice of life can we look for any radical and permanent reform. No matter what path of humanitarian effort we attempt to tread (and I will use in part the language of a speech I heard at the National Temperance Conference in London in 1900) “the lion in the way which must be met and slain is the insatiable, voracious and carnivorous enemy, strong drink.”

I am very fond of playing ten-pins, and I have always found that if I wanted to bring them all down I must aim my blows at the foremost pin. The drinking custom of society, in my judgment, stands to-day in the foremost position, and against this we must hurl our best energies, and when that falls a legion of evils will tumble down with it.

There is no life so vile, but down somewhere under all the rubbish of sin, there is a human heart throbbing, and some explorer, led by the Divine Spirit, may yet bring it to light.—*United Presbyterian*.

Temperance Department.

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PHILADELPHIA YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main St., Haddonfield, N. J.

The Monthly Meeting of the Temperance Association of Friends of Philadelphia, held the 28th ult., was alive with enthusiasm. Seven thousand two hundred and fifty pages of literature have been distributed the past month, and twenty-five portions of scripture-leaflets have been sent to Oklahoma, Kansas, Indiana, and to factories, railroad stations, and numerous schools in Philadelphia.

The committee's attention was called to the "Hamilton bill," now before the United States Senate, which provides for the admission of Oklahoma and Indian Territories as a state, but fails to make provision for the continuance of the present treaty right which protects the Indian tribes against the liquor traffic. A letter calling attention to this failure to fulfill a sacred pledge was directed sent to Pennsylvania and New Jersey Senators. Another to congressmen in behalf of the Hepburn-Dolliver bill and one to assemblymen at Harrisburg, Pa., asking for a local option measure, were directed sent out.

A good many people have a notion that, when they read the government statistics detailing the hundreds of millions of dollars' worth of liquors and wines which pass under the review of the Internal Revenue Department and are taxed, they have a pretty accurate statement of the liquor business in this country. They are wrong; they know how much genuine whisky, distilled according to law, is turned out, but there is no record of the enormous quantity of vile liquors turned out by unscrupulous rectifiers or made in the cellars of unscrupulous purveyors of liquors to the consumer.

The Federal laws are vitally defective. They hold strictly to account the distiller whose product must be passed by the government officials, but the rectifier has a free foot, and may place anything on the market and call it pure whisky. Many of the spurious brands are harmless, but many a brand called, for instance, "pure rye whisky" is anything but that, and the purchaser of it does not receive that which he pays well for.

The remedy suggested to head off these imitations is a statute compelling the real and spurious article to be labelled as such. The passage of the "pure food bill" now pending in Congress will, Dr. Wiley thinks, aid any laws that the States now have or may enact in the future concerning this matter. We should suppose it to be as easy to head off bogus whisky as bogus butter. Perhaps those who entertain the most extreme views with respect to the sale and consumption of alcoholic beverages would rather have them made worse than better, thinking that the deadlier they are the more they will be avoided; but

as a matter of fact the reverse is true. The adulterated article makes drunkards more rapidly than the pure; so until society gets upon a total abstinence basis it is in the interests of health, decency and order that the spurious articles should be restricted as much as possible.

Before this reaches the reader the annual meeting of the National Woman's Christian Temperance Union in Philadelphia will be passed with its far-reaching results, carried home by more than five hundred delegates throughout the United States. John G. Wooley says: "The situation is full of hope. Of this there are four chief symptoms: (1) The growing desire for full and accurate information on the temperance question; (2) the increasing spirit of co-operation among the enemies of the saloon; (3) the revival of the doctrine of home rule as related to the subject; (4) the independent voter."

The press of the country gave pages to reports of the convention; and the *Philadelphia Press* in an editorial on "The Temperance Situation," said:

"This is one of the live moral and economic issues of the day, and because it is most pronouncedly the former, there is seemliness in the practice of the churches in setting apart one day of the year as World's Temperance Sunday.

"One does not need to be old to be able to remember when the temperance cause bore a very different face from that which it wears to-day. Then it was the cause of an earnest-souled few, who, however, made up in zeal—not to say intolerance—for what they lacked in numbers. To-day a majority of the people of this country are probably total abstainers or at least friends of temperance.

"The temperance reform has extended its front and varied its tactics. While to-day there is a renewed emphasis laid upon the pledge-signing which was a feature of the early days of the movement, the greatest stress is put upon the political, economic and physiological sides of the movement. The great corporation, with its unsentimental methods, has enlisted in a propaganda which once was maintained only by such glowing reformers as Father Matthews and John B. Gough. The school book has been converted to the cold water cause, while local prohibitory laws have been enacted in all parts of the country. Society has been led to frown upon the drunkard, and it is no longer the total abstainer who is counted 'queer.'

"These signs of the progress of temperance must be hailed with gratification by all lovers of the race. In the train of sobriety follow the manifold blessings of industry, prosperity, domestic felicity, clean citizenship, the observance of law and the pursuit of high ethical and spiritual ideals. The accessions to the ranks of temperance reformers from all sorts of unexpected sources—such, for example, as a bartenders' total abstinence society—are all additions to the forces that are at work in this land, and with steadily increasing power, for the uplifting of the type of

American citizenship. It is not enough that the United States is already at the head of all the great nations of the earth with respect to temperance progress; she is steadily forging ahead toward the goal of general sobriety for all her people."

THE ARMY CANTEEN.

In his exhaustive statistical study of the canteen and no-canteen periods, William E. Johnson concluded as follows: Summarizing the comparative records of the two systems we find that since the canteen has gone—desertions have decreased 33 per cent.; deposits of savings have nearly doubled; court-martials have slightly decreased; admissions for alcoholism have decreased 33 per cent.; admissions to the sick list have decreased 20 per cent.—*St. Louis Advocate*.

A MOTHER'S OPPORTUNITY.

It has been said: "In the divine economy, mothers and homes determine the character and conditions of any people. Alike in heathen and in Christian lands, as are the mothers so are the people, or in other words, no people rises higher than the mothers."

To the mother in civilized lands comes boundless opportunity to help the world. From her own hearthstone she can radiate an influence that will bless not only her own home but other homes.

We have heard of some mother's boy who, though wealth, good parentage and innumerable blessings were his portion, fell into wickedness and crime. When this boy was committed to prison he cried in despair, "The drink brought me here," and later he confessed to the chaplain, "I took my first drink at my mother's table."

It is not enough that the parents be merely temperate; but precept upon precept must be given; effort upon effort made; vigilance of the direct character is imperative for us all.

SUCCESS OF WORLD-WIDE PLEDGE-SIGNING CRUSADE.

The outlook is bright and intense. The evidence of this is the following:

First—Since November 23, 1902, when the National Temperance Society instituted the "World-Wide Pledge-signing Crusade," nearly 4,000,000 of temperance pledges have been sent out from this office to the following countries: Russia, Finland, Sweden, Norway, Bulgaria, Austria, Germany, Switzerland, Italy, France and Great Britain; to Pretoria in the Transvaal, and Natal in South Africa, to Calcutta, Bombay, Rangoon and Maulmain in India and Burmah; to Tokio, Nagasaka and Yokohama in Japan; to Canton, Hong Kong and Shanghai in China; Manila in the Philippines; to New Zealand, New South Wales and Melbourne, Australia; the West Indian Islands and Canada, and every State and Territory in the United States.

As a result of the combined forces of temperance

workers in our country 30,000,000 of our citizens are living under prohibition, either in State prohibitory laws, or local option laws. We have succeeded in defeating every attempt to legalize Sunday opening of saloons in New York and elsewhere.

Second—The Liquor Dealers' League has raised \$5,000,000 to place ten picked men as lobbyists in Congress and in every State Legislature in the United States to secure the repeal of all restrictive or prohibitory laws and the passage of laws favoring the trade. The fight is intense.

HERVEY WOOD,

Field Secretary National Temperance Society.
New York City.

PENNSYLVANIA NEWS.

Dr. Warren's agents secured hundreds of samples from liquor dealers last summer, many of which are said by State chemists to be adulterated, but suits were not begun pending a decision in the Crawford County cases. That decision being in favor of the pure food department, many suits will be commenced soon.

S. E. Nicholson, State Superintendent of the Anti-Saloon League, has announced the appointment of a Board of Trustees for the campaign to secure a general local option bill in the next Legislature.

A bill will be introduced in the next Legislature providing for a modification of the license law so as to permit the sale of liquors on the Sabbath to hotel patrons.

The Philadelphia and Reading Coal and Iron Company is endeavoring to prevent the sale of liquor on its land. A provision in future leases of the company forbids the sale of intoxicants upon the premises leased. Failure to obey the admonition will be followed by ejectment.

The Philadelphia Board of City Trusts has for several years opposed the granting of liquor licenses for places on or near the lands of the Girard estate in Schuylkill County.

The use of fermented wine in the sacrament of the Lord's Supper was condemned as "unwise and un-Christian" in the report of the Temperance Committee of the Long Island Baptist Association submitted at the thirty-eighth annual meeting of the association in Brooklyn. The report was submitted by Dr. Cortland Myers and was adopted without discussion. The Temperance Committee also recommended to the association the preaching and practice of total abstinence among their membership and that one day each year be set apart for the signing of the pledge in the Sabbath Schools.

Tobacco is the boy's easiest and most direct road to whisky. When opium is added, the young man's chance of resisting the combined forces and escaping physical, mental and moral harm is slim indeed. There are few, if any, cases in which it is not more or less harmful. Stomach and nerve and will power weakened for life is the common result, even though the habits be finally mastered.—*St. Louis Chronicle*.

The International Lesson.

FOURTH QUARTER.

LESSON XII.

TWELFTH MONTH 18, 1904.

REVIEW.

GOLDEN TEXT.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—Luke 4: 8.

DAILY READINGS.

Second-day, Twelfth mo. 12.—Elisha succeeds Elijah. 2 Kings 2: 12-32.
 Third-day, Twelfth mo. 13.—The oil increased. 2 Kings 4: 1-7.
 Fourth-day, Twelfth mo. 14.—Elisha and the Shunammite. 2 Kings 4: 25-37.
 Fifth-day, Twelfth mo. 15.—Elisha and Naaman. 2 Kings 5: 1-14.
 Sixth-day, Twelfth mo. 16.—Joash repairs temple. 2 Kings 12: 4-15.
 Seventh-day, Twelfth mo. 17.—Hezekiah. 2 Chron. 29: 18-36.
 First-day, Twelfth mo. 18.—Captivity. 2 Kings 17: 6-18.

Time.—The period covered by the lessons of the quarter is about 128 years (850 B. C. to 722 B. C.).

Place.—The countries where the events recorded took place are the Northern kingdom or kingdom of Israel, and the kingdom of Judah.

Prophets.—Elisha, Amos, Hosea, Isaiah.

Kings.—Over the kingdom of Israel, from the time of the division of the kingdom of Solomon, about 937 B. C., there were nineteen kings; over Judah nineteen kings, and one queen, Athaliah. In Israel there were nine different dynasties; in Judah but one, that of the family of David.

Samaria fell before Assyria in 722 B. C.; Judah lasted until 586 B. C.

The whole history is a sad one; the Israelites had such possibilities before them which they failed to realize. The partial success in the case of David, Solomon, Josiah and Hezekiah only emphasizes the failure of the others. This is pathetically brought out in Isaiah's lament (Isa. 5: 1-7).

One hopeful lesson is taught, particularly in Isaiah, viz., that notwithstanding the sin, the failures and the destruction there was always a residue or remnant which was true to the Lord. Compare I Kings 19: 18; Isa. 28: 5, 6. Again, it is shown that whatever there was true repentance evidenced by a return to righteousness, there was forgiveness and blessing.

In "Elisha succeeds Elijah" we see how God gives to every one a special work, and with the work an endowment for it. No one is required either to do exactly the work of another or to do his own work as another might do it. In "the widow's oil increased," we are taught that God is a very present help in time of trouble to those who call upon Him in sincerity.

In "Elisha and the Shunammite" we see how kindness and care for others are rewarded, and how earnestness and faith bring results.

In "Elisha and Naaman" the lesson is taught that faith and obedience are all essential. It is not the greatness of the deed that counts, but the readiness to do God's will. Little things may seem of trifling importance, but they often lead to great results. In "Elisha at Dothan" is shown how "the angel of the Lord encampeth round about them that fear Him, and delivereth them." In "Joash, the boy king" we

see how one righteous, earnest and skilful man can change the courses of a whole nation. "Isaiah's message to Judah" is the old, old story, that in order to become righteous, men must cease to do evil; that no sin is so deeply dyed that God will not forgive it, if there be true repentance and determination to follow God's will.

In "The World's Temperance Lesson" there is set forth what seems so hard for men to learn, that "Whatsoever a man soweth, that shall he also reap." In "Hezekiah reopens the Temple," we see that true repentance and desire to do God's will is always accompanied by reformation as thorough as possible, and a dedication of self to God. The "captivity of the Ten Tribes" is the sad sequel to a long series of years of sin, of neglect of Jehovah, and of yielding to temptation, and to the seductive worship of idols. The fate of the northern kingdom was the legitimate result of disobedience, and refusal to hear and profit by the messages and warnings of the Lord given through His Prophets. "The wages of sin is death."

In thus concluding this series of Old Testament lessons we should ever bear in mind the fact that these things were written for our instruction, that we through patience and comfort might have hope. The stories are striking, the history is interesting, but they were recorded chiefly to convey spiritual lessons, and above all, that there is a God who loves righteousness and hates iniquity. Who hates sin, but loves the sinner, and longs that he should become pure, and true, and good, and who, moreover, offers him the means of salvation.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TWELFTH MONTH EIGHTEENTH.

WHATEVER HE WOULD LIKE TO HAVE ME DO.

Matt 6: 10; John 15: 10-16.

Second-day, Twelfth mo. 12.—His will. John 5: 30.
 Third-day, Twelfth mo. 13.—Obey God. Luke 11: 27, 28.
 Fourth-day, Twelfth mo. 14.—Do good to others. Matt. 25: 34-40.
 Fifth-day, Twelfth mo. 15.—Overcome the world. 1 John 5: 1-5.
 Sixth-day, Twelfth mo. 16.—Win others. Matt. 10: 1-7.
 Seventh-day, Twelfth mo. 17.—Be fruitful. John 15: 1-8.

The first fact to fix in our minds, once for all, is that Jesus desires our blessedness. Then we shall determine our conduct not mainly by what He has forbidden, the doing of which we know will bring us sorrow and loss, but we shall look to the positive, constructive side. We shall certainly read the commands, which we feel must be obeyed; but we will read the beatitudes as well to learn what will bring blessing and is therefore the road to the fulfilment of His will concerning us.

The precepts of our Lord cover a wide field, yet we sometimes wish for more specific commandments. But if our desire is like Christ's,—to do always the will of the Father,—we shall be little troubled as to what He might not wish us to do. Activity along

known lines of service is a good safeguard against experiments in doubtful fields.

"Whatever" is broad as any life. When Mary told the servants at Cana to do whatever Jesus bade them, she added no qualifications as to reasonableness or convenience. Christ can always be trusted on those points, for obedience to Him is the most reasonable thing in the world, and the results the most conducive to our welfare and happiness.

"Ye are my friends if ye do," not "in part," nor "in general," but "*the things* which I command you." Exceptions prove human willfulness, and that His will is not accepted as our guide. Saul made the great demonstration of his character when he spared the choice things from the spoils condemned to utter destruction, and thus forming of his life in the mold of self-will, for ends of personal gain, led to its absolute loss.

Bribe-givers and bribe-takers are justly held in dishonor. The "father of his" is the chief offerer of bribes and every man who chooses less than Christ's "whatever" has accepted from the enemy a bribe of bitter fruitage to check the full realization of what our Lord would do for the perfectly obedient. The rich young ruler, Ananias, Simon Magus, ourselves in any day of uncertain devotion, have proved the futility and deadly danger of any consecration that is superficial or half-hearted.

"Whatever He would like" is not an extra credit undertaking. It is no more than a minimum requirement, but its returns are the abundant rewards of His own bestowal.

Missionary Department.

[Communications for this department should be addressed Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

[This week we publish the last of these graphic words from William Wendte, "in the Africa Industrial Mission." In writing to his family, Edgar Hole said in part: "He was always extremely cheerful and pleasant, and scattered sunshine all about. He had an unusual memory and an extraordinary aptitude for picking up the native language. He was a close observer and not only an agreeable but a very instructive companion. After his death I heard some of the natives say among themselves that he was a friend of all of them. His was the first grave dug here, and the first Christian burial. It was a great object lesson to the natives, in contrast with their heathen customs on such occasions."]

"The daily life and the missionary work of Friends here is thus: Workdays we generally arise at about dawn or earlier, between 5.30 and 6 a. m. We usually need lamp-light at first. Breakfast at 6.30, followed by brief devotional exercises at the table. Then one of our boys beats a Uganda drum, a block of wood hollowed into a cylinder and skin stretched over the ends. This is the call to service at our 'meeting house.' All connected with the station attend; indeed, Friends oblige them to, and the total is about fifty natives. This service begins a little after 7 and lasts half an hour. It begins by a hymn from the Kiswahili hymn-book, accompanied by the tune played by Virginia Blackburn on a little portable organ. All are desired to join. Then Arthur Chil-

son reads and expounds from the Bible in Kiswahili, interpreted into Kavirondo by Ahonga, a professing Christian and Arthur Chilson's body servant. Most of the station natives understand Kiswahili to some extent, but only a few enough to follow a discourse, so interpretation is necessary. After this preaching there is another hymn, then there is praying in Kiswahili, uninterpreted, usually by Edgar Hole and finally all repeat the Lord's Prayer together in Kiswahili.

"Then begins the morning work. Arthur Chilson directs the labor mostly. The largest gang works with him on the dam and sluiceway, now some three-quarters of a mile from Devonshire House down the track to Port Florence. Here there is already a twenty-foot waterfall, and by a dam the fall will be increased to fully thirty feet, giving fifty horse-power for the mill which is to be sent out from America this year. Then they can dress timber and grind grist, not only for the mission, but for customers, if any there be. The sluiceway is being hammered through a stubborn ledge with just crowbars and wedges; Friends are too poor to purchase a blasting outfit. There are twenty-six hired native laborers just now, twenty-three Kavirondo and three Baganda. Baganda are superior workers. Indeed, they are regarded as nearly the most intelligent and progressive of negro peoples. Many of this generation are nominal Christians. Our cook and firewood boy are also Baganda.

"A few of our men are married, but there are no children on the station belonging to any of the men. The children here, some twenty in number, are either the 'boys' of our employes or else the followers of Onduso, the boy chief. There are about thirteen in that gang. They are herded together in one mud and grass house. Onduso, by the way, made a royal progress to Kisumu last week, returning with several screaming articles of raiment—a sweater, in particular, of bloody crimson, emerald green and mustard-yellow stripes. It is a razzler. But he hardly seems more pleased with that than with the elastic bands which I gave him. They are fascinating, he thinks, and he wears them as bracelets. He frequently condescends to visit me in person and a bright guest I find him.

"One of his retinue is my most devoted visitor. His name is Odindu, his skin is of velvety blackness, his age about ten. He wears a rather good, low-cut waistcoat and a saucy fez. At this very instant he is hanging over me, staring at my writing; being so eager to learn himself it delights him to watch me. But his curiosity is exceeded by his politeness. As he hears my door he says, 'Master, may I approach?' and at parting, 'Master, I am going now; farewell.'

"But I was telling thee about the work on the station. At noon the drum beats and the laborers come in to their mid-day food. Those that haven't wives mess with those that have, or they get their own meals. They all have hearty fare, anyway. Their firewood, of course, they are allowed to cut on the station. Friends dine at 12.30. The drum doesn't beat for return to work until two, and all are supposed to have

the interval for a respite. At two the dispensary is open. Of course, emergency cases can go there for treatment any time. Doctor and his wife are always in attendance at two o'clock. Sometimes there are outside natives up for treatment, there have often been many in a week, but lately only a few. They are encouraged to bring a small fee, such as eggs or a chicken, but seldom they do, for they find that when properly afflicted they are never refused. Doctor has even done some severe surgery with but slight equipment. At least an anesthetic can be thoroughly administered. The Kavirondo are filthy people, so have filthy diseases. After two o'clock Adelaide Hole holds her school of the women and boys for some two hours, and patient and orderly and eager scholars they are. These native women spend a good part of the day now working in their shambas. Of course, Friends are glad to allow ground to employes for them to cultivate, and the wives hoe away with their back-cracking jembes for themselves, while the husbands wield our perfected shovels for us. Except for the dispensary and school, the afternoon's work is similar to the morning's.

"Drumbeat at six o'clock to call the men home for the day. Our supper at 6.30. Usually a deliberate meal, and a lingering after it to discuss the day's episodes and the morrow's prospects; while thou may be sure we get in a wholesome spell of nonsense, too. Friends are adept in persiflage and our hilarity is often hilarious.

"On First-days there is no work, save the necessary domestic. The order of the day is thus: Friends breakfast at eight. Thus one morning in the week we have the chance to arise by full daylight. We all put on better clothes to impress the natives. There is a piece of steel rail hanging from a tree near the iron house, and after breakfast Edgar Hole whangs this with a sledge hammer to remind the natives that this is First-day and they are expected at meeting. Come to think of it, this is also done at sundown, Seventh-day, to announce the same. Edgar Hole calls this 'ringing the church bell.' It is heard for one or two miles around. At eleven 'the church bell' rings again, and then all assemble about the meeting house, the outside natives stringing in long past the hour—many more men than women. Usually at least one neighboring chief attends, followed by a troop of his people. There have been a few times several hundred of these at one meeting. They squat bunched together in a semicircle outside the mission natives, and are often surprisingly quiet and attentive. The station natives seem to be careful to appear as clean and dressy as they know how at First-day service. The service is very similar to the week day; perhaps one or two more hymns and always a longer preaching. Our dinner is at 12.30. In the afternoon Friends are quiet. Supper at six o'clock.

"Every other week Edgar Hole starts for Kavinis on a Seventh-day morning to spend First-day, returning Second-day noon, preaching to Kavinis people, as thou has already heard. Once or twice a month, on a Seventh-day, either Edgar Hole or Arthur Chilson

goes on a steam engine *safari* to Ogalos, about ten miles from here, over in Marigoli, hustling the people in, preaching to them and returning—all in seven hours. This is the only regular itinerating at present, and thou can see the sacrifice of Friends in doing even this little with the mission. . . .

"The cook house is rebuilt. The stove is thus: A high bench of stones and mud, upon which burns the fire of sticks. The cooking vessels (metal pots, spiders, etc.) are propped up over the fire on stones and bits of iron. That's all. This fire bench is backed by a wall of mud, and over all is the circular grass Kavirondo hut. The smoke wafteth where it listeth. Here seemly food is concocted. But the baking is done in a sheet-iron, home-made oven set in stones in the corner of our lean-to dining-room, and here there is a truly stone chimney.

"Out in Kaimosi Square, opposite, the boys are still squatting around the fires by their bee-hive huts, singing familiar hymns in Kiswahili, 'Nearer, My God, to Thee,' it is, just now; but it is much beyond the hour when missionaries should be asleep. On the other side of me in the awful forest (where he afterwards met his end) an eerie bird-cry reminds me of my lateness, for it is only heard in the dead of night. Heavy rains occur here after twelve or one o'clock almost daily. Sometimes they are thunder-storms, but the lightning very rarely, if ever, strikes near here. Occasionally there is sizable hail, so I have seen natural ice here. Seldom does it rain in morning and it usually is sunny then. It is apt to be more or less cloudy and cool in the afternoons. As for mildew, I am always scraping it off leather stuffs, and even off textiles. Onduso is beside me now struggling meritoriously to write his name with pen and ink. I find him the most gratifying small boy on the station, which is as it should be. A few days ago he told me that he wished to go home to America with me. Then I had to remind him that he was a chief, and that his place was with his people to teach them to be clean and to become Christians. When he first came over here this morning he said, 'Master, I love thee, I am thy child.' This confidence seems more ingenuous from him than from the witch Shimoli, who snuggles up to me and murmurs enchantingly, 'Master, thou art as my father; master, give me a penny.'"

Things of Interest Among Ourselves.

Ella Naylor expects to join the Houlding Band in China in the near future.

Marion George has removed to Idaho in the hope of recuperating in health.

Elwood Stanley and wife, from Mooresville, Ind., are spending the winter in Whittier, Cal.

Emeline Tuttle and son have now settled in Indianapolis, and are very acceptable with Friends in that city.

Esther Hiatt recently visited the meetings at Ramona and San Diego, Cal. She also visited several families in both places.

Ella C. Veedder, who has been engaged in evangelistic work for several months in Iowa and Wisconsin, has returned to her home in California.

William P. Firth, of Pickering, Ont., who was mentioned in a former item as pastor of the meeting at that place, is a resident minister, but does not serve as pastor.

The mid-year meetings of the Committees and Board of New York Yearly Meeting are being held this week at the Grammac Park Meeting House, New York City.

By appointment of John B. Garrett, a religious meeting was held at Twelfth Street Meeting House on the evening of Fourth-day the 30th ult. It was attended by many Friends.

A very successful Sabbath School "rally" was held at South China, Maine, on the 27th ult. The roll of this school has fifty names in the Home Department and a "cradle roll" of ten.

A union service was held in the Friends' Meeting House, Newberg, Ore., Thanksgiving morning. In the afternoon a reception was tendered to the membership of the meeting by the pastor and his wife, Herbert and Sarah B. Cash.

The Public Park Association of the city of Providence has recently issued a resolution of appreciation of the services of Augustine Jones in behalf of public parks and city improvement. He was for years president of this association.

Edith McGrew spent a little more than three weeks in the North Pacific Sanitorium, Portland, Ore., returning home the 23d ult. Bright hopes are entertained that her health will be very much improved by the treatment there received.

Vassalboro Quarterly Meeting was held at East Vassalboro, Maine, on the 12th and 13th ult. It was a time of deep interest and of real value to many. It was attended by Alfred T. Ware, William Thompson and Timothy B. Hussey, all of whom had valuable service during the sessions.

The W. C. T. U., of which Lydia Cammack is president, recently presented a beautiful bronze drinking fountain to the city of Whittier, Cal. Ex-President M. J. Townsend, Levi Mills and Professor Kelsey, of the college faculty, and others made fitting remarks. The Mayor, Cyrus Trueblood, responded in behalf of the city.

One sentence in the short sketch from the Foreign Missionary Association of Friends of Philadelphia was printed incorrectly. It should read: "M. P. Bowles speaks in a recent letter of the dread with which they hear of each battle, knowing only too truly that among the slain will be some one dear to those under their care."

A testimony to the life and services of our late Friend, Richard H. Thomas, was prepared and read at the last sitting of the London Meeting for Sufferings. It dwelt upon his insight into personal spiritual needs and his private ministry to individuals as well as his gift in public ministry. It is to be sent to his home meeting in Baltimore.

In a recent letter from L. Maria Deane, Paonia, Colo., she says: "We have many faithful members and workers, but the work is great in this new field and all the willing workers have their hands full. The Lord is blessing His work here and giving Friends a place of influence among the churches, and in the town and community."

Professor William L. Pearson has been doing some good work this winter, stirring the hearts of Iowa Friends with an address on "Friends Principles Tested by Persecution." He delivered the address first at the celebration of the sixty-sixth anniversary of the establishment of Salem, the first Monthly Meeting in Iowa, Tenth month 18th, but has found occasion to give it before two Quarterly Meetings since.

Albert J. Nathan, an evangelist, held a series of gospel meetings with Friends of First Church, Indianapolis, beginning the 20th ult., and continuing one week. Albert J. Nathan is a convert from Judaism of twenty years' standing, and was a prominent missionary in Morocco, Africa, for eleven years. He preaches a full gospel in a very effective style. Indianapolis Friends have been very much helped by the meetings and good results are sure to follow.

Jonathan Bailey, whose obituary appears in this issue will be remembered by many Friends in Wilmington and California Yearly Meetings. He was instrumental in securing an endowment of \$25,000 for Wilmington College, and was a liberal donor to Whittier College. The first religious service held in Whittier was conducted at the "Old Ranch Home" at his invitation. The seventeenth anniversary of

this service was celebrated at the new Friends' Meeting House in Whittier last Eighth month.

David E. Sampson conducted a series of meetings at High Point, N. C., the 13th to 27th ult. The interest was good and many were helped into a better life. About thirty-five professed to be converted or reclaimed. About twenty will join Friends. The membership of High Point Meeting is now about two hundred and forty, with additions at almost every Monthly Meeting. Friends there are seeking to carry the Gospel to every part of the city and especially seeking to reach the young men.

Newberg Quarterly Meeting was held in Portland, Ore., the 11-13th ult. It was a time of special interest to all desiring the growth of Friends in the Pacific Northwest. The local meeting of Portland has just built a larger meeting house, very neat and modern, which was ready for use Sixth-day evening. At the evening meeting Amos Kenworthy preached and a number voiced their testimonies. Seventh-day morning, James Price preached on the lessons drawn from the life of Jonah. J. F. Hanson followed, contrasting Jonah's reluctant obedience with Paul's zeal for service. He appealed to all, especially the young, to emulate the spirit of Paul. Dinner was served in the old meeting house and the afternoon session was devoted to business. J. F. Hanson preached a missionary sermon, Seventh-day evening. Aaron Bray made a tender appeal to the young people to consecrate themselves to the Lord's work. Sabbath morning a dedication service for the new meeting house was held. President H. E. McGrew preached the sermon. The entire sum needed to complete the building according to plans was raised.

MARRIED.

CLARK-FOSDICK.—At the home of the bride, Indianapolis, Ind., Eleventh month 29th, Raymond W. Clark and Edna B. Fosdick.

HADLEY-McCOLLUM.—At the home of the bride's parents, near Hadley Ind., Eighth month 28th, 1904, Ella McCollum to Paul Hadley. Both are members of Amo Monthly Meeting.

HIATT-JESSUP.—At Whittier Cal., Tenth month 20th, 1904, Albert J. Hiatt and Lillian Jessup.

MURPHY-DAY.—At the home of the bride's parents, Mahlon and Ruth H. Day, Carmel, Ind., Ninth month 7th, 1904, Hulda A., to Elbert M. Murphy. Both are members of Carmel Monthly Meeting.

MURPHY-GARRITY.—At the home of the bride's parents Dennis and Hannah Garrity, Carmel, Ind., Ninth month 8th, 1904, Mary, to Earle W. Murphy. Both are members of Carmel Monthly Meeting.

WILLIAMS-MORRIS.—At the home of the bride's parents, David and Rachel Morris, Whittier, Cal., Tenth month 27th, 1904, Louis Williams and Lenna J. Morris.

DIED.

ALLEN.—At Paonia, Cal., Eleventh month 21st, 1904, Alfred A. Allen, in his 45th year. The deceased was an efficient worker in the Sabbath School. He served as a member of the Building Committee for the erection of meeting houses in Boston, Denver and Paonia. He was an elder at the time of his death, and occupied prominent positions of usefulness in the city.

BAILEY.—At the home of his son, James W. Bailey, Whittier, Cal., Ninth month 24th, 1904, Jonathan Bailey, in his 86th year. The deceased was a native of Virginia, lived many years in Ohio and spent his latter days in California. He was a life member of Friends, and was very active in the work of the church.

FLETCHER.—At her home, Richmond, Ind., Eleventh month 13th, 1904, Elizabeth D. Fletcher, widow of Samuel Francis Fletcher, and daughter of Mordecai and Rhoda Hiatt, both deceased, in the 84th year of her age. A life-long Friend, a member of South Eighth Street Monthly Meeting. She served very acceptably upon the committee in charge of Friends Boarding School, before it became Earlham College; was overseer for several years, and occupied the station of elder when a member of White Water Monthly Meeting, serving in the same capacity after Richmond Preparative Meeting was organized as South Eighth Street Monthly Meeting.

Events and Comments.

The Japanese forces around Port Arthur gained an important position last week in the capture of 203-Metre Hill. The fighting on both sides was very severe and the price paid for the position in human blood was appalling. If the position can be held by the Japanese they can shell Port Arthur and the harbor and watch the effects of their shots. This gives them a decided advantage.

While the investigations of trusts conducted by the Department of Commerce are made with the utmost secrecy, it is admitted that the petroleum industry is now the subject of inquiry. California, which is the principal producer of petroleum, is to receive the greater share of their attention, but Pennsylvania, West Virginia and Indiana will also be investigated.

The Director of the Mint, in his annual report recently made public shows

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RIGHT FOOD MAKES HAPPY CHILDREN BECAUSE THEY ARE HEALTHY.

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that the output of the coinage Mints at Philadelphia, San Francisco and New Orleans during the past fiscal year, was the largest on record. The total domestic coinage amounted in value to \$228,202,151, while the number of pieces executed, including the coinage for the Philippines, Venezuela and Costa Rica was 219,353,442.

The convention of the National W. C. T. U., which met in Philadelphia last week, was full of enthusiasm and hope. Much feeling was aroused in behalf of the crusade against Mormonism, the appeal for the fulfilment of treaty promises of prohibition in Indian Territory, and against militarism. Lillian M. N. Stevens, the president, and all of her executive colleagues except two, who declined to serve longer, were re-elected to the offices which they already filled.

The magnificent Exposition, which brought within the gates of St. Louis millions of visitors from throughout the entire world, has run its course, and now passes into history as probably having comprised the most representative collection of the resources, industries, art, peoples and customs of the world ever assembled. The work of preparation occupied a period of seven years. The duration of the Exposition has been seven months, and in that time nothing occurred to dampen the interest. St. Louis has proffered her most generous hospitality to the world, and it has been accepted.

CONFERENCE FOR CIVIC BETTERMENT.

A Four Days' Conference, under the auspices of Philadelphia Young Friends Association, is to be held in Friends' Meeting House, Fifteenth and Race streets, Twelfth month 12th to 15th, inclusive. Program:

Second-day, Twelfth month, 12th, 8 p. m., Chairman, Frank P. Bartram. Address—"The Civic Association and the Citizen," James T. Young, director of Wharton School, University of Pennsylvania.

Third-day, Twelfth month 13th, "The Needs of the Philadelphia Public Schools and the Public Schools Association." Program to be announced later.

Fourth-day, Twelfth month 14th, Chairman, Robert M. Janney, "Philadelphia Election Methods and the Fight for Personal Registration," Clinton Rogers Woodruff.

Fifth-day, Twelfth month 15th, Chairman, John C. Winston, "The Most Effective Form of Civic Organization and its Relation to Party Affiliation," E. R. Gould, president Citizens' Union of New York.

NOTICE

Friends' Library, 142 North Sixteenth street, open on weekdays from 9 a. m. to 1 p. m., and from 2 p. m. to 6 p. m. Additions to the Library are:—

Briggs, Le Baron R., "Routine and Ideals." Burdick, F. M., "Essentials of Business Law." Dwight, E. A., "Memorials of Mary Wilder White, 1780-1811." Fields, Annie, "Charles Dudley Warner." Genung, J. F., "Epic of the Inner Life." Hawkins, C. J., "Mind of Whittier." Henderson, E. F.,

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Baby's precious eyes are blinking
With incipient somnolence.

Little hands are weary turning
Heavy leaves of lexicon;
Little nose is fretted learning
How to keep its glasses on.

Baby knows the laws of nature
Are beneficent and wise;
His medulla oblongata
Bids my darling close his eyes.

And his pneumogastrics tell him
Quietude is always best
When his little cerebellum
Needs recuperative rest.

Baby must have relaxation,
Let the world go wrong or right—
Sleep, my darling, leave Creation
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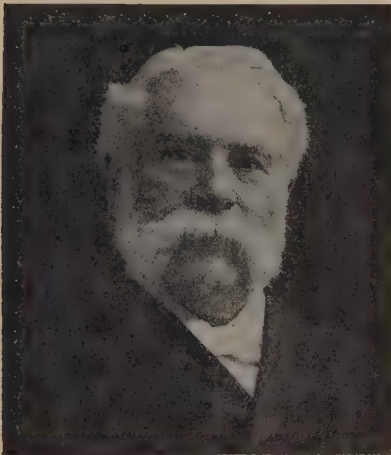
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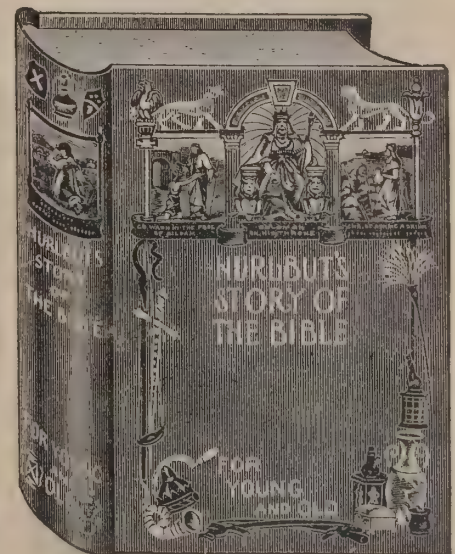
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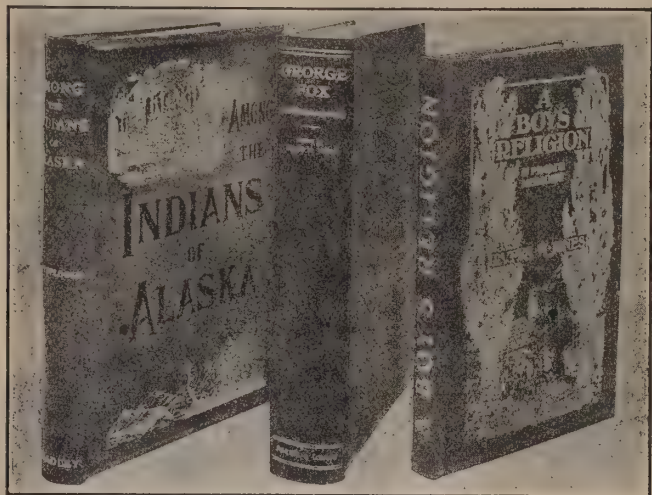
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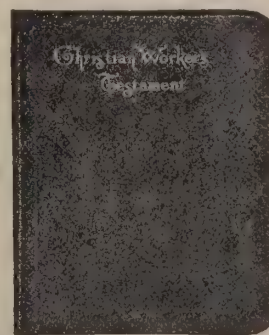
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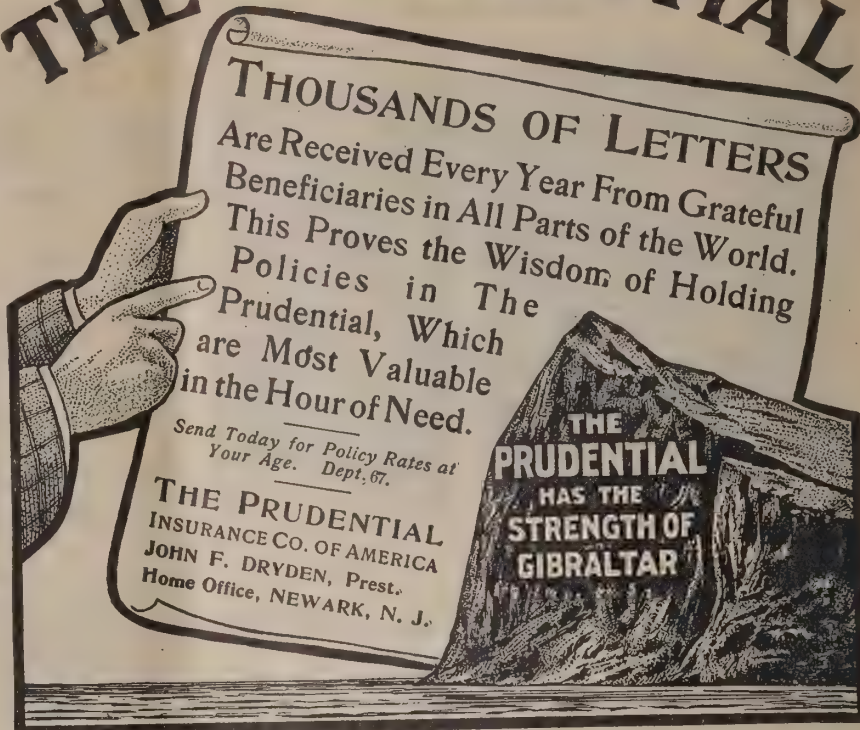
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The American Friend

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*On the walls of the Memorial Church
in Leland Stanford University.*

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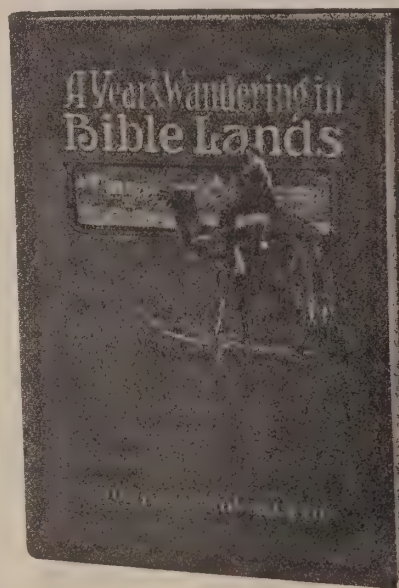
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"That they all may be one."

VOL. XI.

PHILADELPHIA, TWELFTH MONTH 15, 1904.

No. 50.

CRUTCHES IN RELIGION.

IN THE Church of St. Anne in Quebec, the visitor is shown an enormous stack of crutches. The guide tells him that these crutches were left by poor cripples who have gone home cured by their faith in the relic of St. Anne, so that they are able to live henceforth without such helps for walking.

Far be it from us to speak slightly of the cure of any human ill, if only it is real. But the true monuments to faith are not piles of wooden crutches. There are worse things than feeble knees and twisted spines. We prefer to see the church which has set *souls* free from props and crutches. We are looking for a religion which carries its curative forces into the entire life of man. The mission of religion is not alone to those who are physically crooked and deformed, but to all beings who have immortal souls within them, and its real victories come when the souls of men are so renewed that they can walk and leap and praise God without the crutches which the easy forms of religion have invented for weak spirits. The church to look for is not the one which has the highest stack of wooden crutches, but the one which succeeds best in helping men live without spiritual crutches.

One of the most dangerous tendencies in present-day religion is the tendency to furnish crutches, to keep Christians hobbling along on outside props, instead of living a strong, virile, inward life of freedom and power. Every religious system which dispenses with personal inward experience, with personal responsibility, with personal dealings with God, is just so far weak and ineffective. The church which undertakes to "do men's religion" for them would produce a group of spiritual dwarfs and cripples, limping through life and shrunk through eternity. Here lies the great danger of transforming religious services into "entertainments"—splendid musical performances and entertaining discourses. They make no demand on the soul for personal consecration. They call for no girding of the loins. They blow no trumpet of advance in your ears. They simply interest and amuse, or help pass away tedious time. They leave you where you were, unable to get on without

something outside to entertain you and thrill you and hold you up.

Much of our religious literature is so thin and fiberless that we should be better off if it were sunk in the sea. It arouses no thought, it calls for no mental or spiritual effort. It interests for a passing minute and leaves the reader no inch nearer any true goal of life. A religious paper full of personal puffs, amusing items, storylets, rosewater-scented essays, editorials which say over in an easy way what all the readers have always believed, and notices of popular books—this is a paper to make religious advance well-nigh impossible. There is a strong popular demand for such milk and water, but the true teacher will resist it as he would resist giving matches to a baby. The first duty is to arouse thought, to stir up the mind, to call one's readers to action, to challenge tradition, to stimulate search, to draw upon a person's own power and to force him to consider things for himself. Religious literature has produced an appalling stack of crutches.

Creeds and theological labels, too, have in all ages proved dangerous crutches. They have undoubtedly had their place. They have their place still. There are great fundamental truths of religion which no soul can safely ignore. But few things are more dangerous than pinning on and wearing somebody else's labels, accepting ready-made a religion for which some other soul has battled and suffered and agonized. A change in the religious weather vane may any day blow away your borrowed labels, and leave you, as has happened to so many in our time and earlier, without any religion. No, religion must be rooted and grounded in the primal realities of the soul's life, beyond the deepest "shakings" earth can furnish.

Crutches are necessary in the earlier stages of religious development. We all learn to walk by being *helped* to walk. But every crutch and every outside help is valuable only so far as it enables us to learn to walk without it. It has a place only so far as it prepares for a state when it can drop off and be stacked up in the relic-room. That religion which makes the crutch indispensable has no permanent place in the life of man. It must decrease, as genuine life increases.

THE PRESIDENT'S MESSAGE.

THE PRESIDENT sent to the two Houses of Congress last week a highly interesting and important document—a message marked throughout by dignity and breadth. A few points in it call for comment here. In the sections devoted to *labor* and to *corporations* he is not as definite and explicit as one could wish, but considering the complications and difficulties of present industrial situations, he has perhaps spoken as clearly and bravely as could be expected. He plainly sympathizes with the laborer, and he is an enemy to unlawful trusts and to all combinations of capital which are dangerous to the common welfare of all classes. He outlines, somewhat in detail, a plan for the expansion and betterment of the city of Washington. His words on the suitable housing of the poorer families might be read to profit by the city fathers of all our great cities. He rather goes out of his way to suggest corporal punishment for wife-beaters, who, brutal though they are, perhaps hardly deserve to be pilloried in a President's message more than do many other types of criminals.

He takes a more optimistic view of the condition and progress of our American Indians than some of us are able to do. He thinks that "actual corruption and flagrant dishonesty" are rare on the part of Indian agents, and suggests that in order to make them still less frequent the Indian agents' salaries should be raised.

The message deals wisely with the problems of immigration, which grow more serious year by year. "There is," he says, "no danger of having too many immigrants of the right kind," but he adds, "the citizenship of the country should not be debased." He therefore suggests that our naturalization laws should be thoroughly revised and the method of making citizens out of those who come to us improved.

The part of the message which will most deeply interest our readers is the section which deals with "America's place in world affairs." It contains one of the noblest passages on the world's peace which can be found in any statesman's public documents, and the phrase "peace of justice" is likely to become a watchword of progress. We give a part of the passage as follows:

The steady aim of this nation, as of all enlightened nations, should be to strive to bring ever nearer the day when there shall prevail throughout the world the peace of justice. There are kinds of peace which are highly undesirable, which are in the long run as destructive as any war. Tyrants and oppressors have many times made a wilderness and called it peace. Many times peoples who were slothful or timid or shortsighted, who had been enervated by ease or by luxury, or misled by false teachings, have shrunk in unmanly fashion from doing duty that was stern and that needed self-sacrifice, and have sought to hide

from their own minds their shortcomings, their ignoble motives, by calling them love of peace. The peace of tyrannous terror, the peace of craven weakness, the peace of injustice, all these should be shunned as we shun unrighteous war. The goal to set before us as a nation, the goal which should be set before all mankind, is the attainment of the peace of justice, of the peace which comes when each nation is not merely safeguarded in its own rights, but scrupulously recognizes and performs its duty toward others. Generally peace tells for righteousness; but if there is conflict between the two, then our fealty is due first to the cause of righteousness. Unrighteous wars are common, and unrighteous peace is rare; but both should be shunned. The right of freedom and the responsibility for the exercise of that right cannot be divorced. One of our great poets has well and finely said that freedom is not a gift that tarries long in the hands of cowards. Neither does it tarry long in the hands of those too slothful, too dishonest or too unintelligent to exercise it. The eternal vigilance which is the price of liberty must be exercised, sometimes to guard against outside foes, although, of course, far more often to guard against our own selfish or thoughtless shortcomings.

Unfortunately these strong words and the practical sections on "arbitration treaties," and "a second Hague conference," are followed by vigorous recommendations for upbuilding, still farther, the navy. To a peace-loving Quaker it seems inconsistent, but we must not expect too much at once, and we must consider how slowly the great world moves toward the realization of pure ideals. Here is the President's justification of his position:

A self-respecting, just and far-seeing nation should on the one hand endeavor by every means to aid in the development of the various movements which tend to provide substitutes for war, which tend to render nations in their actions toward one another, and indeed toward their own peoples, more responsive to the general sentiment of humane and civilized mankind, and on the other hand that it should keep prepared, while scrupulously avoiding wrongdoing itself, to repel any wrong, and in exceptional cases to take action which in a more advanced stage of international relations would come under the head of the exercise of the international police. A great free people owes it to itself and to all mankind not to sink into helplessness before the powers of evil.

It is cause for regret that the greatest issue now before our people, the traffic in intoxicating liquors, does not loom up large enough to get a place in this message. The trusts are great evils, to be sure, and wife beating is brutal, but alcoholism is a menace to health, prosperity, good morals, happy homes and even to the permanence of popular government.

EDITORIAL NOTE.

WE ARE glad to see a new book by our friend Theodore L. Cuyler, "the last," he says, in a personal letter, "that I shall ever write." He has packed it with practical and spiritual truths for hearts and homes. "Our Christmas Tides" is the title of it. Here are some of the chapters: "My Day at Bethlehem," "Jesus the Joy-bringer," "Back to Christ," "Home-thoughts for Christmastide." It has some good vigorous words against the saloon and in behalf of total abstinence.

FOR THE AMERICAN FRIEND.

THE TASK OF JOY.

BY M. CATHARINE ALBRIGHT.

There is no command more difficult to take seriously to heart than the command laid upon us by the Apostle Paul to "Rejoice in the Lord alway." We have from our earliest childhood somehow imbibed the notion that joy is an easy-going thing, closely connected with pleasure and self-indulgence, and that therefore it is almost to our credit to set aside the thought of it or the expectation of it in our own lives.

Yet there is a point of view from which it behooves us to reconsider this attitude of our minds, if we have any conscience about our own efficiency to do the work assigned to us. The fact is that the effect of joy is to stimulate the whole being, to set the pulses beating more strongly, to assist all the secret processes by which our physical life is carried on, to feed the brain and to increase our nervous vitality. Under the impulse of joy deeds can be done and feats accomplished that are ordinarily impossible. And not only so, but the reverse of this is true also. Pain and sadness lower the pulse of life and check the active physical processes, lessening the flow of blood to the different organs. Our very proverbs bear witness to this fact. We say, "His blood ran cold." "She was stunned with grief." "My heart stood still." These are extreme cases, but they indicate the general truth. Joy stimulates and heightens the vital powers; pain paralyzes them.

There is, therefore, an object in joy apart from the satisfaction of the individual who experiences that joy. Joy makes the individual a more powerful instrument. Other things being equal, it therefore *behooves* him to be joyous. "The joy of the Lord is your strength." And when we come to examine the matter we find that the essence of joy is not self-indulgence, but the exercise of functions and the use of power. What appeals to us so much in looking forward to something that we anticipate will be joyful is the opportunity for self-expression. We long for new openings for the exercise of our powers, both active and passive. And joy is not born of vacancy or unconsciousness, but is fullness of feeling. Supreme joy means supreme effort. A great and unexpected increase of joy, as we well know, leaves us worn out as after long physical fatigue. It is in fact very hard, sometimes, to distinguish between joy and pain. To "rejoice alway" is then not an encouragement or an exhortation to ease, but a call to greater effort.

And surely it must be in the light of this connection between joy and effort that we must interpret those sayings of our Lord when on the night before His betrayal and crucifixion He prayed that His disciples, whom He was about to leave, might have His joy "fulfilled" in themselves, that His joy might remain in them and that their joy might be full. What else could this joy mean but the supremest victory over self, the greatest effort to be made and the highest goal attained? For this "joy before Him He en-

dured the cross and despised the shame." And one who followed closely in His steps speaks of it as his greatest glory that by the strength of Christ within, though sorrowful, he can be "always rejoicing." Such a one has a right then to lay it upon others to carry on the work of joy and to "rejoice in the Lord alway." What does this mean in terms of our daily life?

It is not as we have seen mere light-hearted joy in the good things of life, right and natural and seemly as this may be; it is joy "*in the Lord*" that is set before us as our goal.

But we say "there is in all our lives so much that is perverse and wrong that it seems as if we should be false to the facts of life if we did not bear witness even in our own persons and expressions to the gloomy side of things." This is our first instinct and the result of natural sympathy. We feel there is no choice for us but to "weep with those who weep." This is no doubt a duty laid upon us, but not necessarily one that clashes with the command we are considering. If we are to be true to our Master's standard to our faith in the Divine ordering of the world, we must look at the facts that seem to us so hopelessly dark and examine them closer and closer, until we see whether they will not reveal in their very essence something behind themselves in which we may legitimately rejoice. Then we may discover that pain and grief and the consciousness of evil *presuppose in themselves* a standard of good. Woe is seen to be great in proportion as true welfare is departed from. The sign-posts of life point all one way, the only difference between them is the distance they indicate to or from the goal. But even the longest and dreariest road has something to show to the soul that travels that way. To the ordinary observer there may be places where no ray of light pierces the darkness, but the keener the spiritual eye the quicker it is to discern the light even in obscurity, and the more the cry breaks forth, "The Lord is in this place." Once we catch a sight of His power working to subdue all things unto Himself, joy flashes back, however dimly, into our horizon and we are able, even though sorrowful, to be rejoicing. Once we detect the ferment in the unleavened lump or the tiny seed absorbing to itself food and moisture, that it may grow into a mighty tree, our hope comes back and we step on firmer ground.

This "rejoicing in the Lord" then that the Apostle Paul exhorts us to must not be lightly characterized as an easy attainment. It is a hard task, the hardest it may be set before the loyal disciple. He will find himself probably at the outset quite unable to hit the mark, but if he rightly estimates the nature of the "joy set before him," he will run his race with patience and will exercise himself in the running. He will *practice* himself in this duty of rejoicing. His present powers of joy he will not despise, but consecrate; he will go on rejoicing as he has been in the habit of doing, but he will, moreover, cultivate his present powers by making a point whenever a new set of circumstances arises of looking in them for the

controlling and moulding influence of the spirit of the Lord, so that he may learn even in them once more to fulfill the command.

By so doing he will not only be the most efficient instrument in the Divine Hand himself, but he will contribute to the best of his power to the efficiency of others.

It is R. L. Stevenson who cries out:

"If I have faltered more or less,
In my great task of happiness;
If I have walked among my race,
And showed no glorious morning face,
Then, Lord, some pointed pleasure take
And stab my spirit broad awake."

A gloomy attitude of mind is in his view a half-awake state. If we are able to witness for God by a "glorious morning face, then

"As we meet and touch each day
The many travelers on our way,
Will every such brief contact be
A glorious helpful ministry."

FOR THE AMERICAN FRIEND.

"THE CLOSED MEETING-HOUSE."

BY JAMES BEAN.

My attention was lately called to a "closed meeting-house" in New Hampshire, where, fifty years ago, was a little Friends' Meeting. It was an old-fashioned Friends' meeting-house, standing on a hillside, overlooking a beautiful village of three churches, three stores, an academy and hotel, with a population of perhaps four hundred. At one end of the house, and a little in the rear, was a long shed for horses in stormy weather. For furniture within were rows of long seats with raised rails for backs, with a "high seat" and "facing seat" in front. There was an aisle through the middle, on one side of which sat the men and on the other the women. The stove in the center was a potash iron kettle, inverted and set on a circular brick wall high enough for a hearth, to protect the floor, and a sheet-iron door to receive the wood. All was plain wood, without cushion or carpet or paint. There were about a dozen families belonging to the meeting, scattered among the hills, from one to ten or twelve miles apart.

Our home was eight miles from the meeting over a road up and down hill all the way. Twice in the week, winter and summer, the team was harnessed at nine o'clock, and we rode that eight miles to the meeting-house, to meet other teams coming in from other directions, and sit down with from twelve to twenty, an hour or more, on those bare uncushioned seats. There were two ministers (a man and a woman) who, with the elders, occupied the "high seat" as heads of the meeting. One or other of the ministers frequently spoke or offered prayer, and a few words were spoken by others, but there was always a long period of silence and hush of such stillness that the least sound could have been heard before a word was spoken, and sometimes the entire meeting was held in silence. I never heard singing in that house and

the sermons were not long, but always in the life, and no sermons ever heard since, however eloquent or learned, have impressed me like some I heard in those meetings, which have influenced all my life, and are as vivid in memory still as when I heard them in my youth. That meeting-house seemed a Bethel to me, and I grew to look forward to meeting-day with as much interest and longing as the hungry boy looks for his noon-day meal. Those ministers and elders and older members, one by one died, and most of the younger members moved away.

I am not familiar with the history of all who remained in the East, but among those who moved West seven became recorded ministers of the Gospel, and with others were instrumental in building up large meetings in four states. One with his wife were many years principals in a Friends' academy and others taught in public schools. One with her companion were superintendents in government schools among the Indians during three presidential terms. Three were Yearly Meeting clerks. The nucleus around which has gathered members of eleven Yearly and two Continental Meetings, and incorporated as "College Park Association of Friends," which has just held its thirty-first semi-annual meeting, in which were present twelve ministers, representing seven religious denominations and two universities, came out of that meeting.

Coming down to the next generation, I recall influential ministers in two Yearly Meetings. The principal of the Friends' School at Providence, the president of Whittier College, the president of the Board of Trustees of Pacific College and the wife of one of the professors in Penn College, are children of parents who grew up in that meeting. One with her husband are principals of a large government school in the Sandwich Islands, exerting an influence upon a generation of children that will be felt in the islands in all the future. One is a bank president and member of the State Legislature. One is teller in another bank, and others have official positions in San Francisco and the State Capital. Others have been presidents of the W. C. T. U. and influential workers in the Y. M. C. A. and other associations of reform in seven western states.

Children of the next generation are now being educated in Whittier College, Stanford University, Pacific College, Penn College, Westtown and other schools, who will perpetuate the principles and teachings which have come down to them through those who grew up and worshipped in that meeting.

A tree may grow old and die, but the life of that tree entered into its fruit, which takes root in other soil, and other trees grow from it. The life of the first kernel of corn lives in the blade upon which is now ripening the "full corn in the ear," to be again planted and each kernel to bring forth its hundred-fold, wherever corn is grown.

The old meeting-house still stands on the hillside overlooking the beautiful village, where it has stood a hundred years, but it is "closed." Many who toiled on rocky farms and worshipped in it, lie in the grave-

yard across the road, enclosed with a half-buried, moss-covered stone wall and overgrown with grass, but the influence of their lives entered into other lives, and has gone out into the world, permeating many lands and the islands of the sea, and the world is richer and better, and ever will be for the lives, example and influence of those who three generations ago met together and worshipped often in silence in the now "closed meeting-house."

College Park, San Jose, Cal.

SOME HARD-SHELL ESTIMATES OF PREACHERS.

[A Kansas City minister relates some of his experience among a primitive people with whom he visited in Missouri. They are the hardy descendants of Kentucky mountaineers.—Ed.].

Before retiring to the "loft," where hunters, dogs and cats were supposed to sleep in spite of the rain or snow that blew through the defective "chinking" of the logs, I drew a pocket-Shakespeare from my hunting-coat for a few moments' reading. This proceeding aroused huge interest among the younger generation, and by feigning absorption in the book, I reveled in keen enjoyment of their comments.

"Maw!" whispered one of the small fry excitedly, "what's thet book he's a-readin'?" "It's a Bible, o' course," was the answer; "who ever heard of a preacher readin' anythin' but a Bible?" "But, maw," the youngster persisted, "it don't look like no Bible. It's got a red back to it, an' I peeked over his shoulder an' it ain't got no chapters nor verses like a Bible has." "I'll tell you what it is, child," his mother answered, "it's a preacher's Bible. The preachers are allus a-tellin' us things they say is in the Bible an' thet shorely ain't in the common Bibles we hev, an' it's likely they've got a Bible all o' their own, an' thet book's likely one of 'em." And I, listening, hardly knew whether to laugh or lament at the all-too-keen comment upon those bretheren of the pulpit who sometimes solemnly announce their great discoveries of truths that "shorely ain't in the common Bibles" of their hearers.

The religious phraseology of this particular community is even more odd than the ideas it is intended to express. For instance, everyone is said to belong to one of two classes, that of "brothers" and "sisters," on the one hand, or that of "sinners," on the other. So used, the words denote merely the fact or the absence of church-membership, and the appellation of "sinner" means nothing more derogatory than that the person is not a member of the church. As the head of this household put it on our first acquaintance: "What church do I belong to? Oh, I ain't a brother. My old woman, she's a sister, but as fer me, I'm jest a plain sinner still."

But if the community is thus divided, and if one element may be still uncertain as to whether another's calling and election is "plumb genuine," there is yet one point upon which there is no difference of opinion; namely, the piety and satisfactoriness of

"Brother Dykes," the plain but vigorous Hard-Shell Baptist preacher who holds forth in the little white meeting house on alternate Sabbaths. "Brothers," "sisters," children and dogs, all are equally his friends. As the swarthy old self-acknowledged "sinner" described him: "Thet 'ere Brother Dykes, he is shorely the most joblinous man I ever see!" (It is interesting to note that this strange adjective is extant to-day among the Kentucky mountaineers from whom these people came, and seems rudely to combine the words "jovial" and "strenuous.") "He'll go duck-huntin' with me same's ef I was a brother, an' when there ain't no ducks in sight, he'll set here in the blind an' holler hymn-tunes so's you could hear him a mile. An' he'll argy an' argy with me about quittin' bein' a sinner an' becomin' a brother, jest like he warn't never goin' to give up hope of gittin' me yit. An' mebbe he will, some day — mebbe he will!"

May the good God who loves the plain people, give us more men like Brother Dykes, to labor with the "sinner" in fair weather and foul, in the "meetin' house" and in the duck-blind, till they are won for the Master at last!

Paul B. Jenkins, in The Interior.

USING WEALTH IN WISDOM.

The late James Collanan, of Des Moines, Iowa, whose bequests to nearly one hundred persons and institutions of various kinds amount to about \$750,000, was brought up in the neighborhood of Friends and married a "Hicksite" Friend. He very naturally received many impressions of life from such associations, and under these circumstances were easily acquired his frugal habits and honest dealings, as well as the wisdom in business that enabled him to become one of the wealthiest men in Iowa. Likewise the spirit of philanthropy possessed by him and his wife, who lived and labored together unto an octogenarian age, was a distinct Quaker characteristic. They were both deeply interested in woman suffrage, temperance and other reforms, and in various institutions for suffering people. As in the case of many Friends, such forms of benevolence were so much before them that they could hardly see that Christian education, evangelization and mission work are most practical ways of ameliorating the sufferings of mankind and also of avoiding them in great degree. They gave many thousands to the Home for the Aged in Des Moines. While they never united with any Christian church, as was said of him at his funeral, they were both interested in the things in which the churches were interested.

James Collanan had an admiration for honorable men and little use for lazy, base fellows. His sense of righteousness easily rose to indignation against the slothful and criminal. Sometimes fearing advanced education he expressed himself like this, "You educate so many people superficially, who can't make a living and are tempted to fraud and theft, and so many scoundrels whose education helps them

in crime." Very little of his great estate was given to colleges. He was drawn to colleges for negroes because of their sufferings. Hence Talladega College, Ala., receives by his will \$100,000. His interest in Penn College, which led him to give it by will (and he had previously given above \$2,500.) \$10,000, was chiefly due to his confidence in its catholic spirit and thorough instruction, as also to his liking for the simple, honest life of the Friends. In one of his many conversations with the writer he inquired particularly whether the Friends continued to believe in the leading of the Spirit in their worship. To him the sincerity and truth which usually attend such views were as agreeable as sham cant and sophistry were displeasing to him.

James Collanan loved righteousness and hated iniquity, and he resolved that his wealth should serve only that which commended itself to him. This is very marked in one article of his will, which is worthy of special notice. He says: "I bequeath to the Home for the Aged in Des Moines, the sum of \$20,000. This is given on the express condition that the officers of the home keep in force a rule not to admit any person to the benefit of the home who for ten years prior to the time of application for admission is in the habit of habitually using morphine or any other drugs, or drinking habitually intoxicating liquors. My idea is that if a person will spend his money in the use of such useless and filthy habits so that he has not enough left to support him in old age, he must suffer the consequences. I do not intend my money shall be used to support such persons."

This decision was not from want of sympathy with even wasteful and worthless people who come to suffer. Probably few would have sooner helped a suffering drunkard than James Collanan. But he would not encourage their drunkenness by making permanent provision for them in old age. On the other hand, in providing largely for poor women he had the wives of drunkards in special remembrance. Indeed, his sympathy extended to the brute creation. This found beautiful illustration in the purchase of nuts and seeds for the squirrels and birds which stayed during winter in the woodlands near his home.

W. L. P.

RICHARD H. THOMAS.

[A Minute from the Meeting for Sufferings, London, England. Held Eleventh Month 4th, 1904.]

The death of our dearly loved friend, Dr. Richard H. Thomas, of Baltimore, which occurred on the third of Tenth Month, has brought us into close sympathy with his family, and has raised afresh in our minds the remembrance of his loving spirit and his devoted service for his Lord, a service which he carried out during long periods of labor in this country, as well as on the continent of Europe, and in his own land. With a well-informed mind and considerable power of thought, he combined a most sympathetic nature and a remarkable clearness of spiritual vision. By the faithful use of these gifts, even

when weak in body, he was able not only to help many Friends, younger and older, to clearer visions of Divine truth, but also to stir up in their hearts that active response to the love of God, which transforms life from a wearying drudgery or a selfish frivolity into a joyous and fruitful service for others. Specially noteworthy was his diligence in making use of opportunities for helpful intercourse. In his vocal ministry, whether in meetings for worship or in special gatherings of a public character, he seemed hardly to think of self, but brought his whole being into his message; and in private converse with those who sought his advice, it was at once apparent that he was able to understand their difficulties and their needs, and to bring his best powers to meet them.

His influence in this country was a very extended one, and the times, longer or shorter, spent in his company will be for all time fragrant in the memory of very many of us.

While rejoicing in the thought that for him faith has vanished into sight, and that he is now in the presence of the Lord he loves, we share with his dear wife, Anna B. Thomas, and her daughter, and with her father, Joseph Bevan Braithwaite, and the other members of their family, a sense of the great loss they have sustained; and we commend them to the abounding love of the God of all comfort.

(Signed.) HY. LLOYD WILSON, Clerk.

Some Views on Present Day Topics.

WISDOM IN EVANGELISTIC WORK.

BY EZRA LAMBORN.

In prying into the "heights and depths," searching the sea, and in the "bowels of the earth" for wisdom, Job found it not in any of these; but he arrives at the same conclusion as that of James, who says: "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him," James 1: 5. A consciousness of the *lack* is the first thing. We are not apt to ask for what we have, or believe we have. In our lives we all encounter perplexing problems, not only in relation to temporal things, but as regards our duty as Christians, and to one another. Matters crowd in upon us "pro and con," and our better judgment may not have full sway. The pressure of circumstances and conditions that are brought to bear may warp our judgments, and our movements may not always be wise. When conflicting issues and duties are beyond our *finite* wisdom to adjust, we can do no better than obey the admonition of the text, and receive the full benefit of the promise.

There are two kinds of wisdom,—that of the world, which is misleading, and that of God, which is divine, and safe to follow. The wisdom of the world teaches how we may move along with the greatest ease, and in such a way as not to conflict with things that be. It recommends silence along reform lines, and that we "follow the crowd," or glide along smoothly with

the current. The apostles and great reformers, who we believe were guided by Divine wisdom, found peace, and with it persecution, in the preaching of principles and reformations that were not popular in their day. Paul reversed his life, and went counter-current with the times, in his zeal for his Master, and under a sense of his obligations to God. We are enjoying liberty of conscience and blessing to-day as a result of the sufferings into which wisdom led our forefathers. Do we find as we seek and pray for Divine wisdom that it sometimes leads us into hard places? Are we willing to row against the tide, if wisdom so directs?

We can but observe the growth of the church under persecution, when "church extension work" seemed to prosper in proportion to the amount of suffering. As the faithful "missionaries" labored under great difficulties "among the masses," as the spirit of God worked upon their hearts, many were "*added to the church.*" At that time the church was much concerned for the *spread* of the gospel, and many Friends were led to fields of labor outside the church. Practically it was an effectual evangelistic movement. As the truth was preached in power, the people flocked to hear, were "convinced," or "converted," and joined Friends.

Such was the travail of the church in those days that a "Meeting for Sufferings" was instituted for the purpose of assisting and encouraging those whose concerns led them into suffering, and providing means for their labors,—a real "missionary society." They truly all suffered together for Christ's sake. Such active workers, and such an active sacrificing missionary organization will surely accomplish much.

We have no cause for despair at the present time. The number of new meetings established in America in the last few years indicates that the church has not been asleep. The outlook is bright and encouraging.

We derive a lesson from the prison and jail missionary, who labors with the criminal behind the bars. He leads many to accept the Saviour, not by arraigning them for their black deeds, but by kind, persuasive words. In many institutions of this kind, the sympathetic, tender-hearted minister of Christ is a welcome guest. Kindness is always a virtue. Severe measures harden the criminal, but do not bring him to Christ. Is not the plain truth, kindly spoken, also more effective with the sinner who may enter the doors of the revival, than stern rebuke? All will admit that refinement and gentleness are the effect of the spirit upon the heart, and that it tones down the nature that abounds in uncharitable criticism and denunciation. Kindness is one of the Christian graces, and is an important factor in winning souls to Christ. Notice that James says: "God giveth liberally and *upbraideth not.*"

Emporia, Kan., Eleventh month 14th, 1904.

We must never throw away a bushel of truth because it happens to contain a few grains of chaff.—
Dean Stanley.

The International Lesson.

FOURTH QUARTER.

LESSON XIII.

TWELFTH MONTH 25, 1904.

THE PRINCE OF PEACE.

Isaiah 9: 1-17.

GOLDEN TEXT.—His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Isa. 9: 6.

DAILY READINGS.

Second-day, Twelfth mo. 19.—The Prince of Peace. Isa. 9: 1-7.

Third-day, Twelfth mo. 20.—The angel's song. Luke 2: 1-16.

Fourth-day, Twelfth mo. 21.—Simeon's joy. Luke 2: 25-35.

Fifth-day, Twelfth mo. 22.—Worship of the Magi. Matt. 2: 1-11.

Sixth-day, Twelfth mo. 23.—Flight to Egypt. Matt. 2: 12-21.

Seventh-day, Twelfth mo. 24.—The Word. John 1: 1-14.

First-day, Twelfth mo. 25.—Saviour of the world. 1 Jas. 4: 1-14.

Time.—The exact time cannot be determined, but it was probably during the reign of Ahaz, king of Judah, who reigned B. C. 735-726.

Place.—Spoken at Jerusalem.

It is not unlikely that Isaiah 7-12 are a continuous prophecy. Ahaz was one of the wicked kings of Judah; he introduced the worst features of Baal worship; he made images in honor of the god; he seized the sacred vessels of the temple, gave the vessels to the king of Assyria as a bribe, shut up the temple and sacrificed his children by fire to Moloch. The result was the devastation of the country by the Assyrians, and moral and religious darkness. In vain did Isaiah warn him, and urge him to rely upon Jehovah. The lesson begins at this point. Note particularly the Revised Version, which makes the passage much clearer.

1. "But there shall be no gloom to her that was in anguish. In the former time he brought into contempt," etc. R. V. "Zebulon," "Naphtali." Upper and Lower Galilee. "But in the latter time hath he made it glorious," etc. R. V. The idea is that though the land had been brought into contempt, in the latter time it would be made glorious. The prophet sees the future desolation, but also the future restoration and glory. "Beyond Jordan." East of the Jordan. "Galilee of the nations." It is not clear what this term really means. Some think that it is the part of Galilee along the northern border, and hence most liable to attack from the Gentiles.

2. The prophet still sees as in a vision the future, and speaks as if it were a past experience. The people are his own countrymen. The darkness was both moral and national. "Shadow of death." Death is felt before it comes. "Light." The promise of better days and of a deliverer.

3. "Thou hast multiplied the nation, thou hast increased their joy." R. V. A continuation of the prophecy as seen in the vision.

4. "Broken the yoke of his burden." Primarily of the Assyrians, and metaphorically, perhaps, of sin. "As in the day of Midian." Referring to the great victory of Gideon. Judg. 7: 1-23.

5. "For all the armor of the armed man in the tumult and the garments rolled in blood, shall even be for burning and for fuel of fire." R. V. There are few verses in the Bible which are more improved by

the Revised Version than this one. The old version was not clear and was hard to explain, but in the Revised the sense is clear and the idea is consistently carried on. The meaning is, that all the warlike weapons and military uniform shall be destroyed by fire and peace shall reign. Compare Isa. 11: 1-10.

6. "For unto us a child is born," etc. Whether Isaiah himself applied to these and the following beautiful words the fullness of meaning that modern theologians and others have given is very doubtful. He probably applied them in the first place to an earthly king, and then gave them a moral meaning and eternal significance expressive of the Messianic hope among his people, and of which his own heart was doubtless full. "Government shall be upon his shoulder." He shall be the ruler. "His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." R. V. Some of the best scholars read "Wonderful-Counsellor, God-hero, Father-Everlasting, Prince-of-Peace," and this is doubtless the most literal rendering. How applicable these words are to Christ is seen at a glance. The first quality of the Messiah was wisdom, "wisdom and understanding" (Isa. 11: 12); the next is power; the next fatherliness of character; finally he is to be the herald of peace. Compare Micah 5: 5; Zech. 9: 10.

7. The government will continue to increase and to spread forever. "The zeal of the Lord of hosts shall perform this." "Whatever man's sin and darkness be, the Almighty lives and His zeal is infinite." "Zeal," literally, means warmth, glow, hence earnestness.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TWELFTH MONTH TWENTY-FIFTH.

THE LIGHT OF THE WORLD.

Isa. 9: 2-7.

Second-day, Twelfth mo. 19.—A dark world. Isa. 42: 6-9.

Third-day, Twelfth mo. 20.—A star shines. Num. 24: 15-17.

Fourth-day, Twelfth mo. 21.—A sun arises. Mal. 4: 1-6.

Fifth-day, Twelfth mo. 22.—Dawn breaks. Luke 2: 27-32.

Sixth-day, Twelfth mo. 23.—Light rejected. John 8: 16-21.

Seventh-day, Twelfth mo. 24.—Sons of light. John 12: 34-36.

The light is often better appreciated in its absence than in its presence. We are so used to the conditions and forms and privileges that have come to us through the centuries of Christian inheritance that, with all that we see and know of dark places in our land, we can hardly realize the darkness of those lands on which the daystar has not risen.

It is not merely a light of knowledge that Christ has given us. Doubtless the first benefit that many would name as springing from the dawning of the day is that we are thus enabled to see, to move about and engage freely and successfully in our work. Yet thousands of people are busily and productively employed with never a glimpse of the sun's light upon their labors. It is as the bringer of life that light stands out as the beneficent gift of God. The chill and darkness of the cavern develop no life of either

plant or animal that can compare with that fullness and exuberance of life which the sun's rays stimulate.

The wonderful discoveries of Finsen and others have given new meaning to that beautiful figure—the Sun of Righteousness with Healing in His Wings. The dreaded lupus is banished by the proper exposure to certain rays of light, and the virulence of small-pox is largely controlled by the exclusion of the irritating rays and the admission of only the soothing ones to the patient's room.

He who is our light is our life. The morals of a race depend not so much on its abstract philosophy as on its impelling motives. Christ is the light that not only makes the way clear before us, but He stirs the pulse of life and quickens the conscience so as to make operative that which we know.

The darkness of the law has given way to the light of grace. The darkness of the middle ages broke when Luther came forward with the words: "The just shall live by faith." The night of religious persecution, of burning witches, of church defense of slavery, is gone. But our day is not yet the perfect one that Christ would make it, if men would drive out the awful shadows of intemperance, of race and class hatred, of war, of injustice to the weak and unfor-giveness for the erring.

Has the Church yet tried how much she could do? He who said, "I am the light," said also "Ye are the light," and the work that He began is for us to carry on with joy and gladness that in His light we see light.

Missionary Department.

[Communications for this department should be addressed Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

FRIEND' MISSION, KOTZEBUE, ALASKA,

Ninth month 24th, 1904.

THE AMERICAN FRIEND:

Our last summer mail is due to leave within a few days, and the date set is none too early, for our school boys are already using their skates upon the ice-covered lakes about the mission, the more turbulent waters of the ocean are yet unshackled by the "ice king," but their days of freedom are about ended for this season.

All are busy preparing for the long winter, which is now so near at hand. A new school-house almost enclosed gives employment to half a score, and all the others, men, women and children, are busy at work upon their winter homes. These consist of a framework of wood, shaped very much like a "bee hive," half underground and covered by two or three feet of peat or sundra. A long low narrow entrance way is provided, with two or three doors. The last one is possibly two feet and a half in height. This is the nature of the house in which our people must dwell for the next eight months. In its one room, perhaps, twelve feet square, a half score of people will pass the long dreary winter.

Our summer visitors have all left us, and many of

them are now hundreds of miles away upon the headwaters of some river where they will hunt and trap, for their food and the furs for their clothing; most of those who visited here during the past few months left us Christians—"Jesus men," as they call themselves. I do not know of half a score that have left us unconverted. At the last Sabbath service, when most of them were present, above eighty came to know our Jesus as their personal Saviour. Bless His dear name forever. Our membership is growing quite large; at this date we have more than eight hundred good standing names upon our mission church book, and very few prove false to the vows they take. Death perhaps removing more names from our book than sinful acts. One of our brightest girls died a few days ago at a point one hundred miles distant, her last request was that she might be buried with her *face looking toward the mission.*

Our next mail after this will go by dog or reindeer team, so that it will be some months ere our friends will hear from us again.

Faithfully His and thy friends,

DANA AND OTHA THOMAS.

It does not take a great man to be a Christian, but it takes all there is of him.—*S. S. Evangel.*

"GOD NEVER CLOSED HIS WEEK ON WEDNESDAY EVE."

[This title is an unfinished poem by my dear friend, the late Dr. R. H. Thomas. The following interpretation is suggested in loving appreciation of his memory.—Robert B. Warder, Holmesburg, Philadelphia, Pa., Twelfth month 4th, 1904.]

I. CREATION.

God said, when earth was waste and void, "Light be.
Let sky divide the waters from the sea.
Let ocean shore appear and fields be green.
Let sun and moon add beauty to the scene."
The mists dispelled, the earth with glory crowned,
'Twas day the fourth, God naught but goodness found.
'Twas fair, 'twas wonderful, without a blot;
But fish and bird and beast and man were not.
Completeness is God's thought, we do believe,
He never closed His week on Wednesday eve.

II. ABRAHAM'S FAITH.

Three days they went, to reach Moriah's land.
A victim to be offered, God had planned.
"Behold the fire and wood, where is the lamb?"
So Isaac asked. Could Abraham be calm?
"God will provide," thought heart and flesh must bleed.
The world must yet be blessed through Isaac's seed.
The wood was laid, the knife was drawn from sheath;
But resurrection power was claimed by faith.
Jehovah Jireh gave a ram instead;
The two returned, as Abraham had said.
Thus he who faithful was had faith made strong,
And God's perfection was his even-song.

III. CHRIST'S MINISTRY.

One day (or year) Judea heard her King.
The next, did Galilee His praises ring.
The third, expelled, he traveled north and east;
Yet faced his goal, the cross, at time of feast.
In darkness was atonement now complete,
The temple sacrifice no longer meet.
Man's hope was dead, the promise none believe.
Had God, then, closed his week on Wednesday eve?
Disciples joyed to see their risen Lord.
Throughout the world he sent His precious word.
Cornelius proved God's universal love.
No Jew nor Greek, no black nor white above.

IV. THE PERSONAL MESSAGE.

Has sorrow come? Is heart's desire refused?
In pain and bitterness is God accused?
Does Wednesday eve find all thy plans disturbed,
And righteous zeal by heavenly mandate curbed?
"Be still and know that I am God," saith He,
"For changeless love nath shapen my decree."
God's blessing comes in harvest and in storm.
Job felt all Satan's darts that sought his harm,
While God but willed a blessing for his child;
Wisdom and trust, where human pride defiled.
Jesus began the work He doth renew;
He labors long to strengthen me and you.
Let patience have her perfect work, be sure
What God hath wrought forever shall endure.

Things of Interest Among Ourselves.

Ida Roberts, of Westfield, Ind., has gone to Mexico to assist in the Friends' mission work there.

At the Monthly Meeting held at Monkton Ridge, Vt., the 30th of last month, five persons requested membership.

A public meeting of Friends' Historical Society of Philadelphia will be held on Third-day, the 13th of Twelfth month, at 8 o'clock p. m., at Friends' Select School, 140 N. Sixteenth Street.

Joseph Glaister, an English Friend, made two very acceptable visits at Guilford College recently, having service in meetings for worship and addressing the students on some questions of the day.

We deeply regret to record the death of Henry Ernest Grace, of Bristol, England, at the early age of thirty-four. He was a very promising young Friend, from whose mature years much was expected.

S. A. Wood, after attending his mother's birthday party on Thanksgiving Day, at Tecumseh, Mich., left for Traverse City, Mich., to engage in evangelistic services there and elsewhere in the limits of that Quarterly Meeting.

About eight members of the Friends' Church of Gibara, Cuba, are making a special study of the Book of Acts, reading one chapter a day. The mid-week prayer-meeting is devoted to further study and explanations by Sylvester Jones, the pastor.

At the Union Service of the East Lynn (Mass.) churches, Thanksgiving Day, held at the Essex Street Baptist Church, Mary E. Miars preached the sermon from the text Isa. 6: 3, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory."

The Endeavorers of the Friends' Church in Gibara, Cuba, observed Thanksgiving in a very practical manner by bringing to the church thank-offerings of vegetables, groceries, flowers and money, which, after holding a praise service, they distributed to the poor and sick.

Leanah Hobson has accepted pastoral work at La Porte, Ind., for this year, and will not be in the evangelistic work. The Friends there have a good meeting-house, well located in the city. It was dedicated about one year ago. The outlook is encouraging for Friends. Leanah Hobson's address will be La Porte, Ind.

Westfield Quarterly Meeting in the limits of Western Yearly Meeting was held on the 2d, 3d and 4th inst. The sessions were all well attended, and were times of special blessing. Gurney H. Dicks, of Fairmount, Ind., and Jesse Johnson, of Winchester, were very acceptably in attendance and rendered valuable service.

Friends of New York Yearly Meeting held a series of special meetings in New York City, the 5th to 7th inst. These meetings comprised a number of Yearly Meeting committee and board meetings, conferences and lectures. George A. Barton was present and gave two addresses on "The Christian Doctrine of God and its Unfolding in the Scriptures."

A few people in Cline Falls, a new town situated in Crook County, Ore., on the north end of the Columbia Southern Irrigation Company's land, organized a Sabbath-school and held the first meeting for worship the 27th ult. They intend to continue these services each Sabbath. Any Friends desiring to locate in that section of the country will find it a very good place to get a cheap home. Anyone desiring information should address F. M. George, Cline Falls, Ore.

A company of fifty persons assembled at the home of Vincent Wood, Tecumseh, Mich., on Thanksgiving Day. The occasion was the 91st birthday of Angelina Wood. Her four children now living and their companions were present, also the widow and three sons of E. G. Wood, deceased, and the oldest son and family of J. D. Wood, deceased. There were sixteen grandchildren, with the companions of five, and nine great-grandchildren, a brother and wife, cousins and a niece.

The *Friends' Missionary Advocate* for Twelfth month contains a "History of Friends' Work in China," by George F. De Vol. In this interesting sketch the author, who has recently returned from the field, gives an outline of the work from its inception by the call of Esther H. Butler in 1887 until the present time. Any Friend, not already supplied with this number of the *Friends' Missionary Advocate* can secure one free by applying to Eliza C. Armstrong, Plainfield, Ind.

Emily W. Kemp, whose obituary appears in this issue, was born in Clark County, Ohio, and moved with her parents, Solomon and Amy Allen, to Parke County, Ind., in 1826, where they settled in the woods in a log cabin surrounded by wild Indians, wild animals and wild turkeys. Thither also came Silas H. Woodard with his parents in 1828. A happy union followed, and together they labored to subdue the new country and advance the cause of Friends until his death. Later she united in marriage with Jesse Kemp, whom she survived nineteen years.

The Christian Endeavor of Poplar Ridge, N. Y., has recently added to its list of standing committees one to be known as the Evangelistic Committee of Christian Endeavor. A Beckwith folding organ has been purchased, and the committee, in connection with the pastor and wife, purpose to carry on a cottage meeting evangelistic campaign during the winter months. This is an extensive field, and it is believed that the Gospel may be carried into many of the remote and isolated homes in this way. The aged and infirm who are shut in during the winter may also have religious services brought to them.

Sterling Quarterly Meeting was held at Sterling, Kan., the 26th ult. But one minister from outside the Quarterly Meeting was in attendance, yet it was a season of much spiritual blessing. This young woman, Susie E. Allen, field evangelist for Christian Endeavor by appointment of the Yearly Meeting, seems to be the right person for the place. Ira S. Bundy, who has so acceptably served the meeting at Sterling as pastor for a number of years, has consented to continue another year. It is truly wonderful how a devoted, energetic child of God will continue to grow and expand even unto old age.

We have received a twenty-page pamphlet containing the proceedings of the sixty-sixth anniversary of the organization of Friends' Church in Iowa, held at Salem, Iowa, Tenth month 8th, 1904, which gives a résumé of the proceedings: "A Brief History of Iowa Friends," by Isaac T. Gibson; "Educational Work of Friends," by President A. Rosenberger, of Penn College; "Principles of Friends Tested by Persecution," by William L. Pearson, of Penn College; "A Synopsis of Early Reminiscences," by Henry W. Joy (deceased), and some letters of greeting. A few copies are for sale at 10 cents each or two for 15 cents, including postage. Address, Isaac T. Gibson, Salem, Iowa.

Meetings were held from the 13th to 20th ult. at the "Old Brick," on North Street, Poplar Ridge, N. Y., where services have been laid down for several years. Considerable interest was manifested, and one person accepted Christ. The principle attendance was from Barber's Corners, a community one and one-half miles north of the meeting-house, where a meeting is held every Sabbath p. m. in a school-house. Meetings were also held at "The Union Chapel," two miles west of Poplar Ridge, beginning the 27th ult. and continuing one week. This work has lately been surrendered by the Methodists to Friends. A very interesting cottage meeting is held weekly in this neighborhood. On the 10th inst. special meetings began at Poplar Ridge, in which Emilie U. Burgess, of Highland, Ulster Co., assists.

The many friends of the venerable Amos Stuart, now in his 97th year, will regret to hear that he is very feeble and suffering from an attack of bronchitis, which is a severe trial to him in his weakened condition; he is carefully attended by his children, all his sons and daughters having visited him during the past few months, as well as his

grandchildren, including Addison Stuart and family, of Kent, Wash.; Elbridge Stuart and family, of Seattle, Wash.; Frank Stuart, of El Paso, Texas; Harry Stuart, of Portland, Ore.; Dr. J. H. Stuart, of Minneapolis, Minn.; Sidney Stuart, of Anderson, Ind.; beside his daughters who are near at hand, wife of R. E. Woods, of Knightstown, Ind.; wife of W. P. Bundy, of Dunreith, Ind.; wife of E. Y. Teas, of Centreville, and wife of E. G. Hill, of Richmond, Ind. It is seldom that the privilege is given so large a family of children in middle and later life to gather about a parent so venerable and so affectionately respected.

Deep River Quarterly Meeting, held the 3d inst., at Deep River, N. C., was lightly attended, owing to inclement weather and bad roads. The business meeting was short. The presence and active interest of Elihu E. Mendenhall, a venerable and weighty member of North Carolina Yearly Meeting, now in his 88th year, was an interesting feature. F. S. Blair was present and spoke on peace and arbitration. The meetings for worship were seasons of blessing. Sophronia Elliott Reynolds, a native of North Carolina, but for more than twenty years a resident of New York State, and a member of that Yearly Meeting, was present with credentials as a Christian worker. She had excellent service. Thomas E. Anderson also spoke to the edification of all. The Bible School on First-day was conducted by Jabez R. Mendenhall, Yearly Meeting superintendent of Bible School work. This Bible School is under the superintendency of Joseph Potts, who was formerly a Philadelphia Friend, but is now the local minister in Deep River Meeting.

The Friends of Alva, O. T., laid the corner-stone of their meeting-house on the 2d of last month. Alvin Coppock, superintendent of evangelistic work of Stella Quarterly Meeting, and his wife Laura, also a minister, took charge of the services. Three families of young Friends from Carmel, Ind., who came west to locate, arrived just in time to witness the exercises. Several persons from other denominations were present. A tin box enclosing a revised Bible, the uniform Discipline, copies of *THE AMERICAN FRIEND*, *The Soul Winner*, *Friends' Missionary Advocate* and *The Youths' Friend*; catalogues of Friends' University and Stella Friends' Academy; names of members of the Alva Meeting and Bible School, and a photograph of two Friends wearing the time-honored silk bonnets was placed in the stone. The building is 28 by 40 feet, with a small extension in the rear. It is located in a very needy section of the city, with no other church near. The Friends are very hopeful of completing the building without debt, but they need help from outsiders. They look to God to move those who should give for this work. The well-to-do members are faithfully doing their part, since they have to provide clothing for many who attend the meeting and Bible School ere they can appear. The meeting has no pastor, and many express their pleasure at the liberty in the meeting.

MARRIED.

WHITE-BALDWIN.—At the home of the bride's parents, on Twelfth month 7th, 1904, Arry G. Baldwin, of Noblesville, Ind., and Gail White, of Westfield, Ind.

DIED.

HANSON.—At her home in Westfield, Ind., Eleventh month 29th, 1904, Elizabeth, wife of Milton Hanson and daughter of Jesse and Phebe Mendenhall, in her 51st year. She was a devoted Christian, and an earnest worker in the church and will be greatly missed.

KEMP.—At the home of her youngest son, Parke Co., Ind., Eleventh month 11th, 1904, Emily Woodard Kemp, daughter of Solomon and Amy Allen, in her 86th year. The deceased was an early emigrant to Indiana, and did much to establish the Friends' Church there. Her long life was well spent in the Master's service.

KELTNER.—At Anderson, Ind., Eleventh month 18th, 1904, Hester M., wife of J. C. Keltner, in her 65th year. Her life was one of loving and faithful devotion in the home. She and her husband were members of the Methodist Episcopal Church for many years. They transferred their membership to Friends some three years ago.

MORRIS.—At his home near Mt. Gilead, Ohio, Eleventh month 16th, 1904, Joseph Morris, son of Abraham and Mary Morris, in his 85th year. The deceased was a strong Christian character and an advocate of the principles of early Friends.

IMMORTAL LIFE.

It seemeth such a little way to me
 Across to that strange country—the
 Beyond;
 And yet not strange, for it has grown
 to be
 The home of those of whom I am so
 fond:
 They make it seem familiar and most
 dear,
 As journeying friends bring distant re-
 gions near.

So close it lies, that when my sight is
 clear
 I think I almost see the gleaming
 strand;
 I know I feel those who have gone from
 here
 Come near enough sometimes to
 touch my hand.

I often think, but for our veiled eyes,
 We should find heaven right round
 about us lies.

I cannot make it seem a day to dread,
 When from this dear world I shall
 journey out
 To that dear country of the dead,
 And join the lost ones so long dreamed
 about.

I love this world, yet shall I love to go
 And meet the friends who wait for me,
 I know

I never stand above a bier and see
 The seal of death on some well-loved
 face,
 But that I think—one more to welcome
 me
 When I shall cross the intervening
 space
 Between this land and that one over
 there;
 One more to make the strange Beyond
 seem fair.

And so for me there nothing is in death,
 And so the grave has lost its victory:
 It is but crossing with abated breath
 And white-set face, a little strip of
 sea,
 To find the loved ones waiting on the
 shore,
 More beautiful, more precious than be-
 fore.

Ella Wheeler Wilcox.

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Events and Comments.

J. E. Rankin, the author of "God be with you till we meet again," died recently.

The Carnegie Peace Palace at The Hague will cost, it is estimated, \$1,640,000, and will follow the plan of the Brussels Palace of Justice.

The fatal power of imagination was illustrated recently by the case of a Russian railway employee who was by accident shut up in a refrigerator car. He wrote on the wall: "I am becoming colder." "I am slowly freezing." "I am half asleep; these may be my last words." And when they took him out dead, the temperature of the car was only 56; the apparatus being out of order.

The interiors of railroad coaches have been growing in simplicity of treatment for years, but it has taken long to reach the good sense shown in one passenger coach on the Boston and Maine road. The arched roof ceiling has been painted white, and the reflection from this is so much greater than before that the illumination in the car from its lights seems to be fully doubled.

The wife of Charles Stillwell Eldredge, of Radnor, Pa., has just presented to the geological department of Bryn Mawr College, Pa., the very valuable mineralogical collection brought together by her father, the late Theodore D. Rand. The collection, which numbers from 20,000 to 30,000 specimens is unusually complete and includes hundreds of rare minerals, seldom seen in college laboratories. It was secured by a lifetime of personal collection, by purchase and by exchange with collectors of all countries.

It appears from the annual report of the American Federation of Labor for the year closing Ninth month 30th, that the Federation called 1,806 strikes, involving 256,838 employees. Of these strikes 1,193 were won, 233 compromised, 194 lost and 178 are pending. It is reckoned that 121,340 employees were benefited by the strikes and 39,839 were worsted. The cost of the strikes (to the union members) is estimated at \$2,864,642.13. The Federation gained 253,485 in membership during the year. It seems, however, that there has been a falling off in the general trade-union membership throughout the country.

The supposed decline in the physique of the English people is leading to reform movements, the latest of which is a plan for a central school under the auspices of the national league for physical education and improvement. The idea is to introduce the methods of the royal central institute of Sweden, and train physical instructors for the country. If it goes to the bottom of things in its effort to improve the physical condition of England, it will find itself unable to ignore burning social questions, such as the amelioration of poverty, the drink evil, unsanitary tenements, the land monopoly, which drives so large a proportion of the population into the towns, etc. It is not the well-to-do who stand in need of physical betterment.

The Hepburn-Dolliver Bill is liable to come up for action in the early days of Congress. This bill is designed to permit interstate shipments of liquor to be subjected to the operation of state laws upon entering the state and before delivery to the consignee, as at present. The passage of this bill is of the utmost importance, and to this end the active co-operation of every friend of temperance in every state is solicited. Each is urged to write immediately a strong, courteous letter to his member of the House of Representatives at Washington, urging his active support of the Hepburn Bill; also, to enlist the interest of influential friends in his city and neighborhood, and have a great number of them write their congressmen at once, urging their hearty support.

It is reported that Newell Dwight Hillis, in company with W. J. Dawson, of London, England, is planning an evangelical campaign the object of which, if realized, will recall the days of Moody and Sankey, and cause a repetition of the same kind of religious enthusiasm. Thirty-three hundred converts made in twenty-four days in Bolton, England, is only the beginning of this movement. Binghamton, N. Y., last week closed all its business houses and spent one day in prayer. In commenting on this movement, the *Chicago Chronicle* in a recent editorial says: "Many will think in these days of rationalism and scientific skepticism there is little ground for religious enthusiasm, but stranger things than this have happened. It would not be strange if there were a great revival of religion—a sudden and tremendous interest in the deepest affairs of the soul. The new evangelist may be wholly different from the old as to methods, but his coming is among the unexpected things likely to happen."

The Blazek twins Rosa and Josefa, over whose case medical experts in London are greatly interested, are said to present an even more remarkable phenomenon than the Siamese twins who lived from 1811 to 1874. From the waist up they are separate; also they have between them four legs, for which one body has to serve. One will sleep or read while the other plays on the violin—an instrument which both play fairly well. One may be sick while the other feels no disturbance. Their tastes are by no means identical. Rosa liking sweets, while Josefa prefers pickles. In childhood they found it hard to keep the peace in their common tenement of clay, and if they happened to want to go in different directions Rosa settled the matter off-hand by lifting her sister off the ground and carrying her in the desired direction. They were born in Bohemia in 1878, and have been exhibited widely, but until lately have not been under the observation of scientists, who find some curious psychological problems involved.

From the news reports of Secretary Taft's visit to Panama, the President's right-hand man evidently had no difficulty in adjusting the delicate questions he was sent to solve. The United States has yielded, through the recommendations of the War Secretary, in

regard to the customs regulation and international postage on the canal strip. A curious condition of postal regulations had obtained in Panama. That country, as an independent nation, had established the rates of the International Postal Union. Within the canal strip United States postal rates prevailed. It cost two cents to send a letter from there to the United States. The people of Panama objected to this, which they believed was a cutting of the rates. Secretary Taft decided that they were in the right. He also reported favorably on the abandonment of the United States customs system in the territory covered by the treaty. The Panama Government, if Secretary Taft's recommendations are approved, hereafter will assess and collect duties on all ordinary imports to the canal zone. Articles intended for the personal use of employees of the Canal Commission will, however, be exempt. As it is realized that since it will take some time to complete the building of the canal, this country would do well to retain the friendship of the Panamanians, the compromise was the more easily effected.

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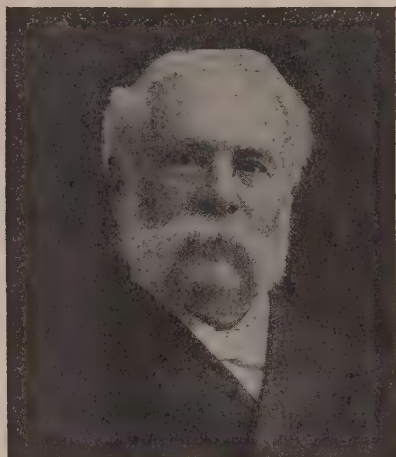
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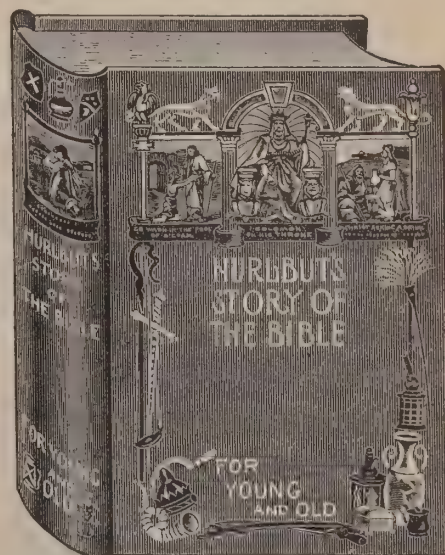
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AT LAST.

"When on my day of life the night is
falling,
And, in the winds from unsunned
spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown."

"Thou who hast made my home of life
so pleasant,
Leave not its tenant when its walls de-
cay;

O Love Divine, O Helper ever present,
Be thou my strength and stay.

"Be near me when all else is from me
drifting—

Earth, sky, home's picture, days of
shade and shine,

And kindly faces to my own uplifting
The love which answers mine.

"I have but Thee, O Father! Let Thy
spirit

Be with me then to comfort and up-
hold;

No gate of pearl, no branch of palm, I
merit,

Nor street of shining gold.

"Suffice it if, my good and ill unreck-
oned,

And both forgiven: through Thy
abounding grace,

I find myself by hands familiar beckoned
Unto my fitting place—

"Some humble door among Thy many
mansions,

Some sheltering shade, where sin and
striving cease,

And flows forever through heaven's green
expansions

The river of Thy peace.

"There, from the music round about me
stealing,

I fain would learn the new and holy
song,

And find at last beneath Thy trees of
healing

The life for which I long."

—John Greenleaf Whittier.

A stranger came into an Augusta
bank the other day and presented a
check for which he wanted the equiv-
alent in cash.

"Have to be identified," said the
clerk.

The stranger took a bunch of letters
from his pocket, all addressed to the
same name as that on the check.

The clerk shook his head.

The man thought a minute and pulled
out his watch, which bore the name
on its inside cover.

Clerk hardly glanced at it.

The man dug into his pockets and
found one of those "If-I-should-die-to-
night-please-notify-my-wife" cards, and
called the clerk's attention to the de-
scription, which fitted to a T.

But the clerk was still obdurate.

"Those things don't prove anything,"
he said. "We've got to have the word
of a man that we know."

"But, man, I've given you an identi-
fication that would convict me of mur-
der in any court in the land!"

"That's probably very true," re-
sponded the clerk, patiently, "but in
matters connected with the bank we
have to be more careful."—Pittsburg
Index.

WHAT SULPHUR DOES.

FOR THE HUMAN BODY IN HEALTH AND
DISEASE.

The mention of sulphur will recall
to many of us the early days when
our mothers and grandmothers gave us
our daily dose of sulphur and molasses
every spring and fall.

It was the universal spring and fall
"blood purifier," tonic and cure-all, and
mind you, this old-fashioned remedy
was not without merit.

The idea was good, but the remedy
was crude and unpalatable, and a large
quantity had to be taken to get any
effect.

Nowadays we get all the beneficial
effects of sulphur in a palatable, con-
centrated form, so that a single grain
is far more effective than a table-
spoonful of the crude sulphur

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ment have proven that the best sulphur
for medicinal use is that obtained
from Calcium (Calcium Sulphide) and
sold in drug stores under the name of
Stuart's Calcium Wafers. They are
small chocolate-coated pellets and con-
tain the active medicinal principle of
sulphur in a highly concentrated, effec-
tive form.

Few people are aware of the value of
this form of sulphur in restoring and
maintaining bodily vigor and health:
sulphur acts directly on the liver and
excretory organs and purifies and en-
riches the blood by the prompt elimi-
nation of waste material.

Our grandmothers knew this when
they dosed us with sulphur and mo-
lasses every spring and fall, but the
crudity and impurity of ordinary flow-
ers of sulphur were often worse than
the disease, and cannot compare with
the modern concentrated preparations
of sulphur, of which Stuart's Calcium
Wafers is undoubtedly the best and
most widely used.

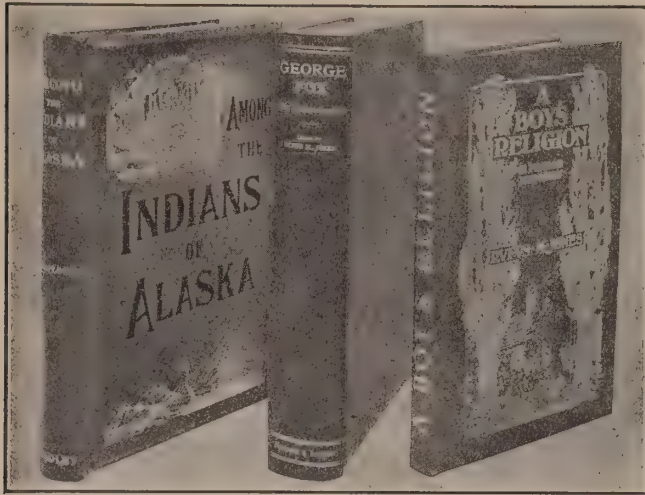
They are the natural antidote for
liver and kidney troubles and cure
constipation and purify the blood in a way
that often surprises patient and phy-
sician alike.

Dr. R. M. Wilkins while experiment-
ing with sulphur remedies soon found
that the sulphur from Calcium was
superior to any other form. He says:
"For liver, kidney and blood troubles,
especially when resulting from consti-
pation or malaria, I have been sur-
prised at the results obtained from
Stuart's Calcium Wafers. In patients
suffering from boils and pimples and
even deep-seated carbuncles, I have
repeatedly seen them dry up and dis-
appear in four or five days, leaving the
skin clear and smooth. Although
Stuart's Calcium Wafers is a proprie-
tary article, and sold by druggists, and
for that reason tabooed by many phy-
sicians, yet I know of nothing so safe
and reliable for constipation, liver and
kidney troubles and especially in all
forms of skin disease as this remedy."

At any rate people who are tired of
pills, cathartics and so-called blood
"purifiers," will find in Stuart's Cal-
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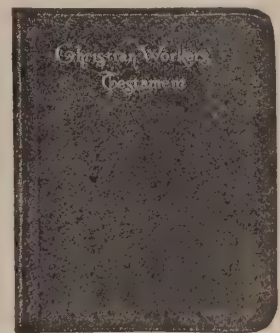
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IN TUNE

*Sometimes God sees what harsh,
discordant things
Our hearts are grown,
And sets about to tune the jarring
strings
With touch his own ;
Full well we know, though quiv-
ering with the strain,
Whose hand it is,
For presently there steals, through
all our pain,
His melodies.*

By Marion Cook Knight in S. S. Times

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President Sharpless's book has just been reissued in a New Illustrated Edition containing all the matter and all the pictures of the Haverford Edition, which sold for \$7.50. The price of the new edition is \$2.00 in cloth, \$3.00 in half morocco.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XI.

PHILADELPHIA, TWELFTH MONTH 22, 1904.

No. 51.

FOR THE AMERICAN FRIEND. MORE BLESSED.

BY LINDLEY M. STEVENS.

"Remember the words of the Lord Jesus, how He said,
It is more blessed to give than to receive."

Dost thou give for the blessing of giving,
For the blessing of giving dost pray,
With a thought of its fullness receiving,
Half believing the words thou dost say?
May the Master, who seeketh for merit,
Save the wheat from the deed and desire,
But a breath from the fan of the Spirit
Blow the chaff of thy thought to the fire.

For the words were the words of the Giver,
And His life was the gift that He gave;
And the blessing returneth forever
To the life that was lost for to save:
Greater blessing He knoweth in heaven,
Greater joy when a sinner believed
Than the soul unto whom it was given
Ever knew from the pardon received.

Of that blessing, the greater, wouldst gather?
Thou must learn by the way of the less,
And receive from the hand of the Father
Of the things that thy spirit shall bless:
Greater hunger shall be to thy spirit,
Greater thirst shall thy heart know to give
Than to him who thy gift shall inherit
Shall be hunger and thirst to receive.

When thou bringest thy gift from the altar
Then a blessing thy brother shall know;
Never prayer for thine own shalt thou falter,
For thy fullness shall twice overflow:
When it passeth from God to another,
As thou seest thy brother have need,
When it passeth to God from thy brother
As he blesseth the Lord for thy deed.

THE CHILDLIKE SPIRIT.

THIS WORLD has nothing finer to show than the simple spirit of love and trust. Those who teach us best and who teach us most of actual life are persons of simple faith, happy confidence and a quiet practice of love, sympathy and the long list of homely virtues. What a world this would be if everybody in it were as good as are some of these quiet spirits whom we know, but of whom the great world never hears.

The doubter and the questioner disturb us with their endless problems, as though the world were a great bundle of interrogation points. There can be little peace so long as every sentence begins with a "what" or a "why." What a relief it is to escape from this turmoil of "queries" and to find a person who lives in the calm strength of "the everlasting yea!"

How is this "calm strength," this simple power acquired? Not surely by blind faith. Not by hiding away in ignorance, like the ostrich. Not by the dogmatic temper of mind. Not by slavishly following custom and tradition, as though things were proved true simply because grandfathers thought so! No, that method often produces a very poor kind of life, and is never the path to real power. The true path is more positive.

The calm strength of the true life is always found in persons who *test their faith by living by it*. They carry no unused baggage. They translate all their beliefs and doctrines into actual stuff of life. Their system of doctrines is like the skeleton in the body. It is not carried as a load. It is the inward strength and firmness which gives the body power to bear burdens and to do positive work. Each new truth grows out of what has already been tried and tested and found solid in the stress and strain of living. A faith like that can no more be lost than life itself can be. It is an inherent part of the structure.

The healthy boy never stops to ask what makes him healthy. He never worries about losing his health. He lives by it, acts upon it and so adds more cubits to his stature, more pounds to his weight and new strength to his muscle. Somewhat so the true believer starts with a simple, unanalyzed, childlike faith and tries it. He sees whether it will work. He is told of the love of God for him. He believes it and goes to living as though he knew it was so. It makes his whole life glad and happy. It gives him a sense of dignity and worth. It makes him afraid of wasting life on follies. In a word, he practices the love of God and it rests him through and through. It answers a host of his "whys" and "whats." It centers him, establishes him, builds strength into him. So, too, with all the items of his faith. He does not need to defend them loudly or to grow red in the face in his efforts to proclaim them. He uses them, as a healthy child uses his food, to build more bone and fibre.

Sooner or later all the neighbors believe in such a man or woman. They count on such a person. They set their spiritual watches by him. They know that his religion will *wear*. They do not need to have a

printed statement of his creed. They see the name in the forehead and they know that God has been at work on that individual.

A MOVEMENT FOR BETTER DIVORCE LAWS.

FRIENDS in the State of Indiana started a movement last year to secure more satisfactory divorce laws in that state. After much thought had been given to the subject it was decided to call together members of all the Protestant churches for some definite action. This meeting occurred in Indianapolis on the 6th inst. and was attended by prominent representatives of the different churches, the larger proportion being Friends.

Six provisions were formulated by these representative men, and a great effort will be made to secure a state law embodying these provisions, which are as follows:

1. After a divorce suit is filed, the trial shall be deferred from three months to one year.
2. Three years' residence in a county shall be required before a divorce suit can be filed.
3. Uncorroborated testimony of the plaintiff or defendant shall not be accepted by the court in the trial of a divorce action.
4. When the commission of a crime is sufficient reason for the granting of a divorce, it should be made a cause for the punishment of the wrong-doer, and the prosecuting attorney should be compelled to prosecute the case.
5. Limited divorces for a considerable time should be granted and punishment for bigamy should be inflicted if a marriage is contracted before the expiration of the time specified in the limited divorce decree.
6. The guilty party should not be allowed to remarry as long as the cause for which the divorce was granted exists.

A committee was appointed to draw up a legislative bill embodying these six provisions.

EDITORIAL NOTES.

IN ANOTHER part of the paper we print an article by J. Brierley, under the caption, "A Layman's Religion." It well deserves the attention of all our readers. The article was written in connection with a series of "open letters" in the London *Daily Telegraph*, a series of letters from all classes of people on the subject, "Do We Believe?" No subject in recent years has called forth such a mass of correspondence.

The writer of this letter is a well-known Congregationalist. His views on the importance of maintaining the lay character of Christianity can hardly be overestimated, and it is now and always the main mission of Quakerism.

THERE IS a wide-spread movement underway in the State of New York to amend and "improve" the Raines liquor law. It certainly needs it! This movement is headed by the Anti-Saloon League and has the active support of 3,000 churches throughout the State. It is proposed to amend the law so as to abolish the "fake" hotels which have sprung up under the protection of this law. There are many heavy counts against the Raines law, but the creation of these iniquitous hotels is surely the worst. The main result has been to concentrate man's two most dreadful vices under one roof. The working of the law brings financial advantage to so many persons that at present it seems well-nigh impossible to overthrow it. It will, however, be some moral gain to remove the worst feature of it, namely, the spurious hotels which have sprung up and been sheltered under its provisions.

BY ACTUAL count there are 1,600 Friends, of our branch, whose membership is enrolled in the Monthly Meetings within the city limits of Philadelphia. They form numerically a very tiny fraction in a city population of a million and a quarter. Nevertheless, they exert an influence out of all proportion to their numbers. It is somewhat significant that the two greatest movements to reform the city government during this generation have been headed by Friends. Philip C. Garrett was chairman of the "Committee of One Hundred," which valiantly worked for reform a score of years ago. John C. Winston was chosen to be the chairman of the present movement. It is further interesting to note that the Committee of Seven appointed to draw up a definite plan of reform includes a Friend, Frederic H. Strawbridge. All three of these men are graduates of Haverford College.

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No one has learned anything rightly until he knows that every day is Doomsday. He only can enrich me who can recommend me the space between sun and sun. 'Tis the measure of a man—his apprehension of a day.—*Emerson*.

A LAYMAN'S RELIGION.

BY J. BRIERLEY.

The clerical deliverances on the question are not in the front rank of interest. It is the layman's voice that is being listened to.

The words that have sunk deepest into the public mind are of those who discuss religion from the standpoint of simple manhood, and not from that of a professional interest.

The clerical testimony to religion is, in fact and inevitably, taken with a certain discount. The ecclesiastic, it is felt, is committed to a certain position and cannot help himself. Amongst the working classes this view of things is especially widespread, and accounts largely for their present coolness towards Christianity and churches. There is no doubt as to the fact, but many of us, both inside and outside the Church, have not yet taken the trouble to understand what the fact means, nor the conclusions to which it points. It is not too hard to say, however, that the whole fortune of the churches and of Christianity depends on the way in which, in the future, the fact is comprehended and acted upon.

It is by an instinct which is essentially sound that the clergy, as such, are at a discount as a religious witness. The reason is that in so far as they, as a class, are separated from the laity, they are in a false position. Their position is false at once historically and by the nature of things. For primitive Christianity was essentially a layman's religion. It was this, in part, which constituted its utterly revolutionary character. Against all precedent and usage here was a faith with a layman for its founder and laymen for its first propagators. Jesus had no connection with the clerical order, nor had His followers. Not one of His first disciples was in any sense a "reverend gentleman." The virulent opposition of the Jewish ecclesiastics was largely a trades-union opposition. A religion without priests and sacrifices was to them, not only the most daring of innovations; it meant destruction to the privileges and emoluments of their order. No wonder at the priestly hue and cry, or at the final tragedy at Jerusalem. Calvary was, in the eyes of the Judean "cloth," fit punishment for the unheard-of insolence of a lay religion.

During the first period after the death of its founder, Christianity still held to this distinctive and wholly revolutionary feature. The New Testament religion is from beginning to end a lay religion.

And the society was constituted on a lay basis. As a great missionary organization it had, of course, a teaching function, but there is not anywhere discernable so much as the flutter of a sacerdotal robe. There are elders, overseers, prophets, evangelists, deacons, "helps," "ministries," but there are no priests. We hear of no clerical garments. The apostles dressed like other men.

But the primitive Christianity did not last. In what followed that first stage we have the greatest perversion in history. The new was conquered by the old. The pure stream, leaping from the utmost

heights, fell into the sluggish river below, to take its color and to follow its course.

As a result of the compromise we have in the following centuries a Christianity which is an amalgam of the teaching and life of Jesus with the priestism and clericalism with which Judaism and heathendom had combined to endow it. Christianity had ceased henceforth to be a layman's religion.

How the change worked is now a matter of history.

Priesthood and monkhood, in all their degrees, were alike the assertion of the same principle—the principle of separation, of a class, a caste, theoretically superior in Christian privilege, function and authority from the commonalty. It was the principle of religious professionalism. Its first result was upon the clergy themselves. What a picture is that which Jerome draws of the Roman clergy in his day, gaining favor with the rich by pretended austerities, while they repaid themselves with nightly revelry.

Thus was it with the clergy. It fared worse with the laity, who, shut off from their heritage of responsibility and service, were lost for centuries to vital religion.

The Reformation was, for one thing, a revolt against all this; an endeavor to make Christianity once again a layman's religion. . . . The gist of Protestantism was in this, that the layman had once more found his soul. He had opened the New Testament to discover with astonishment and delight a religion without a priest. That discovery produced the Puritan and the Huguenot, the sturdiest manhood of these later ages.

The vital religious movements ever since have been essentially laymen's movements. Zinzendorf, the founder of the Moravian community, was a layman. John Wesley obtained his most vivifying spiritual experience from his contact with Peter Böhler, the Moravian, also a layman. And Wesley's first preachers, with whom he woke up England, were a band of laymen. To-day General Booth's vast evangelizing work the world over is conducted by lay people. D. L. Moody, the greatest missionary of our generation, was a layman. France to-day would not be, as it is, in revolt against Christianity were it not that in expelling its Huguenots three centuries ago it thrust from its borders the exponents of a laymen's religion, leaving the land the prey to a professionalism which the nation refuses any longer to endure.

But what primitive Christianity and all the later history do teach is plain enough. Clericalism as an evil can only be avoided by putting the teaching order on the primitive basis. It is to be ever of the people, and with the people and for the people. Nonconformity has more than justified its existence if only by the assertion of this single principle.

All sections of the Church have to relearn this lesson if they are going to save religion for the people. Nonconformists not a few need to learn it afresh. Let them be done for ever with dressings up and gestures and postures. There is a professional smile and a professional tone that are alike detestable. Let the teacher be one with the common life of the peo-

ple. Let him never by any assumption of his own permit the business man to suppose that his participation in the duties of the Divine kingdom has been transferred to other shoulders. In a word, let Christianity resume its place as a layman's religion; let the great Layman, its first Teacher, be permitted once more to exhibit, without veil or intermediary, His Divine life and doctrine, and again, as of old, the common people will hear Him gladly.

"ME YE HAVE NOT ALWAYS."

BY JOHN E. MCFADYEN.

Jesus is a continual surprise. He always does the original thing, says the unexpected thing. His deeds and words are a source of astonishment even to the disciples who know and love Him best. Those whom they rebuke, He welcomes; and on those with whom they are indignant, He bestows the loftiest and most deliberate commendation. Verily His ways are not as their ways, and perhaps still less as our ways.

No one could be long with Jesus without learning that He loved the poor; and it is hardly surprising that when a woman, in the wealth of her devotion, broke a box of very precious ointment and poured it over the head of her Lord, the disciples were indignant and harsh. They counted her act one of foolish extravagance and condemned it in words which we might almost imagine were the Master's own. "What is the good of such waste?" they say; "for this ointment might have been sold and given to the poor." It would not have been hard to believe that these were words of Jesus' own—words of mild rebuke to the eager woman who had forgotten how dear the poor were to Jesus. But no! The surprise is here as everywhere. What Jesus said was very different: "Leave her alone; it is a beautiful work that she has wrought upon Me. For ye have the poor with you all the time, but Me ye have not always." Jesus has not forgotten His love for the poor, nor has He forgotten how much might be done with the money; but the poor might be helped at any time, while if He was to be thus honored, it must be now or never. There is a time to sell the precious ointment, and a time to break the box and pour its treasure over the head of Jesus; and happy is he who knows these times and seasons.

Jesus is here enunciating, in His own inimitable way, the great truth of the *relative value of opportunities*. The *good* is not the *best*; and His words suggest that the man who would do homage to the best must be daring enough to rise above the temptation to be merely good, or to govern his life by the standards even of a noble convention. Jesus came not to be ministered unto, yet He was glad, very glad, when such spontaneous ministrations came. Though meek and lowly, He unhesitatingly accepted the costliest service, and counted Himself worthy of the noblest that men could offer. He loved the poor, but to Him life had other than economic aspects; and amid the cruelty, suspicion and misunderstanding

that clouded the last of His earthly days, He welcomed with peculiar joy the daring generosity of this woman's heart.

The great words in which Jesus justified the breaking of the alabaster box in His own behalf, embody a principle which should run through all wise life. The words were these: "The poor ye have always with you; but Me ye have not always." The principle is this—that opportunities differ in value and importance, and that wisdom consists in reading their value aright and in selecting the one which will not be always with us. Certain things may be done at any time; certain other things must be done now or never. Certain privileges may be enjoyed at any time; certain others, now or never. Every life is confronted at many points with this strange contrast—between the ordinary opportunities which come with every day, and some great opportunity which, if not grasped at once, may vanish forever. The pathetic commonplace is ever about us; but unique opportunities are not always with us. They are rare. Sometimes they come to us but once; and though we should wait for a century, they would never come again.

Every life, whether blessed with academic privileges or not, has unique opportunities of its own. The Sabbath day—do we use it for better things? The holiday—do we let it bring us nearer the God of the mountains and the sea? The rare opportunities of travel—what do we do with them? Are we of those who would rather discuss politics or theology with the stranger beside us than observe some smiling landscape through which we are gliding? or of those who would rather read a newspaper than watch a sunset? Common days and common sights will come again; but to him that hath ears to hear, every unique opportunity rings out the reminder, "The poor ye have always with you, but Me ye have not always." And if we cannot distinguish between opportunities, we have yet much to learn from Jesus.

Perhaps there are few who realize the transiency of the home. As each day runs its commonplace round, the unspeakable privilege of living in the most intimate communion with those whom of all the world we love the most, is apt to be forgotten. There may indeed be kindness enough; but how much more tender and affectionate it might be if we remembered how frail are the bonds that unite us, and how soon some of them will be broken.

It is proper and necessary that friendships be formed outside of the family circle; for the home does not exhaust the great world, and only in the duties and friendships of the larger life beyond it can our nature be even approximately completed. Nor can we forget that sometimes friends may be

"more than my brothers are to me."

Still, the home includes the most intimate and sacred of all relationships; and there is something almost awe-inspiring in the swiftness with which they can be sundered. In a year or two, a month or two, sometimes,—indeed, in a moment,—its seeming permanence dissolves, and the happy circle becomes

but a memory—a vision seen through blinding tears. A man may find friends—though perhaps not many—anywhere and at any time; but the dear faces of the home are not with us always. The claims of business, profession or pleasure, may take the son to a far country; and when he comes back, his mother is in her grave. And then how he wishes he had worked a good work upon her when she was with him! Yes! now he would break his costliest alabaster box a thousand times over for her gentle sake. But she is sleeping her dreamless sleep, and the dear lips are cold.

"Me ye have not always with you." Oh, why do we take so long to learn a lesson so simple? Sooner or later, every home crumbles away; but as we gather round the table we never think of this. It is not well that such a thought should haunt us forever, but surely it should visit us sometimes. The brother is rough to the sister, the son is rude to the father, the husband is a little unmindful of the wife; and all the time they love each other. "What fools these mortals be!" Why should they forget that they have not each other forever, or that life is too short for strife? Marriage or business will separate them soon enough, or death will come with its more awful separation. And then those who are left will yearn, in bitter sincerity, for "the touch of a vanished hand and the sound of a voice that is still." But while the hand that will vanish is still with us, shall we not do something to lighten the burden of its toil? and while the voice still speaks that will one day be silent, shall we not listen to it with an almost tremulous sense of the privilege that is ours? Common friends we shall find again; but the well-beloved of our homes we shall not have always with us. While we have them, then, let us love them and cherish them and work a good work upon them, before the night cometh when we can work for them no more.

Knox College, Toronto.

"LORD, SHEW US THE FATHER."

[A sermon by Charles Wagner, preached Eleventh month 13th, to more than one thousand people at Vassar College. Notes by J. L. Spicer.]

The French preacher is not handsome. He is strongly built, gray haired, with a firm set mouth, kindly eyes, but an earnest, emphatic manner like that of Jacob A. Riis and President Roosevelt. He offered a prayer in broken English, but God understood him. His approach was so reverent, so sure was he of the "One" with whom he conversed—a well-known friend and benefactor! There was no flippancy, no shocking familiarity, such as some evangelists affect. No! 'Twas an obedient, worshiping soul drawing near with humility, love and earnest expectation to his tender, sympathizing, but Almighty Father. "Oh, God be thou formed in our speech, and in our hearts. May our lives and service show the Father to a lost world." These were the opening sentences of the petition.

In the sermon he defined man as a "God seeker." "All things seek nourishment; as the flower seeks light, so the soul seeks God. The tree seeks what it most needs from the soil, and brings together what is necessary for its life. Philip expressed the crying need of the human soul, its thirst for God, its expectation, when he said, 'Shew us the Father.' We need a God who walks with us, who fights for us, who suffers with us."

"God is seen in all his works. In the glittering stars hung against the dark veil of night, in the whispering tree tops, the violet on the hillside, in the endless book he has written in letters of fire. Nature shows the everlasting proof of a God behind nature."

"But nature has no eyes to look upon our need; no ears to hear our cry for help. Nature forces us to cry aloud, 'Oh, that thou wouldst rend the heavens and come down,' and that fact has been accomplished in Jesus Christ. He revealed all of God man can understand. No longer an unseen God, but God with us. We understand best from the human side."

"As the Father is revealed in Christ so must we show Him to the world. God can declare Himself in your life. You can be a lesson of light, comfort and the higher life or a revelation of darkness, sorrow and sin. You can stand as a shadow to veil the face of God from human hearts, or you can be in the light and catch the shadows as they fall on other lives."

"Are we messengers of the night or of the coming day? The result of a bad life is to make others think the world were better had we not lived: such a life is destructive. You can be eyes to see God for those groping in darkness. You may co-operate with Christ in showing the Father by tenderness, by smiling faces, by suffering and burden-bearing to help those who suffer, and who bear heavy burdens. To those going aside you can resemble God. You can be hands for God in bestowing His gifts. You can love more, and so bring men back to God. We may be living witnesses of the unseen God."

"Afflictions are often only the open door through which we catch glimpses of the fuller revelation of our Father's love. Don't think suffering is all—the way you bear trials will inspire others, and blessings will come back to you."

"The worst heresy is not to believe in humanity. If one does not believe in humanity, in young people, in children, he does not believe in God, for God believes in all of these. Every man is the hope of God. If you say you are too bad, too sinful,—that you cannot live aright and continue, you do not believe God. God comes to the aid of humanity. God loves the sin-stained. If you believe in God, believe in yourself, in mankind. By believing; in earnest living, earnest striving and earnest loving, you can and will, as a child of God, overcome sin by righteousness, and be a partaker in the joys of His kingdom."

JANIE'S OPPORTUNITY.

BY ALIX.

"Why, Janie, what is the matter?" said Miss Morton, as, pausing at the door of a small house in a narrow street, she saw the little Sabbath School scholar she had come to visit, sitting with her face buried in her hands, in an attitude of hopeless despondency. Janie rose hastily, at the sound of the kind voice, and her tears broke forth afresh as she answered:

"I was just thinking over the last lesson you taught us, about being gentle and forgiving, but it is of no use for me to try; no one could be good who had to live in the house with a person so hateful as Martha."

"Who is Martha?" asked Miss Morton, gently, as she sat down by the little girl, and took her hand.

"She is my sister; and because she is a few years older than myself, she puts everything on me to do. Only to-day, she knew that I was invited out to spend the afternoon, and so she hurried to ask mother first to let her go to choose her new bonnet, and has left me all the work to do." And Janie glanced indignantly at a pile of unwashed dishes on the table.

"And yesterday, when the minister called to see us, he asked for the Bible, and when mother brought it, it was covered with dust, and Martha laughed, and said, 'We will have to get Janie a pair of spectacles,' and then mother looked at me reprovingly, and the minister laid his hand on my head and said, 'I hope this little girl will remember that cleanliness is next to godliness,' and I felt as though I should sink through the floor."

"Now it is just as much her place to keep things clean as it is mine, but she always throws the blame of everything on me. After I have worked and worked, if one little thing goes wrong, she calls mother's attention to it, and I get scolded; and if I try to defend myself in the least, it makes a quarrel, and then she says that I am no Christian. Now is it not too hard?"

"It is hard, Janie, but whether it is too hard, depends upon whether you love yourself or Christ the best. It seems to me that He is giving you a great many opportunities of glorifying Him."

Janie looked up in blank astonishment. "What can you mean?" she said.

"I mean that every aggravating thing that happens to us, gives us a fresh chance of overcoming our evil natures, and proving to those around us that the strength that the Saviour gives us is real strength, and that is glorifying Him, is it not?"

"I never thought of it in that way before," answered Janie, "but I suppose it is."

"I think that life will look very different to you, if you will really take in that thought," said Miss Morton. "When Martha does unkind things, and imposes upon you, think here is an opportunity of showing sister, who does not love Jesus, that I do love Him and am trying to serve Him. If you are quite in earnest in the matter, I think she will learn

to believe at last that it means something to be a Christian."

"But I have such a quick temper myself," said Janie, sorrowfully.

Jesus has promised, "that with every temptation, he will make a way of escape, that we may be able to bear it. Often the heaviest cross he lays upon Christians, is bearing the unkindness and injustice of those around them; but remember, my little girl, 'No cross no crown.'"

As Miss Morton turned away from the door, Janie ran cheerily to get hot water for her dishes, and when Martha returned, she could meet her with a pleasant smile, and without one feeling of anger in her heart.

SINNERS, ALL.

Marie Adams was a very young mother, but she had no hesitation in laying down the law about her first baby. This was her most thrilling announcement: "The baby is not to be rocked, not under any circumstances. I know, mamma—of course you will say you rocked me; but I have attended ten lectures on the way to bring up a baby, and this child is not to be rocked. The lecturer said rocking a child joggles its brains. I'm sure you don't want your child to grow up an imbecile, do you, Harry?"

"Certainly not," said Harry firmly. He had an idea that it would be fun to rock the baby, but of course Marie must know.

Marie Adams had every rocking chair removed from her room. When it was time for the baby's nap he was simply laid on the bed, and left to himself. If he cried, he had his cry out uncomfited. At such times the baby's grandmother would retire from the scene in wrath.

"What's a baby for if not to take a little comfort with?" she asked the nurse; but the nurse, smiling, said nothing.

When the baby was four weeks old, grandma carried him up into a vacant bedroom on the third floor. Her daughter was taking a nap; her son-in-law was down in the library. There was a glitter in her eyes and a red spot on each cheek. She drew a rocking chair into the middle of the floor, adjusted the wondering baby, and rocked fiercely, triumphantly. After about ten minutes of this indulgence she was brought to an abrupt pause by a voice from the doorway.

"He seems to like it, doesn't he?" asked her son-in-law.

When she saw the covetous glint in his eyes, the erring grandmother took heart. Without a word she got up, laid the baby in the young father's arms, and motioned to the chair. "You try it," said she.

For the next two weeks their guilty secret drew the two very near together. As often as possible they slipped away and rocked the baby. They marveled at the young mother who had the courage to carry out her Spartan theories.

One day Harry came home early. There was a low, melodious hum from his wife's room, and he crept to the door. There she was in a low chair,

rocking back and forth, her baby in her arms. It was a charming picture. A movement startled her, and she turned. She blushed guiltily, and then took on a look of bravado. "I—I couldn't help it," she faltered.

The International Lesson.

FIRST QUARTER.

LESSON I.

FIRST MONTH 1, 1905.

CHRIST THE LIFE AND LIGHT OF MEN.

John 1: 1-18.

GOLDEN TEXT.—In him was life; and the life was the light of men.—John 1: 4.

DAILY READINGS.

Second-day, Twelfth mo. 26.—Christ the life and light. John 1: 1-18.

Third-day, Twelfth mo. 27.—John's witness. John 1: 19-24.

Fourth-day, Twelfth mo. 28.—Son of God. John 1: 25-34.

Fifth-day, Twelfth mo. 29.—Life and Light. 1 John 1.

Sixth-day, Twelfth mo. 30.—Life by Christ. 1 John 5.

Seventh-day, Twelfth mo. 31.—Light of the world. John 8: 12-19.

First-day, First mo. 1.—Receive the Light. John 12: 35-46.

Time.—The birth of Christ is now universally accepted as having taken place in the year we call 5 B. C. A mistake of four years was made in the reckoning, which was stated by Dionysius Exiguus, 533 A. D. Jesus Christ began His ministry in A. D. 27, and John bore witness to Him in the same year.

The Apostle John was a native of Bethsaida on the Sea of Galilee. His mother was Salome (Mark 15: 40), his father Zebedee (Matt. 4: 21), who appears to have been well-off. The date of his birth is not known, but tradition says he was the youngest of twelve apostles, and was doubtless younger than Christ by three or four years. According to tradition he was the only one of the twelve who died a natural death; and it is also said that he was the last survivor, dying as late as the year 98 A. D.; which would make his age between ninety-five and one hundred years.

The Fourth Gospel was written in Greek, and probably somewhere between the years 80 and 95 A. D.

The object which the Evangelist placed before himself was to show that "Jesus is the Christ, the Son of God" (20: 31), and the whole Gospel is full of this theme. The lesson comprises the author's prologue or summary of the contents. It may be divided into three parts: (1) verses 1-5, (2) 6-13, (3) 14-18.

(1) The Word in His original relations.

1. "In the beginning." Here the expression doubtless is used in a timeless sense; the human mind cannot conceive of the beginning of an eternal Being or of eternity. Compare Gen. 1: 1; 1 Jno. 1: 1; Jno. 17: 5. "Was." Existed. "Word." The Greek is "Logos," or "the outward form by which the inward thought is expressed"; and so in Christ the wisdom, power and love of God are expressed in the human form. As a personal title of Christ, Logos is used only in this verse and in verse 14. "With." Not proximity only, but a personal presence and relation. See verse 18; Mark 6: 3. "Was God." Possessed of the nature and attributes of God.

2. An emphatic re-statement and brief combination of the statements of verse 1.

3. "God's word is His will going forth with creative energy and communicating life from God, the source of life and being." Compare Jno. 5: 26. "Not anything." Literally, "Not even one thing."

4. "Life." The true spiritual and eternal life which consists in communion with God. "The light." Not "a light" or "light," but "the light." "The life in men derived from the Word is the light of men." Compare Jno. 8: 12; Ps. 36: 9.

5. The meaning here is probably general and not confined to the Gospel light. All through the ages God's light has been shining in the darkness and the darkness has comprehended it not. The word translated "comprehended" is translated elsewhere "overtake," "come upon" (*e. g.*, Jno. 12: 35; 1 Thess. 5: 4); should that meaning be given here it would read, "and the darkness overcame it not," that is, the darkness could not quench the light.

(2) The Word in His historic manifestations (6-13). The transition is to the tangible, historic witness.

6. "There came a man," R. V. In contrast to the "was" in verse 1. "Man." In contrast to the Logos. "Sent." Compare Mal. 3: 1; 4: 5. "John." John the Baptist; so called by the other evangelists to distinguish him from the Apostle John, but never so called in this Gospel.

7. "For witness," R. V. To bear witness not to be "a witness." See Jno. 5: 33-35; Acts 10: 37. "Through him." Through John. See 1: 31; 20: 31. The first disciples of Jesus had been disciples of John.

8. "John was the lamp, not the light."

9. "There was the true light, even the light which lighteth every man, coming into the world," R. V. In the original the participle "coming" is ambiguous; grammatically it may be put either with "man," or with "light." The Authorized Version chose the former, the Revised the latter. Christ was the true light even before He came into the world in human form. This is a great Quaker text. Compare Jno. 3: 19; 12: 46.

10. "Knew him not." Did not recognize his claims.

11. "His own." His own things or his own home. "His own." The reference is to the Jews, his own kith and kin.

12. "Received him." Not the same word as in verse 11, but one implying individual reception. "To them gave he the right," etc., R. V. The word means more than "ability"; those who receive Christ have the right or privilege to be members of God's family—His sons and daughters. Rom. 8: 14-17; Gal. 4: 5-7; 1 Jno. 5: 1, 12.

13. This verse is given to make it clear beyond a doubt that the sonship is a spiritual one. "Will of the flesh"; natural instincts: "will of man"; human volition: "will of God"; regeneration through God's spirit.

(3) His incarnate revelation of the Father.

14. "The Word became flesh," R. V. This is "the most profound mystery of the Christian faith." Flesh means here human nature in its entirety. The Logos became not a man, but man. He took upon him our human nature. Heb. 2: 14; 1 Tim. 3: 16; 1 Jno. 4: 2. "In addition to what He already was, He assumed human nature, at once enlarging his experience and limiting His present manifestations of Divinity to what was congruous to human nature and earthly circumstance." "Dwelt." Tabernacled, as Jehovah tabernacled among the old Jews. The parentheses bear testimony to the glory which John and his fellow disciples beheld in Jesus—the allusion is to the Shechinah under the old covenant. "Full of grace and truth." Grace is the manifestation of Divine love; Truth is the manifestation of Divine light showing the Father as He really is, and revealing to men their own state.

15, 16. The witness of the Baptist. See also verse 30. "Grace for grace." Grace added to grace.

17. "For." The obvious contrast between the Law and Gospel. "Law required; grace gives; law exposed and condemned sin; grace takes sin away and pardons it. Law was a shadow of things to come; the fulness and completeness of truth is in Christ.

18. Christ is the highest and last exponent of God."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIRST MONTH FIRST, 1905.

OUR GOALS FOR 1905.

Phil. 3: 12-16. (Consecration meeting.)

Second-day, Twelfth mo. 26, 1904.—Growth by feeding. 1 Pet. 2: 1-5.

Third-day, Twelfth mo. 27, 1904.—An "Increase Campaign." 1 Cor. 3: 1-8.

Fourth-day, Twelfth mo. 28, 1904.—Harmony with all. 2 Cor. 13: 11-14.

Fifth-day, Twelfth mo. 29, 1904.—A good example. 1 Tim. 4: 12-16.

Sixth-day, Twelfth mo. 30, 1904.—A good witness. Acts 5: 29-32.

Seventh-day, Twelfth mo. 31, 1904.—Victories. 1 John 5: 1-5.

"That thy progress may be manifest" is a worthy purpose to propose and to control our own planning for the New Year. Paul declares his purpose when he names the "one thing" that his life was centered upon.

Every living creature has its goal to attain, which certain powers and material existences contribute, so that from the various subordinate elements is formed a higher organic being. If there were nothing for man beyond this world, the moral indifference of the old Hebrews who said, "Let us eat and drink for to-morrow we die," might seem less blameworthy. But since all that is highest and best over-lies and survives the mere physical existence, we are constrained to use present experiences and opportunities as contributory material, as elements subordinate to something which is to be realized only by giving heed to the call to spiritual growth and achievement.

There is much for us to rejoice in in this day, that

we look upon the world as a place in which man may live with gladness, using its goods as gifts of a loving Father. Yet we must not be so encumbered with the walls and wrappings of earthly habitations and vestments as to miss the "better things" which are likewise just at hand.

The intervening thing, whether material or ideal, must be the object of our first conquest. The overcoming faith that is itself victory will give their rightful place to these transitory and incidental matters, and set us in the way of advancement by showing us the Christ ideal,—to do always the things that please God,—making it at the same time the object of our confident aspiration.

The "worth while" test is one that can always be used with profit when goals are suggested. Since we are "going this way but once," what is best worth while as the best Teacher waits to show it to us, is really all we can afford to choose.

"Blessed is he who has found his work; let him ask no other blessedness." He has a work, a life purpose; he has found it and will follow it.

"But let your communication be, Yea, yea." This is the rule of the Sermon on the Mount. It is well worth our remark that Jesus Christ, who generally dwells on the inner spirit of an action, on its motive and principle, here occupies Himself on the method, on the outside act, as if this were too important in this case to be passed by. The truth is that the habit of expression reacts on the man who speaks. The habit of exaggeration in speech distorts the observation and makes the conscience itself unreliable. And this other habit of under-statement, this pretended lassitude, which began only in the thought it is gentle to be interested in nothing, ends in making the temper as languid as it pretends to be.—*E. E. Hale.*

Correspondence.

Editor of THE AMERICAN FRIEND:

The readers of THE AMERICAN FRIEND have, from time to time, noticed the progress and needs of missions in Cuba. One of the present necessities in that field is buildings at Holguin. \$5,000 is the amount required for this purpose.

A canvas among Friends has been made, \$4,000 has been secured, and a Friend has offered to give the last \$500 of the total amount needed.

The owner of the house now occupied by the mission at Holguin has asked that it be vacated or \$60 per month be paid for it instead of the already high rate of \$38 per month. This compels a move and as it is very difficult to secure a house, and those that can be secured are unfavorably located, the situation is very unsatisfactory.

We very much need to commence the buildings at once, and push their completion as fast as possible. Will not Friends please contribute to make up the \$500 yet lacking.

Please respond at once by writing me saying that you will furnish a certain amount of this sum by Third month 1st, 1905, or if preferred send draft or post office order direct to James Carey, Jr., treasurer, 119 S. Fremont Street, Baltimore, and a postal to me that I may know the amount given. It is important that I know at once, as I wish to reach Cuba during the holidays and commence the work with the new year, which I trust may be happy and prosperous to all God's workmen in His great field.

Z. L. MARTIN.

Maryville, Tenn., December 9, 1904.

Things of Interest Among Ourselves.

Stella Academy is prospering with an enrollment of fifty-eight.

The Friends at Cleo, Okla., have their nice church building nearly complete.

Esther Cook has been holding a series of meetings at the West Side Meeting in Chicago.

Jessie Wilmon, of Wichita, Kan., is engaged in a series of meetings at Newhope, Okla.

John T. Hadley is serving Amo Meeting as pastor the present year to the satisfaction of its membership.

Alpheus Trueblood is on his second year as pastor of the First Friends' Church at Marion, Ind., since Tenth month 1st.

A. Kenyon expects soon to hold meetings at Coldwater, Okla., with help of Quarterly Meeting Superintendent Alvan Coppock.

J. E. Dixon and Birthy, his wife, evangelists from Cleveland, Ohio, are engaged in a protracted meeting at Knightstown, Ind.

Minerva Hubbard, of Wichita, Kan., with a helper, expects to hold meetings at Harmony in Pawnee Co., Okla., beginning Christmas Day.

On the 26th ult., Ira Jackson, of Winchester Quarter, was acceptably in attendance at Knightstown Monthly Meeting. His Gospel message was well received.

We are sorry to learn that for the present Lowell Polytechnic Institute at Lowell, Kan., has been closed, as the local support is not sufficient to maintain it.

Revival meetings, which were to have begun the 5th inst. in Friends' Church, with help from Morton C. Pearson, of Indianapolis, have been postponed, owing to sickness in the family of Morton Pearson.

An all-day missionary meeting was held in the meeting-house, Whittier, Cal., the 8th inst., which was very interesting and profitable. Many of California Yearly Meeting's best workers were present and assisted.

The committee appointed to draft a new legislative bill for better divorce laws in Indiana is composed of the following persons: Timothy Nicholson, chairman; W. S. Doan, El. F. Ritter, M. C. Pearson and W. S. Sigmund.

J. Lindley Spicer held a series of meetings at Collins, N. Y., from the 21st ult. to the 4th inst. Some souls were definitely blessed. On the 10th inst. a Junior Endeavor Society was organized.

Spiceland Quarterly Meeting (Ind.) occurred the 9th to 12th inst. Lydia Pearson returned her minute for services in North Carolina. A collection of nearly one hundred dollars was raised for Foreign Mission Work in Mexico.

P. W. Raidabaugh and John T. Hadley attended the Meeting for Worship at Amo, Ind., on alternate Sabbaths during the past year. They did not labor together in the meeting at Danville, Ind., as was stated in an item in our issue of the 1st inst.

The twenty-second annual meeting of the Indian Rights Association was held at the Parish House, Twentieth Street below Walnut, Philadelphia, Twelfth month 15th, at 8 o'clock. Addresses were made by Anna Beecher Scoville, E. M. Street, Jr., Henry C. Cloud and S. M. Brosius. Edward M. Wistar presided.

The Friends at Alva, Okla., have a church building nearly completed, and expect to dedicate it and hold a series of meetings after the holidays. The meeting at that place is not very large. If some who read this feel they have some of the Lord's money to give for the work at that place, it would be thankfully received.

The death of Levi Rees will come as sad news to many Friends. He had been for some time in failing health, and had gone to California to recover his strength. But the recovery was not to be, and now he has finished his life of earnest, faithful service. Doubtless some Friend will send a definite notice of his departure.

New London Quarterly Meeting, Western Yearly Meeting, was held the 3d and 4th inst., and was a time of great blessing. Eliza C. Armstrong, president of the Foreign Missionary Board of Western Yearly Meeting; Asa Woodard, of Coloma, Ind., and Oliver N. Kenworthy, of California, were in attendance and their services were much appreciated.

Marion Quarterly Meeting was held at Marion, Ind., the 9th to 11th inst. The meeting was favored with the acceptable company of Millie M. Lawhead, of Van Wert, Ohio; Milton Cox, Hemlock, Howard Co., Ind.; William Thornberry, Amboy, Ind. "The Higher Life," "The Second Coming of Christ" and "The Freedom of the Spirit" were subjects dwelt upon during the meeting.

Quarterly Meeting was held at Portland, Ore., the 11th and 12th ult. The different sessions were seasons of great blessing. John F. Hansen and wife and Amos Kenworthy were in attendance; their services were a great uplift. On Sabbath the new church building was dedicated. It cost nearly \$1,500 and is all paid for. It is a very neat structure, 50 by 32 feet, with the basement fitted for Sabbath-school work. H. E. McGrew preached the dedication sermon to a large audience.

Friends at Upland, Ind., are just completing a large and convenient church building. It will cost, when completed, about \$5,500 and will seat about 400. The building is to be dedicated First month 1st. President Robert L. Kelley, of Earlham College, will deliver the dedication address. A cordial invitation is extended to all who desire to spend the day with Upland Friends. Those who expect to arrive on Seventh-day are asked to notify F. H. Tormohlen, so that arrangements for entertainment can be made.

Quarterly Meeting Missionary Sabbath services were held at Chester, Ind., the 11th inst., with a full house and much interest. A larger number of men than usual was present. Ida Roberts, of Westfield, having gone back with Sarah Lindley, to Mexico, an interesting letter from them was read, in which mention was made of the bad drinking water there. Men Friends promptly took up the matter, and in a short time a collection was taken up from them for the purchase of apparatus for distilling water at the mission station.

Millie M. Lawhead, of Van Wert, Ohio, and Nettie C. Springer, of Indianapolis, Ind., closed a three weeks' series of meetings on the evening of the 11th inst., at the First Friends' Church, Marion, Ind. Millie Lawhead, as an evangelist, and Nettie Springer, as a singer and worker, did excellent work. A number were converted, renewed and baptized with the Holy Ghost. Twelve applications for membership, with more to follow, is one of the evidences of the good work. Children's meetings were held several afternoons with good results.

Danville Quarterly Meeting, of Western Yearly Meeting, held at Amo, Ind., the 2d to 4th inst., was an occasion of blessing and profit. Nereus Hodgkin, pastor in the meeting at Monrovia, Ind., was present on Sixth-day and Seventh-day, the burden of his ministry being for the growth of the individual in grace and the advancement of the church in spiritual life and power. On the Sabbath day the commodious house was well filled, and the large audience gave close attention to the preaching of David Hadley on the subject of our high calling.

A large and interesting roll-call meeting was recently held by the Friends of New Castle, Ind., at the hour of morning worship. A letter of Christian greeting and friendly interest had been sent out in time to get responses from non-resident and absent members. Letters were also given to members and attenders of the meeting at home. There were responses by letter, testimony, prayer, texts of Scripture, religious quotations, etc., to the name when called. The meeting was of deep spiritual interest from the beginning to the close. The many responses cheered the hearts of all and brought all into closer Christian fellowship.

Here is a letter which indicates a healthy spirit. J. N. Walker, a member of Stella Quarterly Meeting, reporting from Dewey Co., Okla., to the recent Quarterly Meeting, stated that he had just closed a week's meeting, in which there were twelve conversions and renewals, making a total of about fifty during two years. He moved from Cherokee some time ago, and wrote back asking that some minister come and hold some meetings, but ministers were so busy there they did not get away and the people were so hungry for meetings they met together, and day after day souls were saved and they all wanted to join Friends. May the Lord send some live minister to this needy field.

Since Kansas Yearly Meeting, Nathan and Esther Frame have been doing a good work in the limits of Grand River Quarterly Meeting. A year ago they labored in this Quarterly Meeting, holding meetings at Ottawa Mission and Miami, I. T. Jeremiah Hubbard, pastor at Miami, said of

those meetings that they had done more good to establish the people in the faith as held by Friends, than any that had ever been held there before. The series of meetings recently held by them at Lowell will long be remembered as one of the most blessed occasions of helpfulness that has come to that meeting for years. Their teaching and preaching was in the life and power of the Spirit. A number of persons gave their names to become members with Friends, the backslidden were renewed and sinners were converted.

On the 20th ult., Fred. T. Coppock, of Iowa, and Wilford Swofford, a singer, began revival services at Wichita Monthly Meeting, continuing until the 4th inst., holding sixteen sessions. From the very first the entire meeting was brought vitally under the influence of the ministry. Never before in the history of the meeting have Friends experienced as successful a revival, in which the business men and leading members of the meeting were led to consecrate their lives to God, and ask for the baptism of the Holy Spirit. Two asked to unite with Friends. The pastor, L. Clarkson Hinshaw, who is now in his third year of pastoral work, has labored hard and won the confidence of all who know him. The meeting has decided to remodel the interior of the meeting-house, and will take steps for that purpose in the near future.

At Whittier Monthly Meeting of Friends, held the 12th ult., the meeting which had been known as Bell was permanently organized under the name of Greening. A house with furnishings and a lot had been purchased, and the dedicatory service arranged for Eleventh month 13th, with a series of evangelistic meetings to follow. This meeting is situated ten miles west of Whittier and four miles east of Los Angeles on the electric street car line. Certificates were received for F. G. I. Gibbs, wife and two children, from Southwalk Point, England; O. C. Albertson and wife, from Newberg, Ore.; Sarah and Nancy Wing, of Oskaloosa, Iowa. Letters of membership for the wife of Allen U. Tomlinson, from the Cumberland Presbyterian Church, of St. Louis, Mo.; Emma Pickering and I. H. Eckley, from the Methodist Episcopal Church, of Occidental, Cal.; Frank Martin and Bertha Vaughn, residents of Greening, were received by request.

New Garden Quarterly Meeting, held at Guilford College, N. C., the 10th inst., was preceded on the 9th by two conferences. One occupied the afternoon, the other the evening. In the former Mary E. Cartland, superintendent of Evangelistic and Church Extension Work, spoke on the "Support of the Work," and Royal J. Davis, a professor in the college, spoke of the "International Bible School Lessons for 1905." The latter conference was favored with an address from Jabez R. Mendenhall, Yearly Meeting Superintendent of Bible Schools, and with a paper on "Bible School Work" from Mary M. Hobbs. Opportunity was given for voluntary discussion in both conferences, and many took part. The Meeting of Ministry and Oversight met before the Quarterly Meeting and proposed and discussed the "Preparation for the Ministry." A basket dinner was enjoyed, and a meeting for worship opened the way for the business session. Reports showed thirteen new members received during the past three months. Alder Larzerlere, a minister, was liberated for service in the Yearly Meeting. A missionary conference was held in the evening. The following day Jabez R. Mendenhall and Mary E. Cartland were blessed in preaching.

President Isaac Sharpless is quoted as having spoken as follows on the duties of Friends toward practical politics: "I believe," he says, "that party politics and the party machines have come to stay. In every avenue of life we have the machine. We have it exemplified in the labor organizations, the trusts, charity organizations and the institutional churches. The political machine is necessary to make the wants of the people in certain directions effective. And this calls for a counter-machine. We should work side by side with our fellow-citizens in the political organizations and convert the political machines into agents of good. To do this we must be willing to do the daily drudgery that machines require. It means not only to go to the primaries, but association with what are called in Philadelphia 'ward heelers.' We should do all we can to get in association with the Republican or the Democratic organization or whatever other political belief we happen to be. The man who can find no party to suit him is hopeless. The people of the political organization are not coming to us if we stand off and say that we are afraid of the dirt and filth of politics. We don't deserve that they should. We must teach the children that they must undergo a certain amount of moral

risk in fulfilling their civic duties, but that they must not on this account hold aloof."

Stella Quarterly Meeting was held at Cleo the 2d, 3d and 4th inst. The visiting ministers were Achsah Kenyon, of Lowell, Kan., and George M. Fortune, of Stark, Kan. The Methodists were holding a series of meetings in Cleo at the same time, and their evangelist attended the meetings and spoke to the edification of all. Sixth-day evening was devoted to missionary work. Josiah Dillon, who soon leaves for Alaska, spoke with power; a subscription of \$112 was taken for the Alaskan work. Seventh-day morning A. Kenyon gave a very forcible lesson from Col. 3. The business meeting was full of interest, and adjourned to meet at Alva in Third month. In the evening George M. Fortune spoke from Heb. 11. According to a regular custom of the Quarterly Meeting, the Bible School was held at 9 o'clock, Sabbath morning, followed at 10 by a meeting for worship. Many offered vocal prayer, and G. M. Fortune, A. Kenyon and J. Dillon spoke on consecration. This subject deeply moved some, and a number felt moved to give for Alaska mission work. Sabbath evening Reuben Riggs, who has recently located in the Quarterly Meeting as pastor at Liberty, spoke on the power of a mother's influence. G. M. Fortune followed with an earnest exhortation, which deeply moved his hearers. A series of meetings follows the Quarterly Meeting, conducted by A. Kenyon and G. M. Fortune.

Rose Hill Quarterly Meeting was held at Argonia, Kan., the 3d inst. No visiting ministers were present; and on account of two revivals, one at Friends' University and one at East Side Meeting, Wichita, some who are usually in attendance failed to be present. In the Meeting for Ministry and Oversight, Josiah Butler, Yearly Meeting Superintendent; Prof. J. Edwin Jay, and others gave valuable advice and counsel. J. Edwin Jay was appointed clerk, to fill the vacancy caused by the resignation of Ezra Spencer. On Seventh-day, Professor Jay preached acceptably from Rom. 11: 17-21. The temperance session was held Sixth-day evening, as usual; addressed by Alvin J. George. The missionary meeting on Seventh-day evening was a profitable session, though no program had been prearranged. The business of the church was transacted in harmony. A minute given by Friends' University Monthly Meeting to President E. Stanley for religious service in connection with his work in the East in the interests of the school was unanimously approved, and the clerks were directed to endorse it on behalf of the meeting. The meeting on First-day morning was addressed by Edward C. Cook, and the Christian Endeavor Union had charge of the evening service. Daniel S. Pickett, superintendent of Evangelistic Work in Rose Hill Quarterly Meeting (Kansas) reports the following: Revival services have been held at Argonia by Franklin and Mary Moon Merideth; at Wichita, East Side, by Fred. Coppock; at the University, by Mahlon Perry; at Hilsdale, Harper Co., a new point, by Susie Allen. Abel J. Bond will conduct the revival at Greencastle and J. W. Wilmore at Rose Hill. Statistical reports are not in yet.

MARRIED.

MYRICK—HARRISON.—On Third-day evening, the twentieth of Twelfth month, 1904, at 6 o'clock, at the Yearly Meeting-house, Richmond, Ind., Miriam A. Harrison and Stephen Stanton Myrick.

TOMLINSON—JENKINS.—At Lucas Avenue Presbyterian Church, St. Louis, Mo., Ninth month 12th, 1904, Allen U. Tomlinson and Sarah Katherine Jenkins.

DIED.

DENNIS.—At his home near Hagerstown, Ind., Twelfth month 1st, 1904, Wilson Dennis, in his 91st year. The deceased was a native of North Carolina, a birthright Friend and a loyal Christian.

ROBBINS.—At the home of her brother-in-law, Theodore H. Gardner, Newberg, Ore., Eleventh month 22d, 1904, Ellen, eldest daughter of John and Sarah Hanson, and wife of C. W. Patty, later of I. H. Robbins, in her 51st year. The deceased was a native of Indiana, a birthright Friend and an earnest Christian.

THOMPSON.—At his home, Emporia, Kan., Seventh month 31st, 1904, Thomas A. Thompson, son of Thomas and Elizabeth Thompson, of North Carolina, aged 82 years. The deceased was an esteemed citizen in the community and a beloved elder in the meeting.

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Events and Comments.

There still remain on the pension roll
of the Government one widow of a
Revolutionary soldier and two daughters.

After a long fight the courts in New
York State have decided that witnesses
can be compelled to testify as to their
doings in gambling houses. This is a
big victory for Attorney Jerome in his
war against gamblers.

The idea of great state missionary
conventions is spreading. Already four
have been held—in Iowa, Illinois, California
and Kansas. All were successful
in stirring up interest in the missionary
cause. What state is next in
line?

A building erected by an American
sewing-machine company, the handsomest
structure in Russia, eleven
stories high and built of granite, was
opened at St. Petersburg last week.
It is the first building in the empire
in which the American steel construction
system has been used.

The Board of Commissioners of
Shawnee County, Kan., recently decided
to offer a premium in the way of an
advance of \$5 per month in the salary
of every married clerk in the Court
House into whose home a baby is born.
Chairman Stern said President Roosevelt
advocated larger families, and that
this idea has become Republican doctrine
and party policy.

A member of the Advisory Committee
of the Baptist Theological Union is
responsible for the report that the
University of Chicago has received another
gift from John D. Rockefeller. Between
\$2,000,000 and \$3,000,000 is said to be
the amount of the endowment. The money
is to be used for the creation of a school
of engineering.

According to Booker T. Washington,
lynching of blacks is now decreasing.
The better educated negroes and the
whites of the South are co-operating
more than ever for its suppression.
Christian education is indeed the antidote
for race bitterness, mob violence and
all other ills. And while the negroes may
need that education most, we may add,
the whites need some of it too.

The decision of the Post Office Department's legal advisers, that newspapers which either promote or advertise prize guessing contests, come under the ban of the law forbidding lotteries and aid to them by our postal service, will hit not a few of the leading dailies of the country and some religious weeklies. The decision will be indorsed by the public and by the best journalism of the country.

It is reported that flour millers are to some extent buying American grain abroad and having it shipped back to this country. One case is mentioned of the purchase of 40,000 bushels of American wheat, now at Antwerp, for return to the United States. It was exported from the Pacific Coast, and will in effect have made a voyage nearly around the world by the time it gets to the flouring mill in this country.

The new states that are to be formed out of the remaining contiguous territories are to have the privilege, it appears, of deciding for themselves whether they will or will not have woman suffrage. The Senate Committee on Territories could not stand the bombardment from countless women's clubs and organizations throughout the country. This is one example of the effectiveness of public opinion expressed through the letter-box.

The International Committee of the Young Men's Christian Association, which has the oversight of the associations in North America, gives some astonishingly large figures in its review of the year's work. The associations now number 1,815, their membership is 373,502, and their receipts and expenditures in the year balanced at \$3,856,328. There has been a large extension of organizations in the United States and Canadian Territories, and the railroad associations now number 70,000 members.

The Supreme Court of the United States at Washington this week decided the case of the Western Union Telegraph Company against the Pennsylvania Railroad Company, involving the right of the railroad company to remove the telegraph company's poles from its right of way. The opinion was handed down by Justice McKenna. In the decision the court held that the Congressional Act of 1866, which controlled in the case, does not grant eminent domain to telegraph companies over the private property of railroad companies.

There is no longer any doubt that the Russian Government intends to commit itself to very extensive reforms as the result of the liberal agitation begun when Prince Mirsky made his advent as Minister of the Interior. The Zemstvoist demands for a direct representative body to make the laws of the nation will not be granted, but some medium in the form of a representative consultative body, which can voice the wishes of the people direct to the sovereign, now seems the probable outcome. An entirely new law for the liberalization of the press also is apparently certain.

Every sensible person will approve when he notes that such great colleges as the University of Pennsylvania,

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Princeton and Cornell are taking a decided stand against hazing, and exacting a pledge from every student that matriculates that he will be guilty of no interference with the personal liberty of any student. As we happen to know, there is room for reform as to this vice, even in our many smaller colleges. Recently Chancellor Day spoke to the students of Syracuse University on the subject, and declared that hazing would be stopped, even if the attendance was cut in two thereby. That was bravely said, and ought to be efficient.

It is unsafe at this stage of the case to make definite statements about the operations of Cassie L. Chadwick in the financial world. It seems that through bogus and forged securities she succeeded in raising millions of dollars from banking institutions throughout the country. We would have supposed that any banker would know that a man possessing the vast wealth of Andrew Carnegie would have no need to give notes bearing interest. It is said that the woman's defence will be insanity; but this seems as flimsy as the securities she gave. If any insanity was displayed in these financial transactions it was by the bank cashiers and presidents who seemed to insanely desire to lavish wealth upon her and to give her whatsoever she asked.

The Scotch Church case is proceeding with something of the irresistibility and the destructiveness of a glacier. The Free Church has taken possession of the New College or theological seminary in Edinburgh and opened it with eight students, five of whom were brought over from Ireland. The United Free Church proposes to surrender at once all the general property of the Church, including the Glasgow and Aberdeen Colleges, the normal schools and the missions, the Assembly building, and certain churches numbering about twenty. The Free Church wished the United Free Church to keep much of this property subject to certain conditions as to what should be

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taught in the buildings until it would be able to assume charge of them, but the United Free Church refuses to act as a caretaker and will throw the responsibility of managing the property on the Wee Frees.

The Japanese reserves, for a long time in the field, are drawn from the active producing classes. They are men with many dependent upon them for support, and in the recent engagements they have been killed or disabled by the thousand, leaving their families utterly helpless. "The worst feature of it," says E. Warren Clark, treasurer of the Young People's Relief Fund, which is at the head of the new subscription movement, "is that these people suffer in silence; they will endure death itself rather than complain. My advices of recent date are that suffering and privation are widespread. In the town of Sendai, a place, I suppose, of some 60,000 inhabitants, there were 2,000 families made destitute by the war. The same proportion holds good all over the country. No matter how great the exertions of the Japanese charitable societies and the Japanese authorities, it is impossible to keep up with this rising tide of misery."

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Bible Notes, XII: "Isaiah and Micah," by A. Neave Brayshaw.
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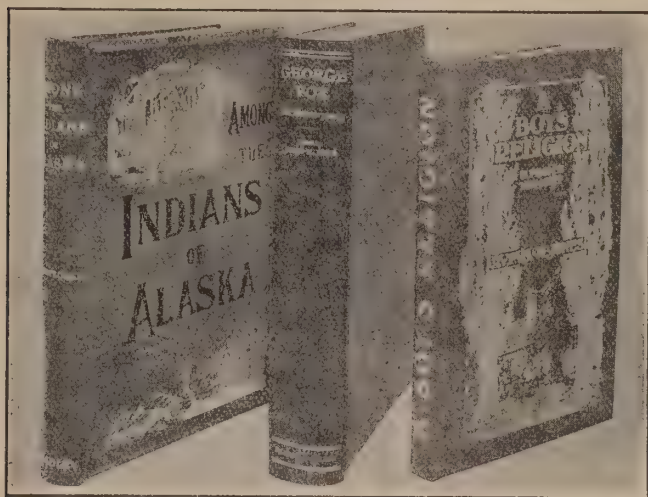
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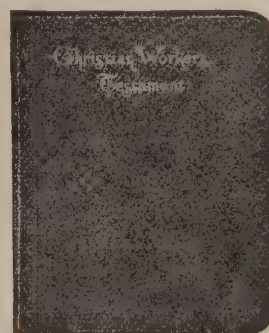
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You couldn't ride the cow,
An' the rabbits an' the pig
Don't like you 'cause you're big.
I'm comfortestest now;
Pr'aps I am a goose:
I don't want to be no older—
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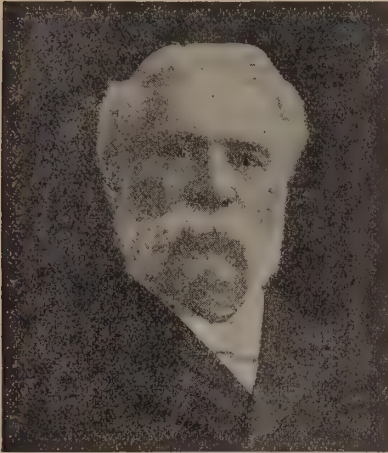
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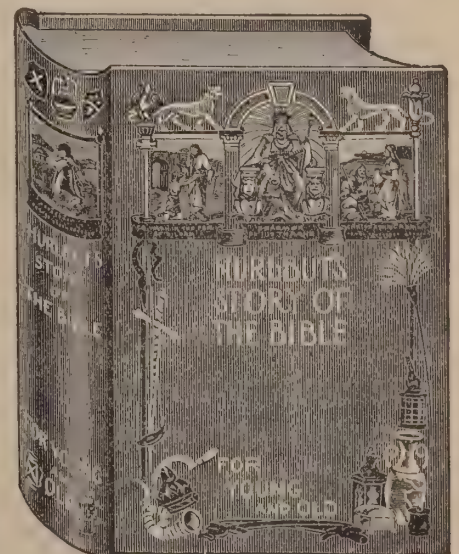
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Nor, what may count itself as blest,
The heart that never plighted troth,
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Nor any want-begotten rest

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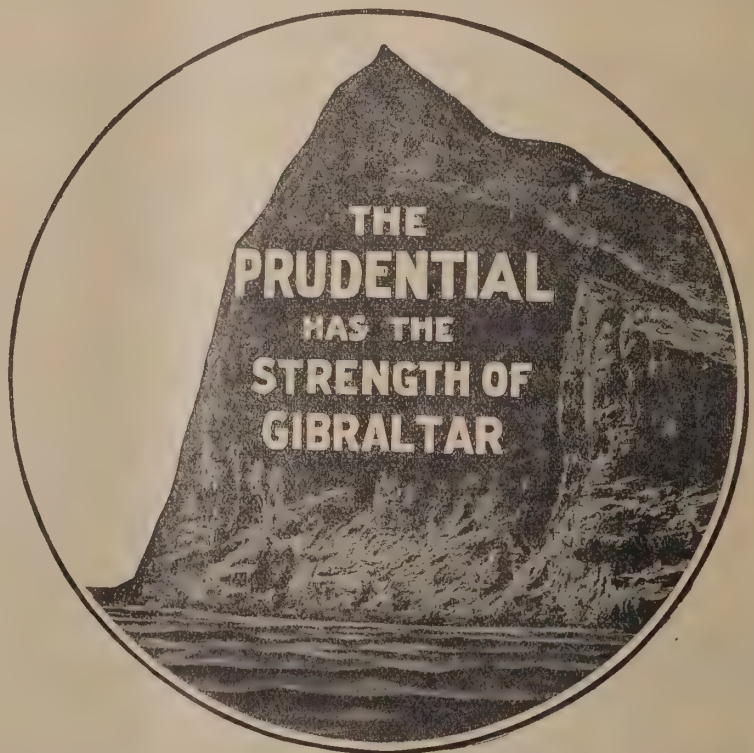
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Vol. XI

TWELFTH MONTH 29, 1904

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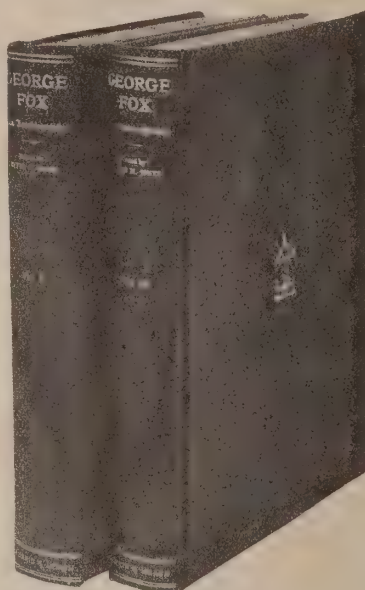
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VOL. XI.

PHILADELPHIA, TWELFTH MONTH 29, 1904.

No. 52.

POEM*

BY FRANCIS B. GUMMERE.

I.

Song calls for heroes, bids the thunder chime
Subservient rhythm, and on a cloud of need,
That frowns its wrath over some perilous time,
Writes in swift lightning runes of noble deed.
Song throbs to the indomitable heart
Of martyred Sidney, and the word he sped
When his grim headsman, loath to play the part,
Held back the axe, bent o'er the block, and said,—
Missing the message men give ere they die,
"Wilt speak? Wilt stand? *Wilt rise again?*" But like
Arrow or levin came the stern reply:
"*Not till the general resurrection!* Strike."
Song haunts old palaces, cathedral choirs,
Majestic ruins, mountain crags, the dome
Of sunset vista, and where beacon-fires
Leap from their cliffs and red the tumbling foam.
Song haunts the solitudes of glorious death,
As where, from barren hills to barren waves,
The heart of Scotland sighs and Scotland's breath
Moans dirges o'er the covenanters' graves.

II.

What, then, have we to win the grace of song?
What deed, what passionate word, what storm of tears,
What joy exultant flashes out along
The dim procession of our silent years?
What champions greet us from that petty strife,
Trim heroes of the basket and the store?
What solitude, what majesty of life,
In this mid-city's dull and futile roar?
And here! Vain quest for organ-music streaming
With the long chant, for carved and vaulted fane,
For marbled memories and legends gleaming
Purple and crimson from the sun-flushed pane!
No chapel solitudes; no mourners kneeling
With sigh and tear before that piteous form,
To hear His voice of consolation stealing
As once upon the Galilean storm. . . .

III.

House of our fathers, and have these thy walls
No word of answer for the singer's quest,
No sudden, spirit-traced memorials
Of lives that peered the bravest and the best?
Of struggles in the wilderness; the word
Of courage flashed from clash of doubt and faith;
The cry of agony; the whispers heard
From souls triumphant in the gates of death?
And we, shall we who hold thy memory dear,
And praise our heritage, and round thee throng,
Tune no brave chorus for thy hundredth year,
Compel no paean on the lips of song?
Nay. Song for thee has no insistent strain,
And writes no epic of thy fates. A thrill
Of deeper harmony shall make us fain
To stand before thee reverent and still,—
As mountaineers, once gained their cloud-girt islands,
Above the mists, above the broken light,
Take into deeps of silence out of silence
The ministrations of the infinite.

* Read at the Centennial Celebration of Friends' Meeting House, Philadelphia, Sixth month 4th, 1904.

WHAT CAME NINETEEN HUNDRED YEARS AGO.

IT IS PERFECTLY right in these Christmas days to make much of the homely scenes at Bethlehem—the stable and the manger, the poor parents and the tiny child. It is right, too, to tell again and again, as we do, the story of "wise men" following a star from the East, and of rustic shepherds waking from their sleep among the sheep to hear the song of peace and good-will. It does us good to go back once a year to the simple beginnings of this marvelous life and to stand, with those primitive wise men, around the cradle of a little child. God's revelations all begin at some minute point and open out upon us more or less gradually; and here, too, the Gospel story conforms to the universal order.

But may it not be well to ask, in these days set apart to commemorate the birth and babyhood, what the LIFE means to our world? What came to us in this person who was named "Jesus" in those first days of life?

The mystery about the birth of an ordinary person is so great, the difficulty of explaining how self-consciousness and will ever *begin* is so beyond us, that nobody can hope to tear away the veil from the mystery of an Incarnation—even if he wanted to do it. We may well leave the mystery untouched, but there are a few clear facts about that life which ought to be plain to every wayfaring man.

1. It was unique in its sinlessness. With all the rest of us, He shared the assaults of temptation. Suggestions of the lower ways of living swept across the threshold of His thought. They never reached the citadel of His will. He never had to look back on moral failure. He never had to repent. He never had that consciousness, so common to us, when the inward voice says, "I have sinned." The black lines were never painted on the white background of His life. The dark tents were never pitched within the pure enclosure of His conscious life.

2. He was unique in the completeness of His humanity. He called Himself by preference Son of man. A striking sentence in John says: "He knew what was in man." He felt Himself a type and goal of human life. To all persons who ask Him for the

way of life, He answers, "Follow me,—*"I am the way."* To those who are weary and heavy laden, He says, "Take my yoke, learn of me," *i. e.*, do your work and bear your burdens the way I do mine. The supreme call to man is found in those farewell words: "You are to love *even as* I have loved you."

3. He was absolutely unique in His oneness with God. Many human souls have reached a stage where they have felt joined to the Lord in one spirit. He seems always to have had this experience, except in one solitary moment of anguish, when He was treading the winepress alone. He speaks as though no gap severed Him from the Infinite Life. "If you see me, you see the Father;" "I and the Father are one." "The Father worketh in me." "No man knoweth the Father save the Son." This union was no rare and momentary attainment. It was the fundamental characteristic of His whole earthly life so far as our record tells that life. In a word, He is a revelation of God. For the first time men were able to learn that God is love, and spirit, and light, and truth.

4. He is finally unique in His saving power. "He shall be called Jesus, because He shall save men from their sins." He abolished sacrifices by self-sacrifice. He took away fear and terror by revealing love. He put a Father in the place which had been occupied by a stern Sovereign. He made divine Grace, once for all, vocal and real as the central fact of the universe. He suffered on a cross at the hands of men who could not understand Him, but He carried up with Him the heart strings of the world and He has ever since drawn men unto Himself, and He ever will do so, as long as men have hearts to feel the sway of love and the power of sacrifice.

QUAKER IDEALS AND "FRENZIED FINANCE."

A FEW WEEKS ago a professor of economics in a great German university was in this country getting material for a new book. He had come to the conclusion in his own mind that Friends had played a great part in forming modern business methods and business ideals. He was, especially, searching for historical material to prove that Friends were the first people to establish the "one price" idea, *i. e.*, the first to charge exactly what a piece of goods was worth, regardless of who came to buy it, and he believed that their success through the simple adherence to honesty and fairness had set the standard for business methods in general.

There is considerable historical ground for this

view, though of course many other great influences were at work to produce the changes which were wrought in the seventeenth and eighteenth centuries. But of one fact there can be no question: From his earliest moment of consciousness, the Quaker child, at least in the past, has had the importance of truth, honesty and squareness so impressed upon him that he learned these traits as soon as he learned to count and to say his a b c's.

As soon as he had backbone enough to sit upright on a seat and hold his head perpendicular he would begin to go to monthly meeting. He would hear in the solemn assembly the voice of the clerk reading the "advice": "It is advised, that none launch into trading or worldly business, beyond what they can manage honorably and with reputation, so that they may keep their words with all men, that their yea may prove yea indeed and the nay, nay." He would hear over and over the searching "query," "Are Friends careful to inspect their affairs and settle their accounts? Are they punctual to their promises, and just in the payment of their debts, and careful to live within the bounds of their circumstances?" Now one reading of these words or one hearing of them might leave a little fellow much as he was before, but if he heard them constantly reiterated through the entire formative period of his life, and coming with the sanction and authority of a great religious body behind them, they would eventually become a part of his "moral and social structure," and they would gather the power of an inward habit. It has always been the Quaker ideal to produce men, and women too, with this inward moral structure—persons who would be honest and square, even without stopping to think. In so far as this work has been actually done, Friends have rendered modern society an inestimable service. There are few greater contrasts than that between the kind of business life which the Quaker ideal has pointed toward and that which is now being described under the title of "frenzied finance." Fortunately this lurid picture of reckless money-getting is true of only a small number of the business men of America. The great rank and file of men who are doing business are seeking only what properly belongs to them, but never perhaps were the dangers and temptations of winning "easy money" by crooked methods greater. Consequently never was there greater need of men who have formed the habit of strict integrity and of unhesitating honesty. Let Friends realize that this ideal which was good enough for grandfather is good enough for this rapid age.

EDITORIAL NOTE.

The Anti-Saloon League of Pennsylvania is hard at work trying to secure a State Local Option Law this winter. At present every person in the state is more or less at the mercy of the saloon, which has enormous political power back of it. This law would at least give the townships of this great state a *chance* to secure prohibition. Limited prohibition is, of course, only a partial cure of the disease, but it would be such a gain that those of us who now feel the hopelessness of attacking the saloon power of Pennsylvania would thank God and take courage if we could see this weapon in the hands of the people.

BOOK REVIEWS.

"Classical Echoes in Tennyson," by Dr. Wilfred P. Mustard.

This little book of 162 pages by Dr. Mustard, professor of Latin in Haverford College, is a work which stands alone in its field. Many of the classical allusions in Tennyson have been traced back to their sources by earlier students, but nobody before has covered the ground with anything like the same completeness. No less than sixty-one passages are cited from the "Princess" alone, and one discovers as he reads that every line of Tennyson has been scrutinized with a keen eye for any hint of a reference to a classical writer. One hardly knows whether to wonder more at the author's familiarity with the entire body of Tennyson's poems or at his easy command of the old masters whose "golden dust" sparkles in all that the great Laureate wrote. This book will be a valuable companion both to the lover of the classics and to the lover of Tennyson.

"Hurlburt's Story of the Bible."

The best stories in the world for the youthful mind are to be found in the Bible. These stories possess all the qualities that are essential to stories which are to be used for developing interest, imagination, love of beauty, love of truth, love of the wonderful, as well as for forming religious conceptions and religious feeling.

It is by no means settled whether the child had better go to the Bible itself to read these stories, or whether he will get on better by having them told to him in modern story-language. There is something to be said for both views, and it probably depends a good deal on the child himself. But it is unmistakable that there will always be a place for a good "story of the Bible." There have been some extremely poor ones produced, and it is doubtful if there is a much harder literary task than to make a thoroughly satisfactory "story of the Bible," *i. e.*, one that does not offend at some point.

Dr. Hurlburt's book, which we are offering as a premium with THE AMERICAN FRIEND, is the most

complete and on the whole the most satisfactory attempt we have yet seen to produce an interesting and informing book of Bible stories. It covers the entire Scriptures and brings out all the incidents which are capable of forming the nucleus of a story. It is reverent and lofty in its tone, simple and straightforward in its language, and it will make the famous characters of the Bible very real to its readers. It is profusely illustrated with carefully selected pictures.

FOR THE AMERICAN FRIEND.

OUR COMFORTER.

BY EDWARD JUDSON.

Jesus promised His disciples that after His bodily presence had been withdrawn from the world, He would return and dwell, as a Spirit, in the heart of Christians. This is the Real Presence. Christ is just as truly with us as with the disciples on the shore of the Lake of Galilee. If our eyes were loosed from flesh we should see Him, as they did. Lo, I am with you alway. I will not leave you orphans: I come unto you. He is a kind of guardian angel; as if a mother's spirit could return and hover about the pathway of her little child. The Holy Spirit is Christ Himself spiritually present to the believer.

The Holy Spirit is recognized in all the creeds of Christendom; as in the Anglican Confession: I believe in the Holy Ghost; also: O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners; and in the Westminster Shorter Catechism: We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by the Holy Spirit; and in the Baptist Manual: We believe that Sanctification is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter.

God the Father is the statement of God's relation to the universe at large; God the Son is the statement of His relation to human history; and God the Spirit is the statement of His relation to the spirit of man. Our higher nature, that in us that differentiates us from the lower animals is the sphere of the operation of the Holy Spirit. All our moral and religious life, from its first beginning to its fullest development, is dependent upon God the Spirit. Through the Spirit we are born again. The Spirit sanctifies us, conforming us to the image of Christ. The Spirit teaches us how to pray. The desire in all true prayer originates in God, and, coming down into our hearts, goes back to Him like a resurgent tide.

Too full for sound and foam,

When that which drew from out the boundless deep
Turns again home.

The Christian's power flows from conscious dependence upon the Holy Spirit who reconciles him to God and conforms him to Christ, and leads him in the path of Christ's teachings, and confronts him in weakness and pain. There is no equipment for service except through the Spirit. To one is

given through the Spirit the word of wisdom, and to another the word of knowledge according to the same Spirit. In recognition of the Spirit's presence there is power. We should always look to Him when we come together to pray, and note His absence at the church service with at least as much concern as we would note the absence of the minister or the sexton or any of our fellow Christians. Two or three with the Spirit constitutes a quorum. We should no more think of going on with the meeting without the consciousness of His presence than we would think of sharing in the pleasures of a reception without first paying our respects to the host.

Christian people are coming to know this divine Presence better, but they are very slow to relinquish the notion that the strong impressions which they have proceed directly from God. They like to put the impress of a divine sanction upon their impulses. They say, "God told me to do this or that." But how are we to know whether such impulses are the voice of the Spirit or of our own inner self? The Spirit influences us beneath our consciousness, in what is sometimes called the subliminal self.

A company of travelers were once off the coast of Ceylon, the wind blowing shoreward. As they conversed together on the deck a sailor smeared with oil of cinnamon and cloves a part of the sail just to the windward of them. This made them think that they were smelling the "spicy breezes" that

Blow soft o'er Ceylon's Isle.

It was only afterwards that they learned that the pleasant fragrance proceeded from their own ship. We may mistake the exhalations of our own nature for the breath of Heaven.

The Christian is led by the Spirit, but not in a mechanical way that gratifies our indolence. The Spirit makes the Scriptures luminous to our dim eyes. The Spirit appeals to our intelligence. He brings to our remembrance what Jesus said. We are not towed over the ocean from port to port, but are taught by the Spirit to use the Bible chart ourselves. There is no true art but requires mental effort. People nowadays want an easy going religion. It is too much for you to go up to Jerusalem. (1 Kings 12: 28). They like to sing cheap and sensational music—the kind which sings itself and neither profits us nor honors God. In following the Spirit our best intelligence is brought into strenuous action.

New York.

I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character—I do not know what would become of the less favored classes of mankind if they undertook to play the same game.—*James Russell Lowell.*

THE CONTINUOUS LEADERSHIP OF THE SPIRIT.*

BY AMORY H. BRADFORD.

The seat of authority in religion is where the old Puritans always insisted it was to be found, in the spirit of man illuminated by the Spirit of God. The ultimate authority is within. The Church is not final unless it clearly expresses the divine will, and each individual must decide for himself whether it does so. The Bible is regarded as the Word of God because it meets this spiritual test. The creeds, ancient and modern, command assent in so far, and no farther, as they correspond with the ideals of truth which are in every man. There is no escape from this position. It is not rationalism; it is recognition of our dependence upon the Spirit promised by Jesus. This is the very quintessence of Puritanism, which began by affirming that every man may come into the immediate presence of the Almighty and that He alone is Lord of the intellect and conscience. What is true? You will find your answer in that silence where the Spirit of God bears witness with your own spirit, and nowhere else. To that bar the creeds, the church, the customs of the time and even the Bible itself always have been and always must be brought. All that shines true in the inward light will endure and all else will perish. The court of final appeal is to the God who dwells within every man; who speaks in every soul; whose judgments, if they were heeded, would leave no one in doubt as to truth or duty. This message needs peculiar emphasis now. Men are asked to accept teaching which violates reason and their moral sense. They wish to be loyal to truth, but they do not altogether believe the creeds to which they are asked to subscribe. They know themselves to be religious and need the help of the church; shall they be excluded and told that they are false to God because they are true to themselves? Rather let us insist that no one who is true to himself can be false to God. Let us preach the duty of loyalty to the inner light. Let us say, what most of us believe, that in the last analysis, each man, after having submitted himself to divine guidance, must decide for himself what is true and what is right. This is the fundamental doctrine of Protestantism and of Puritanism. Is that saying that each man must be a law unto himself? It is saying, rather, that the divine life in humanity will manifest itself through each man's individuality, and that God may be trusted whether he speaks in the silence as to Elijah, or whether he reveals himself through the consecrated scholarship and holy endeavors of men of the twentieth century of the Christian era.

The continuous leadership of the Spirit necessitates frequent changes in creedal statements. It makes absurd the idea of a creed as a finality. A creed is a statement of what a body of Christians believe. Creeds ought to be adjusted to the governing

* From an address before the National Congregational Council at Des Moines, Iowa.

thought of the age. For centuries after Christ theological thinking was in the terms of Roman law; but now it is in terms of life. Law was once an arbitrary command, with a penalty attached to it; it now suggests the observed order of vital movements. Salvation was once regarded as escape from penalty; now it is regarded as relief from the consequences which follow a violation of nature. The ideas are not contradictory, but they are pervading the universe; but in the time in which the early creeds were written the conception of the universe did not exist. One of the weaknesses of the modern pulpit is the fact that so many ministers still preach in terms of statute law, while the more intelligent of their people are thinking in the terms of life. The Spirit of God inspires the scientist, and his discoveries modify theological thinking. If we must have formulas of faith let them be written in intelligible language. If this were done now nearly all our present denominations would cease to be, for they are largely survivals of controversies which could not arise to-day. Who shall put into reverent words the beliefs of our most spiritual men? Who shall write the new creed? It ought to be written. A Person pervades and transcends the universe; he may be interpreted in terms of fatherhood; he is truly revealed in Jesus, the Christ; history is the progressive realization of the divine ideal for humanity; God's will for man may be found in every human soul, and all should dare to read and trust what is written there. Happiness and blessing follow obedience to the law of God, and misery its disobedience; death is but a change in the mode of existence. Some time all men by God's unmerited grace as revealed in the Gospel will reach the stature of the fullness of Christ; the Kingdom of God will fill the earth. Along some such lines as these it seems to me the creed for to-day should be written, but no man can tell the terms or the language in which it should be written to-morrow.

With all humility, however, I venture to suggest that there is one article in the creed of the ages which will require little change, and that article is this: I believe in the continuous leadership of the Spirit of God.

The leadership of the Spirit has brought into clear relief the sin of a divided Christendom. Differences concerning doctrine ought not to separate Christians into rival camps. The things which should unite are more important than those which divide.

The church will always be composed of individuals with distinguishing characteristics. If church union implies that all should be required to accept the same creed, or to worship according to the same rubrics, it would be both impossible and undesirable. Creeds and liturgies will always differ as men differ. But such differences do not prevent Calvinists and Arminians, liberals and conservatives, Baptists and Quakers, orthodox and heterodox from working together in the state, and they ought not to do so in the church. The one is no holier than the other.

THE MYSTERY OF SUFFERING.

BY GEORGE FREEMAN.

I have four or five reasons to give why there must be suffering or pain in this world. The first is: It must be a necessity as far as God is concerned. It may help some suffering one if you are led to see the truth of that. Let me put it in some figure if I can. Men and women must endure suffering if God is to reveal Himself to them as their Creator, as their Benefactor, as their Ruler. That is to say, God could not have given us this beautiful sunshine to-day if He had not before given us the darkness of night. We could not have had the one without the other, and if you and I did not have pain we should be lumps of wood and bits of chalk, instead of men and women. It is a necessity to our very nature, because the law of the whole thing is this—to the measure of a man's power to endure pain to that measure he can endure joy and happiness. I know that there may be a physiological law behind that explanation. But there are some people so roughly built that they can scarcely feel pain.

I say again it is a necessity to your nature, and the finer your nature the more sensibility to pain. If you hop, skip and jump with a toothache, be thankful you have a system that is sensitive, refined, well born. But God must allow us to have pain or we should have no understanding that we were of a superior creation to the rest of the great world He has made.

Next, do you know that it is the law of growth that we have to grow upon the principle of pain? No one here has grown on any other principle than that, and if you had not suffered pain you would have been stunted, you would have been dwarfed instead of being grown men and women. Let me give you a familiar illustration. Here is a little child that just leaves its mother's or nurse's arms. That little child has got to begin to walk. And how does the child begin to walk? That little child learns to walk by tumbling about. If the little one knocks its poor little head on a chair it gives it pain and the little one learns not to knock its head against the chair again. We have had to suffer for our mistakes; we have had to be trained; we have had to be disciplined by certain laws that we cannot defy, and you and I have had to grow. "It was good for me," says one, "that I was afflicted." Another time he said, "Before I was afflicted (or before I was in pain) I went astray." Even Christ, the Captain of our salvation, was made perfect by suffering; surely we are not to understand by that that Christ's nature was imperfect, but Christ's nature was developed. Show me the man or woman who has not had pain or suffering and distress in this world and I will show you the individual that has no manliness, no character, no strength. It was the one who has endured (as seeing Him who is invisible) that is the one who has found character and strength and power.

Will you remember, too, that pain and pleasure just alternate one with the other in making the best

combination for discipline that it is possible for anybody to know, and therefore human life, I would almost say, would be robbed of its romance, certainly of its sentiment, if this were not true, and what the world would do I cannot think. All branches of knowledge have to exist upon this law.

Will you think, too, that the law of compensation is always at work where there is suffering and where there is pain? One writer wrote that "Ignorance was bliss, and therefore it was folly to be wise." Well, there is a measure of truth in that, but on the other hand it is true enough to life that there is a compensation to wisdom that pays for displacing the folly of ignorance. Of course, I don't believe it myself, but some would have us believe that there is no such thing as pain. I know very well there is, and if you give any of these gentlemen a toothache they will find out that there is pain, but I know what they mean—pain, after all, is a conception of the mind.

"Then the Spirit of God took Christ into the wilderness to be tempted of the devil," to be put to pain. Would it not have been wiser to have saved Christ from that awful temptation? It would in our poor way of calculation, but not for the human race. Ask the poor tempted man this morning what he could do to comfort himself if he could not look to a strong Lord and Saviour who had been tempted in all points like as he was, yet without sin. Through pain, through conflict, through agony was Jesus Christ made perfect and you and I may have to endure things if we would develop knowledge, but it is worth the endurance, because we rise to a higher point of pleasure than otherwise we could reach. I know the penalty of it is there as well, but the compensation is not far off. In the school of trouble there is a beautiful compensation always to repay you. If God takes one faculty away from you, He increases the power.

Don't think I am trying to make God out to be a God of cruelty. I preach what I believe Him to be, a God of profound mystery, but in all the darkness of the mystery there is the clear shining fact that God is all the while working good, especially to those who love Him.

I think I may say again that suffering is not to be discountenanced, but to be valued, because it always produces the richest and the noblest characters. In any branch of life we can prove that to a demonstration, but if we take some great achievements of men, we find that there is this consensus of opinion that sorrow and suffering produce the greatest energy of endurance, by which are brought about the great and mighty achievements upon the battlefields or upon the troubled waters by naval ships. Was it not Byron who wrote

The soldier braves death for the fanciful wreath,
In honor's romantic career,
But he raises the foe
When in battle laid low,
And bathes every wound with a tear.

Thank God for Byron's idea, that although the soldier goes forth for his richly deserved wreath of

fame and rushes down some dangerous hill to fell the foe to a violent death he becomes nobler, more martyrlike, more instinct with manhood when his tear falls on the wounds of the man he has laid low, teaching us this, that there is no service so noble, that there is no effort so angelic, as that which is associated with the alleviation of distress.

If you just apply this little plain talk to your own dealings with men and women you will find the truth of the poet who says that "One touch of nature makes the whole world kin." Some of us have passed through certain sorrows that we cannot speak about until we can find somebody who has passed through exactly that sorrow. Until you have lost a little child do not be foolish enough to try to cheer and comfort somebody else. If you have not lost a husband you cannot understand what widowhood means. If you have not lost your parents you do not know how awful it is. You have got to go through it in order to know it, and out of every sorrow there comes sympathy.

Suffering brings the choicest refinements that human nature or human life can ever possibly know. If I could take you into some house, where they are celebrating some festal season, a wedding or a child's birth, so that the whole house is aglow with merriment and music.—Nothing wrong about it.—Everything right and pleasant and happy, but suddenly there comes the news that a little child is ill in the house. What happens? Well, you would not dance, would you? You would not play; you would not sing. The house would be lifted up and elevated and refined by the little sufferer in the other room.

Ah, there is something majestic! I begin to see now why it was that God invented it. He knew how shallow we were, how un-Christlike, and therefore, God had to bring forth in the chemistry of His own infinite wisdom this divine, lofty plan for the purifying of men and women and for developing them, so that now it is true that we have got to have pain and we can say as one writer said long ago—

God had, one Son without sin,
But no Son without sorrow.

Can I apply this more plainly than this? If you do not have any trouble you are not a child of God. You say where is the authority for such an awful statement of fact? This is it: "He scourgeth all whom He receiveth." "He loveth all whom He chasteneth." But finish the passage, "If ye be without chastening ye are bastards and not sons." That is God Almighty's word. Comfort then; "Comfort ye my people, say unto them, Behold your God, and they shall be exalted."—*The Baptist Commonwealth*.

Blessed be Thy name forever,
Thou of life the guard and giver!
Thou who slumberest not nor sleepest,
Blest are they Thou kindly keepest!
God of stillness and of motion,
Of the rainbow and the ocean,
Of the mountain, rock and river,
Blessed be Thy name forever!

Hogg.

THE REFORM OF THOMAS.

Mrs. Niblick was skilled in a kind of marital alchemy, an art possessed by a few of her sex, by which Niblick's defects were converted into something like virtues. The *Chicago News* tells of this transformation, which was so easy that Niblick's family thought that it was spontaneous. As soon as the Niblicks returned from their honeymoon trip, Niblick's mother took the bride aside and spoke to her confidentially.

"Perhaps I should say nothing at all, my dear," she said, "but my motherly affection for Thomas doesn't blind me to his faults, and there's no doubt about it he's the most disorderly of men. I don't want to assume the attitude of an adviser, but if I were you I'd accept the fact philosophically, and not try to reform him. I've been trying to do that ever since he was able to run alone."

The bride looked thoughtful. "I'm glad you told me," she said. "I hadn't noticed that he was careless."

"He'll soon show it," said the mother.

Shortly after Niblick's carelessness began to manifest itself. He came in one evening and left his hat on the dining-room table. When he sat down to dinner the hat was still there, between the soup tureen and the fern dish. Mrs. Niblick, at her end of the table, looked sweetly unconscious of the odd decoration.

"Hello! What's my hat doing there?"

"I was wondering."

"I should think that girl would know enough to hang a man's hat up where it belongs!"

"I told her never to disturb any of your personal belongings, dear. Didn't you want it there?"

"I meant to hang it on the hall rack as I came in?"

"That does seem rather more suitable for it, doesn't it?"

Niblick laughed and hung up his hat. But when he changed his linen that evening to go out he tossed what he had discarded on the floor of his dressing-room. When, on the evening following, he found it in the same place he told his wife that the floor had not been swept."

"Certainly it has," said Mrs. Niblick. "Oh, is that why you thought so? How absurd! Have you never seen that hamper in the closet? That's for soiled clothes, dear."

Niblick picked up his things and threw them into the hamper.

After that a cigar stub remained a fixture on the library clock for two weeks before Niblick removed it. Meantime articles were accumulating on all sides—newspaper clippings, burned matches, torn envelopes, golf sticks, and so on. Finally, when his smoking-jacket was found only after a long search, Niblick declared that the domestic's ideas of tidying up were those of an idiot. "The apartment looks like a dump-heap," said he.

"There's a division in your closet for your smoking-jacket," said Mrs. Niblick, "but if you prefer to hang it on a door-knob I've nothing to say."

Niblick immediately owned that he was an untidy brute. "But why haven't you spoken to me about these things? I just forget, you know."

"You'll learn to remember, perhaps. You are systematic enough at your office."

"I have to be," said Niblick, ingenuously.

"As for speaking to you," said Mrs. Niblick, "your mother tried that for a number of years, I understand. But don't let that worry you, dear. You shall put your things exactly where you please. Only no one will pick them up after you."

Niblick is now learning fast.—*Youth's Companion*.

FOR THE AMERICAN FRIEND.

LYDIA N. BLAIR.

BY L. L. HOBBS.

A wide circle of friends keenly feel the loss sustained by the death on the 14th of Eleventh month of Lydia N. Blair; especially did her death bring deep sorrow to a large number of young people in North Carolina, who had learned to love her as their teacher. Her devotion and skill as an instructor were very marked; and her deep interest in education, coupled with a readiness to bear the responsibility of a teacher's calling, clearly marked the great work of her life, and was at the bottom of the success which eminently crowned her efforts. No task was too great for her to undertake in behalf of young people, and she was always among them as one who served. Her long connection with the Faculty of Guilford College gave her a wide opportunity to manifest her deep sense of responsibility and at the same time to discharge her duty with a devotion rarely equaled, and seldom if ever surpassed.

Lydia N. Blair was born at Cambray, Canada, on the 1st of Sixth month, 1851. Her parents were Thomas and Mary Hoag Bowerman. Her mother was a member of the Hoag family of New England. She received her early educational training in the excellent schools of Canada, and subsequently, after a four years' course, graduated at Earlham College, where she afterwards served one year as teacher. She then taught five years in Pickering College, Canada. In 1884 she was married to Franklin S. Blair, of North Carolina, and removed to his home in Guilford County and joined him in an excellent school of which he was principal. She not only became thus actively engaged in teaching, but she also took largely upon herself the care and training of her husband's three children to whom she was tenderly devoted, and in turn was by them held in filial affection.

The last thirteen years of her life she spent at Guilford College, where her work as instructor was greatly appreciated by the Board of Trustees, other members of the Faculty, and by the students. She possessed a genius for teaching, and her zeal and delight in her work gave her great power over young people. Her rare sympathy and kindly interest in people made her life a blessing to any community in which she lived.

As a member of New Garden Monthly Meeting she was greatly beloved, and exhibited a tender regard for the welfare of the membership of the church and a warm interest in any work which was undertaken to extend the Kingdom of her Lord and Master. For the last ten years of her life she was an esteemed elder, and much used by the church, both in her own local meeting, and also in the Quarterly and in the Yearly Meeting. She was a member of Friends by birthright, and cherished throughout life a deep interest in the welfare of our branch of the church.

She was called from works to reward in what seemed the middle of a most useful life; yet her chief desire was to obey the voice of her Master, whether to stay and lend a hand to any in need, or to go and be forever with the Lord. By fidelity to duty, by keen insight into the trials and struggles of those around her, and by the sacrifice of self for the promotion of Christ's righteousness on earth, she impressed all who knew her as one who walked with God, and sought day by day to let her light so shine as to glorify her Father in Heaven.

The International Lesson.

FIRST QUARTER.

LESSON II.

FIRST MONTH 8, 1905.

THE WITNESS OF JOHN THE BAPTIST TO CHRIST.

John 1: 19-34.

GOLDEN TEXT.—Behold the Lamb of God which taketh away the sin of the world.—John 1: 29.

DAILY READINGS.

Second-day, First mo. 2.—Witness of John the Baptist to Christ. John 1: 17-34
Third-day, First mo. 3.—John's humility. John 3: 23-36.
Fourth-day, First mo. 4.—John's message. Isa. 40: 3-11.
Fifth-day, First mo. 5.—Greater witness. John 5: 36-47.
Sixth-day, First mo. 6.—Preaching of Peter. Acts 2: 36-40.
Seventh-day, First mo. 7.—Baptized into Christ. Rom. 6: 3-11.
First-day, First mo. 8.—Added testimony. 2 Pet. 1: 16-21.

Time.—John the Baptist began to preach probably in the summer of A. D. 26, and had been preaching about six months when Jesus came to be baptized of him. The date of the present lesson was then probably early in A. D. 27. The visit of the Priests and Levites was several weeks later.

Place.—The scene of John's preaching was for the most part in the Wilderness of Judea, a sparsely inhabited district, west of the lower part of the Jordan and Dead Sea, but in the present lesson John appears to have been considerably north of the Wilderness of Judea.

Rulers.—Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee.

John the Baptist is one of the most striking characters in the Bible; the testimony of Christ to him is a remarkable one, John 5: 35; he was "a burning and a shining light," but never seems to have understood the full significance of the Christ, though his testimony was so clear and strong.

19. "And this is the witness," R. V. "The Jews." In the Gospel of John the word "Jew" is used almost

exclusively for inhabitants of Judea, and generally for those who opposed Christ. In this special place it means the Sanhedrim or official Council of the Jews. "Who art thou?" This did not mean his name, but his claims—they wished to know if he claimed to be the Messiah. Compare Luke 3: 15.

20. He absolutely disclaims any such notions.

21. "Art thou Elijah?" R. V. He also was expected to return about this time. Mal. 4: 5, 6. John's denial at first sight seems strange, when compared with Christ's statement that John was the Elijah spoken of by Malachi; the explanation is doubtless that John, who was very humble concerning himself, did not understand that he was the one foretold. "Art thou that prophet?" Doubtless referring to Deuteronomy 18: 15.

22. They were determined to get an answer.

23. John applies to himself the words of the prophet Isaiah (Isa. 40: 3). This passage was doubtless understood in a Messianic sense by the Jews. Compare Luke 3: 3-6. A herald who prepared the way for the approach of a monarch was a common thing in those days, and John declared he was performing a similar service for the Messiah.

24, 25. "And they had been sent from the Pharisees," R. V. The Pharisees set great store by ceremonies and especially by "washings." (Matt. 15: 2; Mark 7: 3.) They wish to know by what authority he performs baptism, a symbolic washing, if he is not "the Christ, neither Elijah, neither the prophet."

26, 27. "I baptize with water." The pronoun is emphatic as contrasted with "one." "With water." "The outward symbol of the real baptism that is not in my power." "In the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose," R. V. This rendering brings out the meaning better. It was a saying of the Jews, "Every service which a servant will perform for his master, a disciple will do for his Rabbi, except loosing his sandal thong." John did not consider himself fit to do even this.

28. "Bethabara." Better, as in R. V., "Bethany." This place was probably about fifteen miles south of the Sea of Galilee, and hence not far from Cana, which fits in well with John 2: 1.

29. "On the morrow," R. V. That is after the interview with the Pharisees. "Jesus coming." From the temptation. See Matt. 4: 1-11; Luke 4: 1-13, etc. "Behold the Lamb of God," etc. It is not positively clear where John got this title. Possibly from Isa. 53: 7; or Ex. 12: 21, etc., or both, or, as is more probable, John was inspired to proclaim a truth, the full meaning of which he did not comprehend himself. "Taketh away the sin of the world." Compare 1 Pet. 2: 24. "Sin." Not simply "sins," but sin in its unity. Compare 1 John 3: 5. "The world." All mankind. "Christ's redemption is not a limited one; it provides perfect salvation for the human race." The idea of sacrifice is inseparable from this passage. It is noteworthy that the word lamb, in the singular, is never used in the New Testament except in reference to Jesus Christ.

30. A repetition of verses 15 and 27.

31. "I knew him not." John seems to have no personal acquaintance with Christ, though here the reference is doubtless to knowledge of Jesus as the Messiah. John clearly states that his chief mission was to make known the Messiah to Israel, and that preaching repentance was part of this—it was a preparation for the coming of the Messiah.

32. "Bare witness," R. V. See Matt. 3: 16, 17; Mar 1: 9-11. "I have beheld the Spirit descending as a dove out of heaven," R. V. Compare Luke 3: 22. "It abode." The Spirit.

33. In some way it was made known to John that this was to be the sign by which he was to recognize the Messiah. "The same is he that baptized with the Holy Spirit," R. V. In contrast with John who baptized with water.

34. "And I have seen and have borne witness that this is the Son of God," R. V. Compare Matt. 3: 17.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIRST MONTH EIGHTH.

THE MAKING OF A CHRISTIAN: HIS BIRTH.

John 3: 1-8.

Second-day, First mo. 2.—The new birth is needful. Rom. 8: 1-9.

Third-day, First mo. 3.—It is complete. Ezek. 36: 25-31.

Fourth-day, First mo. 4.—It is by Christ. John 1: 1-13.

Fifth-day, First mo. 5.—Through the word. 1 Pet. 1: 18-23.

Sixth-day, First mo. 6.—Of the Spirit. Rom. 8: 10-17.

Seventh-day, First mo. 7.—We may know it. 1 John 3: 19-24.

In his little book, "The Spirit Filled Life," John MacNeil asks first of his reader, "Are you a B. A?" For to be born again is the starting-point, and by the new birth comes the right to the inheritance of all that God offers in Christ. The sum and boundary of this blessing is the Kingdom of God, and into this none can enter but by virtue of the claim of sonship. A man may purchase an estate or a rank; he may by study and application acquire an education, but he can become one of God's children only by believing on Christ.

We may or may not know when the definite act occurred by which we passed from death unto life, but we are assuredly able to know and it is our duty to know that it has occurred. It may have been preceded by a deep sense of sorrow and of separation from God, but these are not the new birth nor are they even repentance.

Repentance—change of purpose—there must be, and sorrow there will certainly be when we consider the days spent without regard to God's plans or our own best interests. But the essential and effectual condition is the fixed purpose to "trust and obey" that forms the vital connection between the human heart, touched by the Spirit, and the Power of God unto salvation. "Angels, looking at it from the heaven side, call it being born again. Men, looking at it from the earth side, call it trusting Jesus."

The old story of the sculptor who procured of the gods that they should impart life to the beautiful statue that he had carved is suggestive of our Lord's work in quickening into spiritual life the wonderful physical and intellectual mechanism which is His creation, but which, apart from the birth "from above" is not alive unto God.

The living thing demonstrates itself. When Zaccheus promised restitution and gave alms he left in the minds of his fellow citizens no doubt of his new birth. Nothing of the sort had ever happened before, and the cause of this new work was no less new and real than the work itself. Concern as to whether we are alive is best disposed of by the activities that are life's witness, distinguishing always between work done for the good of others and in the Master's name and that done merely to please ourselves and to win approbation.

The new birth is the beginning of the life that is henceforth to increase and mature, coming at length into the perfect image of the Pattern. The series of topics on "The Making of a Christian" begins here, but it does not end with this. A fatal defect is the putting of the beginning of life for the sufficient sum of a Christian experience. Let each newly born child desire the sincere milk of the word that he may grow thereby.

Missionary Department.

[Communications for this department should be addressed Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

QUARTERLY REPORT OF THE F. A. I. M., TENTH MONTH 1, 1904.

With more missionaries to help plan and labor, we are thankful that, during the past quarter, we have been able to more clearly define and more satisfactorily care for the various departments of the work here.

Emory J. Rees, by close attention and plenty of hard work on his part, has with a few men effected a complete change in the gardening department. This means considerable to each missionary at meal times, as well as to impart better instruction to our employees along agricultural lines and furnish an object lesson for all who come on the station.

The school department has also been a sharer in the benefits of an increased working force. Deborah G. Rees, assisted by Cherubini Matolas, the missionary's private instructor in Swahili, is giving instruction in reading, writing, numbers and singing. Adelaide W. Hole assists in the sewing class held twice a week for the boys, and conducts a separate class three times a week for the native women living on the station, of which there are now seven in number. Six of these are wives of employees, and the seventh is a sister of one of the married women. One couple have a child two months old, and another couple recently came to live with us who have a child about two years old. We note with no little satisfaction and thankfulness the fact that there are several na-

tive families started on the station to be reared under the influence of the Gospel.

The work at the dam progresses under the care of Arthur B. Chilson. Some blasting with dynamite is facilitating the preparations for the outcoming saw-mill.

In addition to his dispensary work, Dr. Blackburn is training a few men to make and burn bricks for building purposes.

We have erected the following thatched buildings during the past quarter: one for our Swahili teacher and wife, one for a workman with wife and child, one for the cooks of E. J. Rees and E. T. Hole, as well as a double cook house for these two families. The latter building has a corrugated iron roof. Also, a new cattle boma is nearing completion.

The Government is now having the natives work, under our supervision, on the Kisumu cart road between Kaimosi and their outpost.

Our report, Seventh month 1st, mentioned the serious interruption caused by the Nandi trouble during that quarter, and its possible consequences. You may rejoice with us in the fact that never before in the brief history of this work have the natives of the opposing, intractable Nandi tribe appeared so friendly. This does not mean that they are coming freely upon the station, as do other natives, or that it is wise for us to go freely or carelessly in their country; but by twos and threes they frequently come to trade or pass through the station. These things indicate that the barrier of mistrust and the inbred hostility to all advance of Europeans is beginning to weaken. We believe this is the first office work of the Holy Spirit upon their hearts in preparing the way for the precious seed of the kingdom.

There is nothing remarkable to report from our daily Gospel service, but a good degree of interest is being shown. It has seemed best, on account of the small-pox, to discontinue our fortnightly trips to Kivini's until the disease shall abate.

The people of Ogalo, a chief about eight miles west of here, have built a hut similar to the one at Kivini's, and Arthur B. Chilson has undertaken to spend a Sabbath there every two weeks.

Other itinerating is done week by week among the people nearer at hand. Also a few magic lantern exhibitions of the life of Christ were given on the station in Seventh month by Arthur B. Chilson. These were made possible through the kindness of J. J. Willis, a C. M. S. missionary of Uganda, who loaned us his apparatus.

Arthur B. Chilson devotes one evening per week to a prayer and inquiry meeting for the boys and men of the station, and Virginia L. Blackburn does the same for the native women.

In Seventh month, Bishop Tucker, of Uganda, with two of the society's missionaries, visited us. They propose opening work in Kavirondo, and came to canvass the question of bounds for missionary effort. Their present plan is to open a station, next First month, in the Maragolia Hills, about eight or nine miles north and a little west of Kisumu. We have made inquiry,

hoping to purchase a team of mules and harness, but find them very scarce and high priced. We will endeavor to procure these later, as they would be a great help in the work. Three more of our bullocks died in Seventh month, leaving us with only seven. Most of them are too small for heavy work.

The surveyor's stakes (at 100-foot spacings) on our boundary lines have been replaced by cuttings from a tall palm-like tree found here. These will make permanent landmarks, in addition to which we intend to keep the boundary path cut down as at present.

You will be pleased to learn that we have finally succeeded in closing the bargain with the Government for the Kaimosi estate. The purchase price of two rupees (64 cents) per acre, or \$549.76, has been paid for 858 and a fraction acres, together with \$76.80 for survey fees, and \$11.20 for revenue stamps and recording of documents. The property now stands in the name of The Friends' Africa Industrial Mission.

EDGAR T. HOLE.

EXTRACTS OF THE F. A. I. M. MEDICAL REPORT, TENTH MONTH 1, 1904.

Three hundred and seventy-two cases were treated during the last quarter, including some of small-pox. On account of the epidemic of this disease which is raging in the Kakemega district, about ten miles north of our station, we have done what we can to quarantine the infected district, and after thoroughly investigating the extent of the epidemic, we have found it best to stop all itinerating, and all communication with that section, except as the medical work calls us there.

In investigating the extent and area over which the epidemic extends, it was necessary to go into it, and this was done Ninth month 6-8. During these two days, forty-two cases were visited, and had we had the time, and had it been necessary, we could have seen hundreds. We have done eighteen vaccinations, and would do hundreds if we could but secure the virus. We have put the situation before the Government and have declared our willingness to assist them in any measures they may see fit to adopt in order to stamp out the disease.

The general medical work goes on about as usual. On account of pressure of industrial work, house building, etc., we have but very little time to devote to it, and for this cause it is not developed or increased as we should be glad to have it. We simply attend to what must be done in this line, and have one hour for dispensary work per day. We have plans for medical itinerating, hospital work, etc., but they must wait until we can be relieved from other work.

We see a great field of service in this line, and will gladly devote our entire time to it when possible. There are open doors before us, and our desire is that no opportunity may be neglected which will lead to these people coming to a saving knowledge of Christ.

E. BLACKBURN, M. D.

Correspondence.

Editor AMERICAN FRIEND:

For the information of interested Friends we submit herewith a statement showing the amounts received and paid out by Miles White, Jr., treasurer of the Five Years' Meeting for the periods ending Ninth month 30th, 1903, and Ninth month 30th, 1904. Also a condensed statement showing the receipts and expenditures for the whole period.

The assessments have been made by the Finance Committee of the Five Years' Meeting in the manner provided on page 42 of the minutes. The minutes, page 44, provide that "the funds . . . shall be paid out as follows:

"Second. Upon the certification of the chairman and secretaries of the Board of Foreign Missions and the Evangelistic and Church Extension Board (and) the expenses of administration and correspondence of said respective boards authorized by the Discipline."

Both the minutes of the Five Years' Meeting and the Discipline itself fail to delegate to any committee the authority to say what expenses are included in the above clause.

We found vouchers signed by the various officers of the different committees and boards for all payments made by the treasurer.

Thine truly,

TIMOTHY NICHOLSON,
FRANCIS A. WRIGHT,
CHARLES H. JONES,
Auditors.

Miles White, Jr., treasurer, in account with the Five Years' Meeting of Friends, Tenth month 27th, 1902, to Ninth month 30th, 1903.

1902—CASH RECEIVED.

Balance from Quinquennial Conference	\$50.04
From Indiana Yearly Meeting, Bal. R. R. Fares	447.40
" Wilmington Yearly Meeting, Bal. R. R. Fares ..	131.35
" Iowa Yearly Meeting, Bal. R. R. Fares	94.31
" Union Trust Co., Interest	1.22
" New England Y. M., 1st Annual Assessment..	110.00
" New York Y. M., 1st Annual Assessment....	87.50
" Baltimore Y. M., 1st Annual Assessment	30.00
" Oregon Y. M., 1st Annual Assessment	40.00
" California Y. M., 1st Annual Assessment	42.50
" Western Yearly Meeting, Bal. R. R. Fares ..	401.30
" North Carolina Y. M., 1st Annual Assessment	135.00
" Union Trust Co., Interest	2.82
" Wilmington Y. M., 1st Annual Assessment ..	155.00
" Kansas Yearly Meeting, Bal. R. R. Fares	14.70
" Western Y. M., 1st Annual Assessment	377.50
" Indiana Y. M., on acc't, 1st Annual Assessment	142.69
" Union Trust Co., Interest .....	.60
" Kansas Y. M., on acc't, 1st Annual Assessment	100.00
" Indiana Y. M., Bal. 1st Annual Assessment..	362.31
" Union Trust Co., Interest	1.16

\$2,727.40

1903—CASH PAID.

To Ferris & Leach, Quinquennial Con., Disciplines	\$88.99
" Ferris & Leach, Five Years' Meeting, programs	3.00
" T. Nicholson, Five Years' Meeting, arrangement	2.30
" D. M. Thomas, Five Years' Meeting, typewriting	10.00
" E. O. Ellis, Five Years' Meeting, postage	1.50
" A. H. Hollowell, Five Years' Meeting, badges...	8.15
" Emma Newlin, Five Years' Meeting, stenography	62.22
" Ella A. Shera, Five Years' Meeting, stenography	56.50
" Lucas Bros., Five Years' Meeting, books, receipts	14.20
" E. D. Evans, treas., Five Years' Meeting, gas, etc.	12.00
" New England Yearly Meeting, Bal. R. R. Fares	185.08
" New York Yearly Meeting, Bal. R. R. Fares....	137.08
" Baltimore Yearly Meeting, Bal. R. R. Fares....	78.16
" Oregon Yearly Meeting, Bal. R. R. Fares	138.75
" California Yearly Meeting, Bal. R. R. Fares ..	437.05
" Legislative Committee, S. Edgar Nicholson	3.15
" Legislative Committee, T. Nicholson	10.14
" Legislative Committee, T. Nicholson	16.20
" North Carolina Yearly Meeting, Bal. R. R. Fares	112.94
" Publication Committee, A. C. Thomas	53.19
" Publication Committee, J. C. Winston Co.	228.00
" Foreign Mission Board, James Carey, Jr., Treas.	450.00
" Board on Condition of Negroes, R. H. Thomas, Sec.	4.08
" Balance in Union Trust Co.	614.72

\$2,727.40

Miles White, Jr., Treasurer, in account with Five Years' Meeting of Friends, Tenth month 1st, 1903, to Ninth month 30th, 1904.

1903—CASH RECEIVED.

From Balance from last year	\$614.72
" Interest to date on balance	7.64
" Voluntary contributions of Baltimore Yearly Meeting for Educational Board	25.00
" Iowa Y. M., 1st Annual Assessment	275.00
" Interest	4.20
" New York Y. M., 2d Annual Assessment	35.00
" Wilmington Y. M., 2d Annual Assessment ..	63.00
" New England Y. M., 2d Annual Assessment ..	44.00
" Baltimore Y. M., 2d Annual Assessment	12.00
" Voluntary Contributions of Paonia Colorado, Iowa Yearly Meeting for use of Boards ..	3.41
" Iowa Y. M., 2d Annual Assessment	110.00
" Interest to date on balance	3.87
" Oregon Y. M., 2d Annual Assessment	16.00
" Western Y. M., 2d Annual Assessment	152.00
" North Carolina Y. M., 2d Annual Assessment	55.00
" Indiana Y. M., 2d Annual Assessment	203.00
" Kansas Y. M., on acc't, 1st Annual Assessment	60.00
" Interest to date on balance	5.80

\$1,689.64

1903—CASH PAID.

To Evang. and Ch. Ext. Com., J. T. Hadley, Treas.	\$8.10
" Auditing Com., T. Nicholson, chairman	3.01
" Foreign Mission Board, James Carey, Jr., Treas.	450.00
" Publication Com., J. C. Winston Co.	24.73
" Board of Education, A. Rosenberger, Chairman..	25.00
" Foreign Mission Board, James Carey, Jr., Treas.	450.00
" Com. Welfare of Negroes, J. W. Woody	10.00
" Hymnal Com., Robert E. Pretlow	9.25
" Educational Com., Robert E. Pretlow	12.50
" Evang. and Ch. Ext. Com., J. T. Hadley, Treas.	3.41
" Board of Legislation, T. Nicholson	21.50
" Balance in Union Trust Co.	672.14

\$1,689.64

Condensed statement of receipts and expenditures on account of Five Years' Meeting, for two years, ending Ninth month 30th, 1904.

INCOME.

Total Assessment, First Year	\$2,037.50
Total Assessment, Second Year	819.00
Interest Received	27.31
	\$2,883.81

EXPENDITURES.

Balance due by Quinquennial Conference..	\$38.95
Expenses Five Years' Meeting	169.87
Publishing Proceedings of the Five Years' Meeting	305.92
Board of Foreign Missions	1,350.00
Board of Legislation	50.99
Board of Interests of Negroes	14.08
Board of Evangelistic and Church Extens'n	8.10
Board of Education	12.50
Auditing Committee	3.01
Hymnal Committee	9.25
	\$1,962.67

Balance Cash with Union Trust Co..	\$672.14
Balance 1st Annual Assessment due from Kansas Yearly Meeting..	120.00
2d Annual Assessment due from Kansas Yearly Meeting	112.00
2d Annual Assessment due from California Yearly Meeting	17.00
	\$921.14

\$2,883.81

Above statement does not include amounts passed through the treasurer's hands on account of voluntary contributions.

Editor of THE AMERICAN FRIEND:

The following letter has just been sent to every member of the United States Senate:

"Dear Sir: We invite your attention to the enclosed resolutions, unanimously adopted at our annual meeting, referring to House Bill No. 14,749, to enable Indian Territory and Oklahoma to form a state government. It should be

said, in addition, that there is one vital omission in the bill—namely, that the jurisdiction of the United States will cease March 4, 1906; and from that time until laws can be enacted by the new state there will be no statute imposing penalties for violations of the provision prohibiting the sale, barter, etc., of liquor. Before the infant state can adopt laws which will be operative on the point there is nothing, under the circumstances that will exist, to prevent the saloon from becoming firmly entrenched in what is now Indian Territory.

"It is, therefore, absolutely necessary for the protection of the Indian from the liquor traffic that federal jurisdiction be extended to cover the interregnum.

"We earnestly hope that you will appreciate the gravity of the situation, to the whites as well as to the Indians, and that you will advocate an amendment to the bill reserving Federal jurisdiction in the premises for at least ten years, or until adequate local laws shall be enacted.

"Respectfully,

"INDIAN RIGHTS ASSOCIATION."

RESOLUTIONS.

WHEREAS, It is the sense of this meeting that the United States Government is morally and legally bound to perpetuate the agreements already made, and recently confirmed, with the Five Civilized Tribes of Indian Territory to protect them from the liquor traffic;

Resolved, That this meeting heartily concurs in the resolutions adopted by the Twenty-second Annual Conference of Friends of the Indian, held at Lake Mohonk, N. Y., October 21, 1904, to wit:

"WHEREAS, The Indians of the Five Civilized Tribes of the Indian Territory made solemn agreements with the United States, in the years 1897, 1898 and 1902, for the surrender of their lands to the Commission to the Five Civilized Tribes, providing that the sale, barter or giving of intoxicating liquors to any person within the district now constituting the Indian Territory shall be forever prohibited, which agreements were fully accepted and approved by the United States; and

"WHEREAS, The said agreements constitute a permanent unalterable condition applicable to the disposition and use of the before mentioned lands; therefore

Resolved, That we call upon the Congress of the United States to duly execute the said agreement by inserting in the Enabling Act that may be passed to constitute a state of the Indian Territory, either separately or in conjunction with Oklahoma, such provision as will secure, by constitutional enactment, the permanent enforcement of the said agreements."

Resolved, That the secretary of the Indian Rights Association be instructed to send a copy of the foregoing to every member of the United States Senate.

We earnestly request our members and friends to write immediately to their representatives in the United States Senate, urging them to see that the bill (H. R. No. 14,749) shall be so amended that adequate provisions shall be made to rigidly enforce the laws prohibiting the sale, barter or giving of intoxicating liquors in those sections of the state-to-be that are commonly known as "Indian Country."

After a careful examination of the pending bill, a competent lawyer informs us that it does not appear clear that there will be any laws in existence after March 4, 1906, to make prohibitory measures effective until the new state shall see fit to adopt a suitable law.

In view of the undisputed proneness of the Indian to strong drink and the demoralizing effects that would follow its unrestricted use, the friends of the Red Man should not be content to permit this bill to leave in the slightest doubt the question of ample authority to the Federal government to fully protect its wards in the new state.

An "Indian Territory Church Federation for Prohibition Statehood" (embracing all the religious bodies in that section) was organized in September, 1904; and in the following month a delegation from that body saw President Roosevelt on behalf of the movement. The President expressed himself as in hearty accord with the Federation's object.

As the bill was reported by the Committee on December 15th, it is likely to be considered at an early date by the Senate. The importance of promptly acting in the manner herein suggested will, therefore, be appreciated.

The co-operation of the press (which has been so effective heretofore in such matters) is earnestly requested.

INDIAN RIGHTS ASSOCIATION.

Things of Interest Among Ourselves.

Thomas Newlin, of Chicago University, is conducting a series of special meetings, which began the 25th inst., at Bloomingdale, Ind. He will be accompanied by his wife, and will also be assisted in the meetings by Alice A. Mendenhall, who is very acceptably serving that meeting as pastor.

David Tatum writes from 2478 N. Polina St., Chicago, Ill.: "My health is remarkably good for one well on in my eighty-second year, and my vigor and activity have not abated through age and as the years pass swiftly by. I have had some highly favored meetings in the ministry of the Gospel and the cause of temperance and prohibition in the 'Sunny South.'"

C. C. Brown, an evangelist of Auburn, Ill., has just closed a very successful revival meeting in Bear Creek Meeting, Iowa, where his brother, E. Howard Brown, is serving as pastor. The Gospel was preached with power and the demonstration of the Spirit. Fifty-six souls were saved or sanctified, and the church in general was revived and strengthened.

We have received a copy of "Our Missionary Work," published by the Mission Board of New York Yearly Meeting. It shows a very wide range of activity at High Point, North Carolina, in Mexico, in China, in Cuba and in Indian Territory. This board does a great work, and it deserves the hearty support and sympathy of those who have means and the heart to give.

William and Bertha Dixon, evangelists, formerly from California, recently from Cleveland, Ohio, held a revival meeting with the Friends in Knightstown, Ind. Commencing the 27th ult. and closing the 18th inst. Two meetings were held daily, one at 2.30 p. m. and the other at 7.30 p. m. The afternoon meetings were small, the evening meetings well attended. The service was good and results favorable.

The following is taken from the *Whittier (Cal.) Register*: "A state conference of the Friends' Church, for the discussion of methods, needs and conditions of church and evangelistic work, began at the Whittier Friends' Church last evening with a sermon by Rev. Lindley A. Wells, of Long Beach." Mary M. Brown, John H. Douglas, Harry R. Keates, Matilda Atkinson, Caleb Jenkins, C. E. Tebbetts and R. Esther Smith are mentioned on the programme.

Haverford Monthly Meeting was opened in Haverford Meeting-house at Haverford, Pa., on the evening of Twelfth month 22d, 1904. The meeting was attended by a large number of Friends. The members of a committee appointed by Philadelphia Quarterly Meeting were present, as well as committees of women Friends from all the Monthly Meetings composing Philadelphia Quarterly Meeting. David G. Alsop was chosen clerk for this first session. The first important minute adopted was one liberating John B. Garrett for religious service in the limits of Muncy Monthly Meeting.

Friends' Bloomingdale Academy, Bloomingdale, Ind., closed the fall term Twelfth month 21st with a public entertainment given by the Sehiar Class. This has been a very successful term both in attendance and in work accomplished. Although there is sharp competition from public high schools located in near-by towns, yet friends of this institution still believe there is yet a great work for this academy to do, and they rejoice that it continues to prosper. At a recent meeting of the Academic Association—a literary organization which has met quarterly for more than forty years—a committee was appointed to have a gavel made from lumber grown on the academy campus, and to have it presented to Joseph G. Cannon, Speaker of the House, in memory of old school days which he spent here.

Grand River Monthly Meeting, held at Wyandotte, I. T., and Ottawa Monthly Meeting, held at Ottawa, I. T., last month, were lively and interesting meetings. The missionaries of the various stations were present. They evince deep spiritual life. The work in those localities is certainly in good hands. Some Friends seem to think that the Indian members are only recognized as nominal members of Kansas Yearly Meeting. This is not correct. They have always been regarded as regular members and have filled important places, such as ministers, elders, overseers. The present clerk and treasurer of Ottawa Monthly Meeting are Indians. The whites are more prominent than formerly, because they are numerous; but the Indians will not be crowded out, because so many of them are valuable members on account of their education, ability and Christian characters.

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Events and Comments.

For the first time in forty years the United States Senate will sit as a High Court of Impeachment for the trial of Justice Charles Swayne, of the United States District Court of Florida. The case, it is stated, will probably be brought up in First month, though it may be deferred to a later time. But there should be as little delay as possible.

The report of the United States Commissioner of Education for the fiscal year ending Sixth month 30th, 1904, shows that 16,009,361 pupils, or 20 per cent. of the entire population of the country, attended the public schools during that year. As compared with the previous six years, this percentage shows a slight decrease in the number of pupils. The total cost of the public school system is given as \$251,457,625, an increase of \$16,000,000 over the previous year. It amounts to \$3.15 per capita of total population, and \$22.75 per capita per pupil.

The powers given the Commissioner of Corporations under what is known as the publicity clause of the act establishing the Department of Commerce and Labor are to be put to the test first against the Beef Trust. Commissioner Garfield will go in person to Chicago, Kansas City and other points where information can be obtained directly from members of the corporations in the Beef Trust, and will set up a court of inquiry, before which witnesses will be summoned and questioned. It is the plan that the Commissioner shall be accompanied by clerks and stenographers and, if necessary, by able counsel, who may conduct the examination of witnesses. Witnesses before the Commissioner will have the right to be represented by counsel.

John Hay, Secretary of State, in a second circular note to the Powers, made public last week, suggests that a further interchange of views preparatory to the formulating of a programme for another Peace Conference at The Hague be effected through the International Bureau under the control of the permanent administrative council of The Hague. The Secretary

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summarizes the replies of all the Powers to his note of Tenth month 21st, and expresses the gratification of the President at the cordial reception of his invitation. Having taken this initial step, however, the Secretary says the President feels that he has gone as far as he appropriately can, and that with the general acceptance of his invitation in principle, "the future conduct of the affair may fitly follow its normal channels."

According to the report of the Philippine Board of Health, if the native residents understood the proper care of children the death rate would not be higher than that for communities of equal size in the United States. The total number of deaths in Seventh month was 1,100 and 708 of them were of infants under two years of age. Even in New York, however, there was once a similar heavy infant mortality, and it was not many years ago. The death rate in Manila was lowest among the American residents, only 8.05 to the thousand annually. The Filipinos themselves, owing principally to the high death rate among infants, had a rate of 61.58, which the Department of Health is doing its best to reduce. The low death rate among the American residents suggests that the tropical conditions of life in Manila are not as bad for the white man as they are usually painted. It is significant, also, that the birth rate among the American Manilans is higher than that of any

other class of the population, except the natives themselves.

Prof. W. F. Willcox, of Cornell University, recently published some interesting figures on "the majority sex." He says: "In continental United States there are 1,638,321 more males than females, or about 2 in each 100 people.

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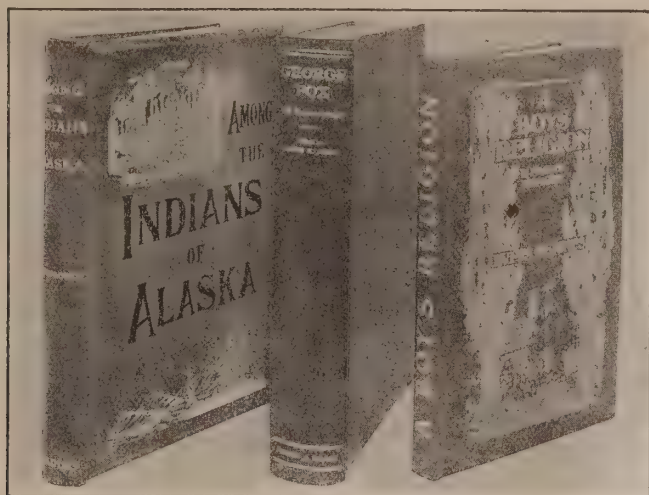
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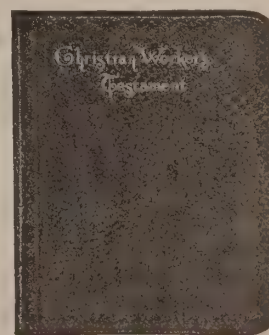
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"I understand that she wouldn't let him go to Sunday school for fear he might hear something harsh or crude 'bout duty an' self-denial, an' she never let him read the Bible hisself, but predigested that for him, too, tellin' him that all actions were either beautiful or unlovely, an' he must cultivate the beautiful because unlovely things are unpleasant. They do say that he doesn't know what right an' wrong are, an' she never tells him that he ought or must do a thing, but asks him if he doesn't think it would be beautiful.

"The fond, foolish woman predigested his sports, too. She wouldn't let him play baseball with the boys here because it was too exercisin' an' he might have to run when he didn't feel like it. She callated that parlor croquet or whist would rather suit his constitution better. He's as spin'lin' as a whipstock. By an' by, I presume, she'll pick out some likely girl an' predigest a wife for Freddy, after she's hired tutors to predigest him through college. What's the use of ever takin' such chaps out of the incubator?"—United Presbyterian.

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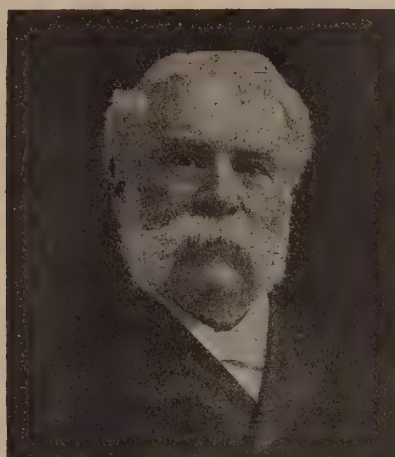
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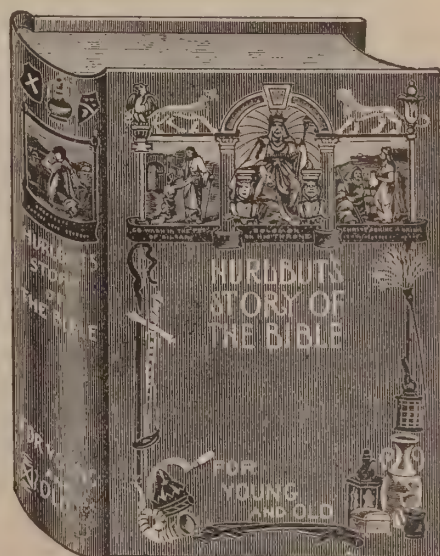
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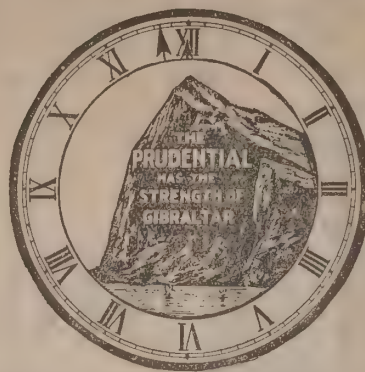
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Educational Outlook.

It is expected that Friends' Select School, Philadelphia, will re-open as usual Ninth month 19th. For three years past the lists have been full, making an aggregate attendance in the three departments of about 330 pupils.

Fairmount Academy, Fairmount, Ind., enters its twentieth year Ninth month 12th, with a bright outlook. In Sixth month a \$22,000 endowment was raised. A \$400 gymnasium outfit has been secured through efforts of students and faculty. Cement walks and a cement floor in the basement are being completed this summer. The school has recently added one year to its college preparatory courses, which admit to the best universities. One hundred and fifty dollars will pay a student's total expenses for a year. Forest A. Foraker, B.S., of the Science Department, was united in marriage with Hortense Evinger, at the home of the bride's parents, on Seventh month 5th, at Savona, Ohio. The class of 1904, at their picnic held Seventh month 15th, voted to contribute \$1.00 a year each for the benefit of the library fund.

Whittier Academy, Salem, Ind., will be under the care of Milo E. Rees, A.B., and Carrie A. Powell for the coming year. The prospects are good for a fair enrollment and a successful year's work. The great drawback to Whittier is its lack of financial backing.

The fall term at Oak Grove Seminary and Bailey Institute, Vassalboro, Maine, opens Ninth month 13th. The prospect seems excellent for a full school and one of the most successful in its history. It is planned to give special emphasis during the coming year to the religious work and life of the school. The principal, George L. Jones, has been successful in engaging as a Christian worker and teacher, Homer J. Coppack, a graduate of Earlham College, who comes highly recommended for the position by those competent to judge. Many improvements are being made in the school building.

Haviland Academy, Kansas, closed a very successful year Sixth month 9th, with seven graduates. Lulu Dean, of Penn

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Elevation a thousand feet above sea.

Abundance of pure water—perfect sanitation.

Lighted by electricity.

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NORTH CAROLINA

Pacific College

NEWBERG, OREGON

IN the charming Willamette Valley and near the majestic river, with stately firs in their native grandeur overlooking the campus, with the Cascade Mountains on the east, the Coast Range Mountains on the west and with rolling forest-covered hills on the north, PACIFIC COLLEGE is beautiful for situation.

Neat, clean and attractive buildings furnish an inviting and home-like place for the student.

Carefully arranged courses of study, well equipped laboratories and libraries, and a competent Faculty representing the best schools in the East, offer exceptional advantages to the earnest seeker after knowledge.

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High Scholarship and Christian Culture

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For other information, address

HENRY EDWIN MCGREW, President

College, Iowa, was principal. The school will open again Ninth month 21st, under the direction of Milton Kenworthy, of Iowa, who is also a graduate of Penn College. Prospects are good for a prosperous year.

Southland College, at Southland, Ark., the Friends' school for the colored people, and the oldest of its kind, closed its year's work Fifth month 13th. Students and friends of the college displayed much interest during the year, and the work done was very satisfactory. Improvements are being made to enlarge and make more efficient the work for the coming year.

On Sixth month 17th the Oakwood Seminary, New York, closed one of the most successful term's work in recent years. This summer the whole heating system is being improved, and some repairs made in the building. The outlook for next year promises even better success than the year just past. Samuel H. Hodgins is still principal of the school.

Nebraska Central College, Nebraska, has a brighter future for this year than usual. It has greatly enlarged its courses, but will place its stress upon the academic work, together with its business and Bible courses.

The prospect for Stella Academy, Oklahoma, is very bright. John Howard is principal, with Alta Howard and George Wright, assistants. The Board of Trustees are making many needed improvements. The present building is being enlarged for library and recitation rooms. A new cellar is being put in, with accommodations for furnace heating. Many new books are being added to the library, and new apparatus is being put in the laboratory. These improvements with cottages for dormitories will be ready for the fall term. The Friends have responded liberally to every call for the academy. Nathan Brown, the pastor, has proved helpful to every interest of the school. Several substantial workers for the school will move away this fall, but others equally as good have moved in.

Haverford College, Pa., has received from Samuel R. Shipley a donation of \$5,000 to establish a fund in the name of his father, Thomas Shipley, a noted Philadelphian and friend of the colored people. The income will be used to secure lectures on English literature from distinguished authorities.



Wilmington College

OPENS SEPTEMBER 13, 1904 ; REGISTRATION 9-3

TUITION LOW FACILITIES GOOD

A high grade of scholarship is required of all teachers—who are college graduates, and, in addition, all but two have had university training. Moral and religious care is extended. Only worthy and ambitious young men and young women desired. Two courses open to students—classical and scientific—with elective studies predominating in the junior and senior years. Population of town, 4,000—a church-going community. No saloons. Two boarding halls well-heated and lighted.

For Further Information, Call On, or Address,

THE PRESIDENT,

WILMINGTON, OHIO

North Branch Academy, Kansas, founded in 1889, will open its fall term Ninth month 13th, with Edna Goodwin, A.B., Friends' University, as principal, and Gertrude Wiltsee, A.B., Earlham College, assistant. The prospect is fair for a successful year. The school rooms have been put in good repair, and students are already engaging rooms.

Damascus Academy, Ohio, is opening this year with a good attendance. Walter S. Painter is the principal, and Laura Hobson, assistant. T. C. Kenworthy is in charge of the Biblical Department. The work of the Academy is much appreciated by the people of Damascus. The Christian spirit is excellent. The scholarship sound.

Chapel Academy, Chapel, Mo., closed last spring with good interest. R. P. Bogue, the principal, is busy during the summer months working in the interest of the school. Prospects are encouraging for next year.

George E. Hamilton, a member of the Junior Class, Earlham College, has been awarded the Cecil Rhodes Scholarship in Oxford University from Indiana. This scholarship is good for three years, and the stipend is \$1,500 per year. Other honors won by Earlham students during the year are the first place in oratory in the State oratorical contest; the championship of the State in debate, for the seventh successive year; and the championship in football, and in field athletics among the Indiana colleges. Murray Shipley Wildman, Earlham, '93, has just received the Ph.D. degree from the University of Chicago, and Pliny Earle Goddard, '92, the Ph.D. degree from the University of California.

From Penn College, Iowa: The year just closed was in many respects the best in its history. Prospects for the coming year are good. One very encouraging feature is that several young ministers of the gospel are planning to attend. It cannot be but gratifying to those interested in both church and college that those who are to be leaders are recognizing that a liberal education is indispensable, and that no amount of enthusiasm or zeal, however commendable these may be, will answer for real mental training. On the other hand, no amount of knowledge, unaided by the proper inspiration and faith, will crown

the life with success. It is expected that the coming year will be one of great accomplishment to the young men and women who cast in their lot with Penn.

The vacation period has brought about important improvements at Wilmington College, Ohio. The beauty of the campus has been greatly increased by a winding cement walk six feet wide, running from the street to the buildings. The frame buildings have been repainted, making things take on a freshness and beauty for yearly meeting and the opening of college. The professors are returning from their study and travel, fresh and vigorous for the year's work. The outlook is good for a full attendance. The college spirit is growing rapidly.

A very great honor has come to Pacific College through the work of one of its students, Walter Miles. He has recently won the first place in the national oratorical contest at Indianapolis on "Prohibition." Altogether not less than 700 orations were prepared for the contest, and Walter Miles won all the way from the county to the State, and finally to the national contest. That is good work.

A number of improvements are being made at Friends' University during the summer vacation. A six-foot cement walk is being put in from the front entrance to University Avenue. A number of new rooms are being finished and a central staircase constructed. Prof. Francisco is returning from her year's leave of absence in Germany to take charge of the School of Music. The outlook for all departments is encouraging.

Friends' School at Hillside, Indian Territory, enrolled 126 pupils last year—71 were Indians and 55 white. The school year was divided into two terms, the first of four months, and the second, five, making nine months in all. All grades are taught from kindergarten to the second-year high school, inclusive. Lessons on the piano and organ are given if desired. Meetings for worship, Sabbath School and Christian Endeavor are held in the schoolhouse. Thirty-four boarders were accommodated at the school; others boarded in private families near by. Some of the pupils who attended last year rode from two to seven miles, coming on horseback or in rigs. Five tribes of Indians are represented among the students. The prospects for next year are encouraging.

Haverford College

IS SITUATED IN A BEAUTIFUL SUBURB OF PHILADELPHIA ON A TRACT OF 225 ACRES



ABOUT sixty of these were laid out seventy years ago as a park for the new College. They have been improved since then, and now supply every facility for healthful retirement and recreation. Cricket, football, tennis, golf and skating are the outdoor sports for the students, and for these there is every advantage. On this tract there are (a) Founders' Hall, opened in 1833, now containing the scientific laboratories and the dining rooms; (b) the Library, containing 42,000 books, and ample space for reading and study, with 273 periodicals and many pamphlets; it is open all day for free use; (c) Barclay Hall, a dormitory for eighty students, opened in 1877; (d) Chase Hall, for recitations; (e) Whitall Hall, for mechanical work and draughting; (f) the Observatory, with two equatorials and a full line of minor instruments; (g) Lloyd Hall, a new dormitory; (h) the Gymnasium, a new building, costing \$50,000, containing a main room 60x90 feet, swimming pool, bowling alley, reading room and trophy room; (i) Roberts Hall, just completed, containing college offices, an auditorium seating one thousand persons, and fireproof rooms to house the valuable autograph collection of the late Charles Roberts; (j) Merion Cottage, a new dormitory for 20 students.

The Faculty contains the following, all men of learning and experience:

ISAAC SHARPLESS, Sc.D., LL.D., PRESIDENT,
and Professor of Ethics.

ALLEN C. THOMAS, A.M., LIBRARIAN,
and Professor of History.

LYMAN BEECHER HALL, Ph.D.,
John Farnum Professor of Chemistry.

LEVI T. EDWARDS, A.M.,
Professor of Mechanics and Electricity.

FRANCIS B. GUMMERE, Ph.D.,
Professor of English and German.

ERNEST WILLIAM BROWN, Sc.D., F.R.S.,
Professor of Mathematics.

WILFRED P. MUSTARD, Ph.D.,
Professor of Latin.

JAMES A. BABBITT, A.M., M.D.,
Instructor in Physical Training.

RUFUS M. JONES, A.M., Litt.D.,
Associate Professor of Philosophy.

OSCAR MARSHALL CHASE, S.M., COLLEGE SECRETARY,
and Instructor in Drawing.

ALBERT S. BOLLES, Ph.D., LL.D.,
Lecturer on Commercial Law and Banking.

DON C. BARRETT, Ph.D., DEAN,
and Associate Professor of Political Science.

ALBERT ELMER HANCOCK, Ph.D.,
Associate Professor of English and German.

LEGH WILBER REID, Ph.D.,
Associate Professor of Mathematics.

WILLIAM WISTAR COMFORT, Ph.D.,
Instructor in Romance Languages.

WILLIAM W. BAKER, Ph.D.,
Associate Professor of Greek.

FREDERICK PALMER, A.M.,
Instructor in Physics.

The annual cost of maintaining this Faculty is over \$40,000, which is about one-half the total running expenses of the College, including the board of students. The charges, including board, room rent and tuition, are as follows:

Lloyd Hall	\$575.
Barclay Hall	\$500 and \$450.
Founders' Hall	\$400.
Merion Cottage	\$350.

Board for all students is the same, irrespective of the position of the room. Scholarships, won in open competition, may reduce the above expenses.

Haverford is especially a Friends' College, though one-half of its students are members of other denominations, received on equal footing. Its managers desire to make it a headquarters for Quaker scholarship and ideals, and invite the co-operation of all favorable to this conception.

For catalogue and other information address the President, Haverford, Pa.

APPRECIATIVENESS.

BY HENRY V. M'CLURE.

When Constans L. Goodell was a boy, his father, a farmer, desired that his son should be a farmer like himself, in the hope that he would remain at home with his parents, take the farm into his own hands and permit them thus to spend their lives happily together with their only child. The boy, however, wished an education, and such an education as could be obtained only by leaving home for school and college. He was eighteen years old when his father and he drove together to meet the stage that was to carry him away. The father, as wisely and lovingly as he could, talked to him of the experiences he was to meet.

Then at parting he took from his pocket what money he could spare and gave it to the boy. As the boy received the money from his father's toilworn hand, there arose within him the thought of his father's kindness and sacrifices in his behalf. That thought took possession of his heart. He resolved he would never forget what those hard-earned savings meant, and he would be worthy of them and would requite them. There came to him then and there appreciativeness of the affection and hopes whereby was granted the opportunity of his education. The result was that the boy all through life did the very best he could to be an honor to his home and a blessing to the world.

I earnestly hope that no student upon entering a distant school or college will forget either the traditions, the sacrifices, or the hopes of the home he is leaving. The people in all the world who love and will love the student best are the people of that home; they will do more for him, will think oftener of him, and will be more unselfish for him, than any others. That home may be plain and simple; but if it has traditions of integrity, purity and self-denial, let those traditions be laid away for safe keeping at the very center of the student's heart. There is no heritage in all the earth richer and more to be prized than such family traditions. It would be a shame to let them come to their end with you. Rather let them be an unceasing stimulus to your own high thinking and living, and be sure that you pass them on to the future, glorified by your perpetuation of them.

MOSES BROWN SCHOOL

Formerly Friends School

PROVIDENCE, R. I.

The Name of this school has been recently changed to that of the Founder, Moses Brown, a distinguished colonial educator, and a devoted member of the Society of Friends.

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It Combines all the advantages of a Christian home and a

"GUARDED EDUCATION"

with the most approved modern pedagogical methods. It offers a thorough preparation for the best colleges and scientific schools as well as general courses of study.

Its Healthful Location is unsurpassed, and its ample grounds offer unusual opportunities for athletics and outdoor sports.

There is a Separate Department for children under twelve years of age, whose studies and physical exercise will receive careful attention.

A Large Endowment makes the terms moderate, especially to members of the Society of Friends.

For circular and further information, apply to

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Principal

Oak Grove Seminary

AND BAILEY INSTITUTE
Vassalboro, Maine

LOCATION. The location of the school is one of great natural beauty. In a remarkable healthful locality, on a hill of moderate height, but commanding to the south and west an extensive view of farmland, river, forests and distant mountain ranges; on the north and east large forests of hemlock, pine and oak. It is doubtful if the lover of nature and outdoor life could find a more attractive school-home.

RELIGIOUS LIFE. Oak Grove Seminary was founded by members of the Society of Friends in order to give their children a thorough education under Christian influences, and in the forty-six years of its existence, the aim of the school has remained unchanged. The majority of the graduates leave the school earnest Christians, imbued with the idea of personal duty and service.

COURSES OF STUDY. The Courses of Study are carefully arranged. The College-Preparatory is strong and thorough. The Literary-Scientific is based on the modern elective method, and offers opportunity for a selection of such studies as are best suited to the needs and conditions of the individual pupil. The Commercial Course, covering two years, is thoroughly up-to-date.

ATHLETICS. The value of athletics in school life is thoroughly recognized, and all forms of pure, healthy sport are encouraged. There is ample opportunity for all kinds of out-door games and recreation.

EXPENSES. Through the generosity of many interested friends, it is possible to make the price for board and tuition very low. The total necessary expense for the year varies from \$130 to \$150. This can be reduced in many cases, if early application is made, by labor on the part of the pupils, or by income from funds.

Year opens Ninth month thirteenth. Catalogues on request.

GEORGE L. JONES, PRINCIPAL.

Here is a great opportunity for the students to draw a deep breath, a breath that comes from the very sources of his being, and say, "By God's help those sacrifices shall not be in vain. I will make my industry and carefulness such that my parents shall feel more than repaid for all they have done for me." As despicable as any conduct that can be imagined is that of a youth who lets a mother and sisters slave for him while he wastes their provision in frivolities. But it is incomparably grand when a youth, checking himself from mischief, girds up his energy for new development because he lovingly remembers the denial others are braving in his behalf.

Then, too, there are the hopes of the home! Most homes are not asking God that their children shall be eloquent or powerful, but they are asking that they shall be noble, strong and brave—that they shall carry themselves cleanly and shall win the respect of their comrades. It is beautiful when a boy or girl resolves that the wishes of a good home shall never be set aside excepting in cases that are absolutely imperative to conscience and judgment.

But much as home is in an education, it is not all. Here is the institution to which the student has come. It is the place of opportunities. In a certain sense the old has been shut off, as a closed door, and the new now opens—with its apparatus, its teachers, its grounds, its history. All these have come into being at a great cost. The price of liberty is said to be fearfully large; agonies and blood and martyrdom have been paid to secure it. So the price of educational facilities in any given community has been fearfully large. The student is apt to take them as though they flowed about him as freely as the air, as though they were matters of course. If he so takes them, if there is no valuation of what others have done and given that he may have them, then one of the prime elements of his development is omitted. No student and no student's family ever paid the cost of his education. Thousands upon thousands of dollars, often hundreds of thousands of dollars, have their whole power laid at a young person's feet when he enters college. These buildings, these libraries, these mechanical aids, these professorships—whence are they? They are out of human hearts that longed for the uplift of humanity, and

(Continued on page f.)

EARLHAM COLLEGE

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Large Majority of Students Consistent Christians.

A Beautiful and Safe Home Life.

Fall Term opens Sept. 26th

SEE SMALL AD. IN THIS ISSUE

FRIENDS UNIVERSITY WICHITA KANSAS



UNIVERSITY AVENUE LOOKING WEST TO FRIENDS UNIVERSITY.

Friends University has now completed six successive years with an average enrollment (excepting the first year) of about 250 students.

A NUCLEUS OF AN ENDOWMENT, amounting to near \$60,000 in cash, has been raised by Kansas Friends themselves. James M. Davis, according to promise, has made a warranty deed of all University properties to Kansas Yearly Meeting. No indebtedness shadows the institution. The leading facts are given to assure the permanency of the school to both students and future benefactors. Friends University building, though large, is beautifully proportioned and set off with architectural relief. Twenty-five lecture rooms with modern equipment are now used, besides a commodious auditorium and a large gymnasium. There is a large athletic park enclosed and two convenient dormitories. Friends University is located in the second greatest city in the state. The University avenue paved in asphalt connects the heart of the city with the entrance of the main building. This avenue is shaded with maple and elm, and sidewalks are laid in cement. Electric cars stop at the University walk every ten minutes. The climate is mild and healthful.

CURRICULUM

SCHOOL OF LIBERAL ARTS.—Full four years' college courses, ten optional major subjects. Grants A.B. degree. Teachers' life certificates also granted.

BIBLICAL SCHOOL.—Careful in theological statement, but progressive in scholarship and research. Non-speculative, but evangelical in spirit. College degree (A.B.) given, also shorter and special courses to meet the needs of students.

SCHOOL OF MUSIC.—High-grade piano and vocal work, under Miss Lucy Francisco, B.S., A.M. (Earlham), (Bryn Mawr, 1895-7), (Klindworth-Scharwenka Conservatory of Music, Berlin, Germany, 1903-4).

PREPARATORY SCHOOL.—Three years' work preparatory to entrance in the Freshman year. The standard in this department is gauged by the requirements for entrance in the Kansas State University.

COMMERCIAL SCHOOL.—This department opened last year is directed by a college graduate, and offers full courses in the usual lines.

Students from all States cordially invited to Friends University. Write for catalogue. Address, FRIENDS UNIVERSITY, WICHITA, KANSAS.

out of pockets that valued every cent that went into them, and out of prayers and tears and struggles well-nigh sacred.

I do not expect that the full significance of this fact will be immediately grasped by the student; it takes years to obtain a true and comprehensive view of the past; and only when one himself becomes a public benefactor, does he know the cost of benefactions. But this I should be glad of, that the student should be appreciative of what others—with high hopes—have done to make present opportunities possible to him, and should be appreciative of the benefits those present opportunities place at his disposal. Here are trained minds that will do their best to impart choice information and secure intellectual discipline. Here is an atmosphere that is scholarly. Here is an institution with graduates of distinction. And here is the time and place of preparation for life!

It is a truism that nothing prepares for the service of tomorrow like the faithfulness of to-day. Student life best puts itself in training for the great outside world when it habituates itself to those practices which usually most benefit humanity. I heard a professor at Yale once say that he had watched the course of students for a whole generation, and it was not those who went through college in a happy-go-lucky, careless, desultory way that succeeded in after life, but with few exceptions, it was the men who learned to do worthy things in a worthy way, who could apply themselves to tasks, assume responsibilities, show leadership and handle their powers, that later came to the front.

Oh, it is beautiful to be mature men, strong, brave, mature men out in the world fighting evil, carrying care and feeling the burdens of life! But it is beautiful also to be a student, and have teachers genuinely interested in you, and comrades putting their arms over your shoulders in affection, and pastors praying for you and friends rejoicing in you. And it is beautiful to have all your powers fresh and vigorous, and to have high ideals sounded in your ears and heart, and to be assured that the world is waiting for your enthusiasm and help. Yes, it is beautiful to be a student. I congratulate you that you are a student, and ask you always to be thoughtful enough, brave enough, kind enough and pure enough to appreciate your old home, your present opportunities and your future service.

MOTTO.—Christian training combined with thorough education.

NEBRASKA CENTRAL COLLEGE

Founded September, 1899.

THE SCHOOL OF THE NORTHWEST

COLLEGIATE, BUSINESS, BIBLE AND NORMAL
\$100.00 PAYS ALL EXPENSES FOR YEAR

A good place for Friends to locate.
School year opens September 13th.
Correspondence solicited. Address,

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CENTRAL CITY, NEBRASKA

Penn College

AFFORDS A BROAD AND CAREFUL TRAINING

The Curriculum—Classical, Scientific, Philosophic and Classical Biblical, leading to their appropriate Bachelor's degree.

The Preparatory Course—Covers three full years beyond the common school branches, fully preparing students for college entrance.

A Biblical Department that is sound, evangelistic, and safe, and the college sends out scores of trained workers into the field annually.

The Faculty—All members of the Faculty are specialists in their respective lines.

Material Equipment—The Chemical, Biological and Physical Laboratories are supplied with modern appointments. Good beginnings have been made in working libraries and museums.

Lectures—A Union Lecture Course each year, consisting of six to eight choice numbers.

Athletic—A committee from the Faculty co-operate with the Christian Association in the management of the athletics, thus securing a wise direction and wholesome restraint.

Christian Culture—Live Christian Associations, a large Mission Circle, Prayer meetings, Bible-classes, and other means of grace afford ample opportunity for Christian culture. According to the official report, Penn was the Banner College of Iowa in Christian work.

The Student—Wide-awake, self reliant and courageous, the Penn students are proving worthy in every field they enter. The atmosphere of unselfishness about the College makes the student life home-like from the day of entrance.

Aim—To be a first-class college. To offer the best opportunities at a minimum cost. To fit students for faithful and skillful performance of life's substantial work. To fill them with the right ideas of Christian life and character.

Advantages—Expenses reasonable for good accommodations. A wholesome College atmosphere. Excellent moral and Christian influences. Splendid Musical Department.

Address, A. ROSENBERGER, President
PENN COLLEGE OSKALOOSA, IOWA

BRYN MAWR COLLEGE

A College for Women

SITUATED IN BRYN MAWR, FIVE MILES FROM PHILADELPHIA



THE teaching staff of the college consists of forty-nine men and women, carefully selected for character, teaching ability and scientific acquirements. Full graduate and undergraduate instruction is offered in Greek, Latin, English, German, French, Italian, Spanish, History, Political Science, Philosophy, Mathematics, Physics, Chemistry and Biology, and graduate and elective courses in Sanskrit and Indo-European Philology, Old French, Gothic, Teutonic Philology, Old Norse, Old High German, Middle High German, Old Saxon, Anglo-Saxon, Celtic and Slavonic Languages, Hebrew, Aramaic, Assyrian, Biblical Literature, Education, History of Art, Experimental Psychology, Physical Chemistry, Geology, Mineralogy, Palæontology, and Physiological Chemistry. The laboratories are well equipped with apparatus. The college library contains an excellent working collection of forty-one thousand volumes, all purchased within the last nineteen years; three hundred and twenty-five periodicals and reviews are taken by the library.

The college grounds cover fifty acres and include tennis courts, basket ball fields, and a large athletic field and skating pond. The gymnasium, fitted with Dr. Sargent's complete apparatus and open to the students at all times, contains a swimming tank seventy feet in length. Two trained instructors teach gymnastic work and swimming, and all kinds of out-of-door sports are taught by a director of athletics, who is an English woman. Free medical advice is given the students by a woman physician in active practice in Philadelphia.

Graduates of colleges of good standing are admitted to the graduate school without examination. All undergraduates must pass the entrance examinations of Bryn Mawr College, or the examinations of the College Entrance Examination Board. Eight competitive scholarships, four of the value of three hundred dollars, and four of the value of two hundred dollars, are awarded annually to the eight candidates passing the best entrance examinations.

One scholarship of the value of eight hundred dollars, or two hundred dollars a year, renewable for four years, is awarded each year to the member of the Society of Friends needing assistance passing the best entrance examination. Three graduate scholarships of four hundred dollars are awarded each year to the best women graduates of Earlham, Penn and Guilford Colleges, and two additional graduate scholarships of the value of two hundred dollars each are open for competition to graduate students who are members of the Society of Friends and need financial assistance. These scholarships were established by the Trustees in accordance with the desire of the Founder of the college to promote the advanced education of women in the Society of Friends.

There are also open each year for competition to all members of the graduate school eleven resident fellowships of the value of five hundred and twenty-five dollars each, two European traveling fellowships of the value of five hundred dollars each, and eight resident graduate scholarships of the value of two hundred dollars each.

The college campus contains the following buildings which have been erected at the total cost of over one million dollars: Taylor Hall, for lectures and administration; Dalton Hall, for scientific work; a Gymnasium; six large halls of residence, each accommodating about seventy students; two large apartment houses for the faculty, each containing twenty suites; seven professors' houses; an infirmary; and a Library and lecture building in process of erection.

Applications for the program of studies, containing plans of the academic buildings and halls of residence; and all enquiries may be addressed to the Secretary's Office, Bryn Mawr College, Bryn Mawr, Penna.

Friends
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